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THE  
ANTI-JACOBIN  
REVIEW AND MAGAZINE;

OR,  
MONTHLY, POLITICAL, AND LITERARY

CENSOR:

FROM  
JANUARY TO APRIL, INCLUSIVE,  
1809.

WITH AN APPENDIX,  
CONTAINING  
AN AMPLE REVIEW OF FOREIGN LITERATURE.

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VOLUME XXXII.

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THE  
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Review and Magazine,

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For JANUARY, 1809.

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Loquor de docto homine et erudito, cui vivere est cogitare.

CICERO.

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*Letters from a late eminent Prelate to one of his Friends.*  
4to. 1l. 7s.; 8vo. 12s.; with profiles of Bishops Warburton and Hurd. Cadell and Davies. 1809.

THE private literary converse (for confidential letters are nothing but conversations divested of their oracular tautology, and reduced to writing) of such men as Bishops Warburton and Hurd, cannot fail to interest all persons of taste and learning, not only in the present, but also in future ages. It has been justly observed, by several French writers, that "*les lettres des hommes celebres sont, ordinairement, la partie la plus curieuse de leurs ecrits;*" and when they are published, as in the present instance, without any alterations or modulations to the public taste, they furnish the best and most interesting specimens of literary biography, which we can ever hope to see. The originals of this correspondence were deposited in port-folios under the following inscription and character, in the hand-writing of the late Bishop Hurd.

"These letters give so true a picture of the writer's (Warburton's) character, and are, besides, so worthy of him in all respects (I mean, if the reader can forgive the playfulness of his wit in some instances, and the partiality of his friendship in many more), that, in honour of his memory, I would have them published after my death, and the profits, arising from the sale of them, applied to the benefit of the Worcester Infirmary.

" January 18, 1793.

R. WORCESTER."

So far these volumes may be directly useful to the cause of humanity; but the glowing and reiterated praise of the

No. 127. Vol. 32. Jan. 1809. B

author of the "Moral and Political Dialogues," which abounds in these letters, would induce a suspicion that the worthy bishop had a mixed motive in this charitable donation. The warmth, however, of a mutual and ardent friendship may sufficiently excuse the rather overstrained panegyric of the respective authors, especially as they do not appear to have been either parsimonious of applause to their other friends, or extremely cautious in the censure of their opponents, or perhaps enemies. Their ingenuousness, if not their candour, is a proof of the natural goodness of their dispositions. The perspicacity, quickness, and ingenuous sensibility of Warburton were happily associated with the more grave insinuating suavity and neatness of Hurd. The former had wit, intrepidity of thought, and vivacity; the latter, humour, prudent circumspection, and diffident tenderness;—the one depended on the boldness and originality of his conceptions for the attainment of his object; the other, on the usefulness and practicability of his measures. These, at least, are the impressions which the countenances of those two learned men would naturally make on the observing spectator unprejudiced by their writings; and they are not very different from the conclusions which might be drawn from the history of their respective lives. Mrs. Warburton, indeed, as sensible women are generally very accurate observers of character, considered Mr. Hurd as a "courtier" so early as 1750; and his subsequent appointment of tutor to the Prince of Wales and Duke of York confirmed the justness of her observations. Hurd's diffidence also not unfrequently assumed, to common observers, the character of meanness; and his timidity rendered him content with directing his own conduct by the laws of rigid rectitude, without attempting to check, as he ought to have done, the aberrations of others. In this manner he acted the supple courtier without very materially corrupting the natural purity of his own mind; and hence his upright example, unaccompanied with any pointed precept, was much less efficient than necessary to the welfare of society. It is to be regretted, that in bequeathing these letters to posterity, he has, with some exceptions, carefully concealed his own opinions, and given only such a number of his answers to Warburton, especially in the early part of their correspondence, as leaves us room to conclude that more of them might have been procured had the author thought proper. The first of the series is dated "Bedford-row, June 1, 1749," and the correspondence without intermission is continued to "Dec.



19, 1776;" during a period of twenty-seven years, and consisting of 257 letters, but a small number of which were written by Hurd. About 150 of the most distinguished writers of the last century are here criticised, or rather honoured, with an opinion of their talents and principles; and although the utmost freedom is used, the observations appear not to be dictated either by personal malice or envy. We shall extract some of the remarks, all of which are characteristic of the author's usual acuteness, many of them profound and just, a considerable number paradoxical and visionary, and not a few totally false. Speaking of Hurd's Commentary on Horace's Epistles to Augustus and the Pisos, Dr. Warburton greatly preferred the commentator's reasoning on that to the Pisos, and thus expresses himself on Pope's imitations; which is so far curious, as he has been most unjustly accused of writing one opinion and believing another respecting the works of this poet.

"Mr. Pope, you know, uses the Roman poet for little more than his canvas. And if the old design or colouring chance to suit his purpose, it is well; if not, he employs his own without ceremony or scruple. Hence it is, that he is so frequently serious where Horace is in jest, and gay where the other is disgusted. Had it been his purpose to paraphrase an ancient satirist, he had hardly made choice of Horace; with whom, as a poet, he held little in common, besides his comprehensive knowledge of life and manners, and a certain *curious* felicity of expression, which consists in using the simplest language with dignity, and the most adorned with ease. But his harmony and strength of numbers, his force and splendour of colouring, his gravity and sublime of sentiment, are of another school. If you ask then why he took any body to imitate, I will tell you—these imitations being of the nature of parodies, they add a borrowed grace and vigour to his original wit."

In a subsequent letter Dr. Bentley is defended against the cabal formed by Garth, Swift, and Pope, although his plagiarism from Vizzanius is admitted; and Dr. Warburton affirms, with his usual acumen, that Bentley's Defence, which the Oxford people could not answer, "was his conviction," as it proved that he originally translated from Vizzanius, and not Jamblicus, as he first pretended and afterwards actually did. Of Hume the writer speaks several times; and the following observations, when treating of his Julian, will furnish a fine treat to the *petit maitre* of the Edinburgh Review, for a pompous declamation on the intolerance of English prelates, and a philippic against the English established church: it will also affect his national prejudices, and

excite his vindictive ire on behalf of metaphysics and his country.

"I am strongly tempted too to have a stroke at Hume in parting. He is the author of a little book called 'Philosophical Essays,' in one part of which he argues against the being of a God, and in another (very needlessly you will say) against the possibility of miracles. He has crowned the liberty of the press—and yet he has a considerable post under government. I have a great mind to do justice on his arguments against miracles, which, I think, might be done in a few words. But does he deserve notice? Is he known amongst you? Pray answer me these questions. For if his own weight keeps him down, I should be sorry to contribute to his advancement to any place but the pillory." p. 14. Sept. 28, 1749.

"There is an epidemic madness amongst us; to-day we burn with the feverish heat of superstition, to-morrow we stand fixed and frozen in atheism. Expect to hear that the churches are all crowded next Friday; and that on Saturday they buy up Hume's new Essays; the first of which (and please you) is *The Natural History of Religion*; for which I will trim the rogue's jacket, at least sit upon his skirts, as you will see when you come hither, and find his margins scribbled over. In a word, the Essay is to establish an atheistic naturalism, like Bolingbroke; and he goes upon one of Bolingbroke's capital arguments, that idolatry and polytheism were before the worship of one God. It is full of absurdities; and here I come in with him; for they show themselves knaves: but, as you will observe, to do their business, is to show them fools. They say this man has several moral qualities. It may be so: but there are vices of the mind as well as body; and a wickeder heart, and more determined to do public mischief, I think I never knew. This Essay has so much provoked me, that I have a great deal to say to him on other accounts." p. 239. Feb. 1757.

"Hume has outdone himself in this new history, in showing his contempt of religion. This is one of those proof charges which Arbutnot speaks of in his *Treatise of Political Lying*, to try how much the public will bear. If his history be well received, I shall conclude that there is even an end of all pretence to religion. But I should think it will not; because I fancy the good reception of Robertson's proceeded from the decency of it. Hume carries on his system here, to prove we had no constitution till the struggles with James and Charles procured us one. And he has contrived an effectual way to support his system, by beginning the History of England with Henry VII, and shutting out all that preceded, by assuring his readers that the earlier history is worth no one's while to enquire after." p. 282. March, 1759.

The respective dates of these sentiments will show that they are not the effusions of a momentary impulse, but the deliberate and confirmed opinions of ten years' experience. That Hume wrote his essays merely to attract attention by their extravagance, is confessed by himself, in the Memoirs of his own life: it is also acknowledged that they fell still-

born from the press. When in France, he was considered by Voltaire, and the other self-called philosophers, as an inflexible believer in Christianity; and was uniformly reproached for not having "disabused himself of the prejudices of education." It is no less certain that he still really believed in the principal doctrines of revelation, that he endeavoured to shape his conduct by its precepts, and that he hoped to atone for his speculative errors by the purity and virtue of his life otherwise. Vanity, insatiable vanity, led him to adopt any measures he could think of as the most probable to attain immediate celebrity. His shrewd mind readily perceived that great vices are always more promptly, and perhaps too more permanently (especially where they are in direct contradiction to the established habits of civil society), distinguished than great virtues; and, after witnessing the success of the French philosophers, he determined on the easiest and shortest road to fame, by attacking religion in a country which has always been eminent for its piety.

In one of these interesting letters, most of which abound in curious facts relative to literature, as well as literary opinions, we learn that the plan of the *Essays on the Characteristics* was originally given by Pope to Warburton, and from him to Browne. Pope observed, that "to his knowledge the *Characteristics* had done more harm to revealed religion in England than all the works of infidelity put together." The maxims of Lord Halifax are allowed to be generally solid and useful: Bishop Berkeley, it is added, "is indeed a great man, and the only visionary I ever knew that was."—This anecdote of Whiston must show the vanity of human wisdom.

"Pray did you feel either of those earthquakes? [In March, 1759.] They have made Whiston ten times madder than ever. He went to an alehouse at Mile-end, to see one who, it was said, had predicted the earthquakes. The man told him it was true, and that he had it from an angel. Whiston rejected this as apocryphal. For he was well assured, that if the favour of this secret was to be communicated to any one, it would be to himself. He is so enraged at Middleton [author of the *Free Inquiry into Miracles*], that he has just now quarrelled downright with the Speaker for having spoke a good word for him many years ago in the affair of the mastership of the Charter-house. The Speaker the other day sent for him to dinner; he said he would not come. His lady sent; he would not come. She went to him, and clambered up into his garret to ask him about the earthquake. He told her, 'Madam, you are a virtuous woman—you need not fear, none but the wicked will be destroyed. You will escape. I would not give the same promise to

'your husband.' What will this poor nation come to! In the condition of troops between two fires—the madness of irreligion and the madness of fanaticism." p. 47.

The following reflexions on religion are worthy of attention, although the remarks on the Hebrew Bible are extremely precipitate.

"I hear Dr. Middleton has been lately at London (I suppose to consult Dr. Heberden about his health), and is returned in an extreme bad condition. The scribblers against him will say they have killed him. But, by what Mr. Yorke told me, his bricklayer will dispute the honour of his death with them. Seriously I am much concerned for the poor man, and wish he may recover with all my heart. Had he had, I will not say piety, but greatness of mind enough not to suffer the pretended injuries of some churchmen to prejudice him against religion, I should love him living, and honour his memory when dead. But, good God! that man, for the discourtesies done him by his miserable fellow-creatures, should be content to divest himself of the true *riaticum*—the comfort, the solace, the asylum from all the evils of human life, is perfectly astonishing. I believe no one (all things considered) has suffered more from the low and vile passions of the high and low amongst our brethren than myself. Yet God forbid it should ever suffer me to be cold in the Gospel interests, which are indeed so much my own, that without it I should be disposed to consider humanity as the most forlorn part of the creation!" p. 55.

"I think you should begin [the study of the Bible] with those two great masterpieces of erudition, Morinus's 'Exercitationes' and Capellus's 'Critica Sacra,' in the order I name them,—I need not say in the best editions. You will see, by this recommendation, of what party I am with regard to the authentic text; being persuaded, that, had it not been for the Septuagint, the Hebrew Bible would have been as unintelligible as any cypher is without its key, by which nothing could be learned; or rather, since the invention of the Hebrew points, a complete nose of wax, to be turned every way, and made say every thing. Which partly arises from the beggarly scantiness of the language, partly because no more remains of the tongue than is contained in one single book of no great bigness, but principally from there having been no vowel points affixed till many ages after it was become a dead language. This impenetrable darkness was a fit scene for mysteries, and out of this they rose in abundance; first by the cultivation of Cabalistic Jews of old; in these latter times by Cocceius in Holland; and by Hutchinson amongst us; which now is growing into a fashionable madness." p. 59.

In 1750, Dr. Warburton observes, "our London books are like our London veal,—never fit for entertainment, or the table, till they have been well puffed and blown up:" but what would this learned author say, did he now see our public papers filled with booksellers' puffs of their own publications! The good bishop, however, was not so happy in all his re-

flexions as in the above; and it is plain that chagrin sometimes gave a turn to his sentiments, as when he asks—

“ How happened it, in the definitions of man, that *reason* is always made *essential* to him? Nobody ever thought of making *goodness* so; and yet it is certain there are as few reasonable men as there are good. Man might be as properly defined an *animal to whom a sword is essential*, as one to whom *reason is essential*. For there are as few that *can*, and yet fewer that *dare*, use the one as the other.”

He is much more correct in discussing the subject of the drama.

“ The proper end of *tragedy*,” he observes, “ is by the *pathos* to excite the passions of pity and terror, &c. *Comedy* delineates life by *humour*, to produce the sensation of pleasure; and *farce*, by what is called *burlesque* to excite laughter.”

When unnatural plots are used, he continues—

“ The mind is not only entirely *drawn off* from the characters by those surprising turns and revolutions, but characters have no opportunity even of being *called out* and displaying themselves. For the actors of all characters *succeed* and are *embarrassed* alike, when the instruments for carrying on designs are only *perplexed apartments*, *dark entries*, *disguised habits*, and *ladders of ropes*. The comic plot is and must, indeed, be carried on by *deceit*. The Spanish scene does it by deceiving the man *through his senses*; Terence and Moliere by deceiving him *through his passions and affections*. This is the right; for the character is *not* called out under the first species of deceit: under the second, the character does *all*.”

These observations must be admitted to be equally acute and just; yet we now despair of ever seeing any thing like legitimate comedy, so inveterate is the misguided selfishness of modern managers.

The character of Harris the grammarian is mutually considered by these friends as “ now to sense, now nonsense, leaning; just as antiquity inclines him;” a sentence which is more pointed than just, and sufficiently paradoxical. The character of Byrom is much more accurate; “ certainly a man of genius plunged deep into the rankest fanaticism.”

“ If I were to define enthusiasm,” observes Bishop Warburton, “ I would say it is such an irregular exercise of the mind as makes us give a stronger assent to the *conclusion*, than the evidence of the premises will warrant: then reason begins to be betrayed, and then enthusiasm properly commences. This shows why enthusiasm is more frequent in religious matters than in any other; for those interests being very momentous, the passions bear the greatest sway, and reason is the least heard.”

The generally-received opinion that Pope's *Essay on Man* is only a versification of Bolingbroke's sentiments, is here decisively denied, and proved to be without any foundation in fact; indeed, it is not to be supposed that so decided an infidel as his lordship, and one so indifferent about morality, could have taken so much pains to "vindicate the ways of God to man." Bolingbroke's three tracts were prefaced by a letter to Pope, which is characterised by Warburton as "a kind of common-place (and a poor one) of free-thinking objections and disingenuity." This statesman's spleen against the divine is ascribed to "his great jealousy of my taking Pope out of his hands by my *Commentary* on the great principle of the *Essay*, *the following Nature and Nature's God*." The letter he considers—

"A full confutation of that invidious report, that Pope had his philosophy from Bolingbroke, and only turned his prose letters into verse. For here it appears that the *Essay on Man* was published before Bolingbroke composed his first philosophical epistle. In a word, if it was not for the very curious and well-written Letter to Sir William Windham, this letter to Pope would be received with great neglect.—So far for this pigmy giant!"

And so far are we pleased to find that Warburton was convinced in his private opinion that Pope owed nothing to Bolingbroke; for however many parts of the *Essay on Man* may be objectionable, as a whole its general tendency is too good to have originated with any person who founded his claims to distinction on no more solid a basis than that of disbelieving the great truths of religion. We are therefore sorry that the Bishop's conclusion, although legitimate, is not supported by better premises. Although Pope's *Epistles* appeared before Bolingbroke's, yet as the one was a regular, and the other only an occasional author, it is not improbable that the statesman (for his letters on history justly entitle him to this rare character) might have communicated the principal materials to the poet. This is the more probable, that the most inveterate infidels, never being able to quash entirely their own apprehensions that religion *may* be true, generally become great moralisers; and, in withholding their faith from religion, bestow it in abundance on moral precept. Still, however, it is not less possible that the contemplation of Bolingbroke's genius and infidelity might have awakened all those reflexions in Pope's mind, which appear in the *Essay on Man*, without any other communication; and it is at least certain, that whoever was the original author

of the reflexious, they must have been sublimed and christianised with the sentiments of the poet.

One of the first of Bishop Hurd's letters in this collection contains such a trait of filial respect, that it would be great injustice to his memory not to notice it particularly. It is dated in July, 1754, above five years after the correspondence of these two learned divines had become regular.

"The truth is, I go to pass some time [at Shiffnal in Shropshire] with two of the best people in the world, to whom I owe the highest duty, and have all possible obligation. I believe I never told you how happy I am in an excellent father and mother—very plain people you may be sure, for they are farmers, but of a turn of mind that might have honoured any rank and any education. With very tolerable, but in no degree affluent circumstances, their generosity was such, they never regarded any expense that was in their power, and almost out of it, in whatever concerned the welfare of their children. We are three brothers of us. The eldest settled very reputably in their own way, and the youngest in the Birmingham trade. For myself, a *poor scholar*, as you know, I am almost ashamed to own to you how solicitous they always were to furnish me with all the opportunities of the best and most liberal education. My case in so many particulars resembles that which the Roman poet describes as his own, that with Pope's wit I could apply almost every circumstance of it. And if ever I were to wish in earnest to be a poet, it would be for the sake of doing justice to so uncommon a virtue. I should be a wretch if I did not conclude, as he does, "*si Natura juberet,*" &c. In a word, when they had fixed us in such a rank of life as they designed, and believed should satisfy us, they very wisely left the business of the world to such as wanted it more, or liked it better. They considered what age and declining health seemed to demand of them, reserving to themselves only such a support as their few and little wants made them think sufficient. I should beg pardon for troubling you with this humble history; but the subjects of it are so much and so tenderly in my thoughts at present, that if I writ [wrote] at all, I could hardly help writing about them." P. 162.

We have observed, that these letters abound in the paradoxes and errors of Warburton: the following is an instance of both, in reply to some objections of Dr. Hurd's against several opinions expressed in his sermons. "*Nature and human society alone seem not to determine against polygamy.* Why I said so was, replies Bishop Warburton, because it was allowed to the Jews; and I apprehend nothing was indulged them against the law of nature." Here the divine confounds permission with sanction, and the corrupted institutions of the Jews with the law of nature, contrary to moral and physical evidence. The Jews not unfrequently "in-

dulged" themselves in idolatry and other pollutions; so do savages: hence the bishop might as well conclude that such corruptions are not *against* the law of nature, although that must ever be congenial and consistent with *reasonable* beings. It is too a dangerous paradox to maintain that the apostle's meaning of "fornication" applied only to the violation of "the Jewish prohibited degrees" of marriage; for this is what appears to be the meaning of the author in reply to the well-founded objections of his friend. The distinction between the degrees of intermarriage prohibited by nature, and those by the Jewish laws, is eminently just; but the author evidently labours under a very gross and unaccountable misconception both of the moral law and the law of nature. A somewhat similar error, perhaps occasioned by this of Warburton, led the late ingenious but ill-judging Madden into the most extravagant and absurd notions of social virtue. We think however that Bishop Hurd, after witnessing the danger of the instance just mentioned, should either have accompanied this letter with some remarks tending to expose and obviate such a serious misconception, or have withheld it entirely from the public: the latter mode indeed was certainly preferable, as all such discussions tend only to raise, instead of settling, doubts on subjects which are so self-evident, that none but the depraved or the visionary could ever hesitate on the matter. On ecclesiastical law, Bishop Warburton is more worthy of attention, though here too his peculiar mode of thinking is apparent.

"Under the Norman and Plantagenet lines," he observes, "the prerogative rose or fell just as the pope or the barons ruled at court. But the principle of civil liberty was always in vigour [we might say that it is indigenous to the soil]. The barons were a licentious race in their private lives. The bishops threw them out a bait, which they were too wise to catch at. Subsequent marriage by the imperial laws, as well as canons, legitimated bastards as to succession. The common law kept them eternally in their state of bastardy. The barons' castles were full of bastards—the very name was honourable. At a parliament under Henry III. 'rogaverunt omnes episcopi ut consentirent quod nati ante matrimonium essent legitimi—et omnes comites et barones unâ voce responderunt quod nolunt leges Angliæ mutari.' Coke—Littleton, l. 3. c. 6. § 40. This famous answer has been quoted a thousand and a thousand times, and yet nobody seems to have understood the management. The bishops, as partisans of the pope, were for subjecting England to the imperial and papal laws, and therefore began with a circumstance most to the taste of the barons. The barons smelt the contrivance; and rejected a proposition most agreeable to them,



for fear of the consequences—the introduction of the imperial laws, whose very genius and essence was arbitrary despotic power. Their answer shows it, ‘*Nolumus leges Angliæ mutari*’;—they had nothing to object to the reform, but they were afraid for the constitution.

“After the Reformation, the Protestant *divines*, as appears by the homilies composed by the wisest and most disinterested men, such as Cranmer and Latimer, preached up non-resistance very strongly; but it was only to oppose to popery. The case was this: the pope threatened to excommunicate and depose Edward—he did put his threats into execution against Elizabeth. *This was esteemed such a stretch of power, and so obvious, that the Jesuits contrived all means to soften it.* One was by searching into the origin of civil power, which they brought rightly (though for wicked purposes) from the people; as Mariana and others. To combat this, and to save the person of the sovereign, the protestant divines preached up divine right—Hooker, superior to every thing, followed the truth. But it is remarkable that this *non-resistance*, that at the Reformation was employed to keep out popery, was at the Revolution employed to bring it in—so eternally is truth sacrificed to politics!” p. 198—200.

“In studying this period” (the civil wars, observes Dr. Warburton in a previous letter), “the most important, the most wonderful in all history, I suppose you will make Lord Clarendon’s incomparable performance your ground-work. I think it will be understood to advantage, by reading, as an introduction to it, Rapin’s reign of James I., and the first 14 years of Charles I. After this will follow *Whitlocke’s Memoirs*. It is only a journal or diary, very ample, and full of important matters. The writer was learned in his own profession; thought largely in religion by the advantage of his friendship with Selden; for the rest, he is vain and pedantic; and on the whole a little genius. *Ludlow’s Memoirs*, as to its composition, is below criticism; as to the matter, curious enough. With what spirit written, you may judge by his character, which was that of a furious, mad, but I think apparently honest, republican, and independent. *May’s History of the Parliament* is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*. This loss was attempted to be supplied by *Sprigge’s History of Fairfax’s exploits—non passibus æquis*. He was chaplain to the general; is not altogether devoid of May’s candour, though he has little of his spirit. *Walker* says it was written by the famous Colonel Fiennes, though under Sprigge’s name. It is altogether a military history, as the following one of Walker, called *The History of Independency*, is a civil one; or rather of the nature of a political pamphlet against the Independents. It is full of curious anecdotes; though written with much fury, by a wrathful presbyterian member, who was cast out of the saddle with the rest

by the Independents. Milton was even with him, in the firm and severe character he draws of the presbyterian administration, which you will find in the beginning of one of his books of the History of England, in the late uncastrated editions. In the course of the study of these writers, you will have perpetual occasion to verify or refute what they deliver, by turning over the authentic pieces in Nalson's, and especially Rushworth's, voluminous collections, which are vastly curious and valuable. The *Elenchus motuum* of Bates, and Sir Philip Warwick's *Memoirs*, may be worth reading. Nor must that strange thing of Hobbes be forgot, called *The History of the Civil Wars*: it is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political, or any thing rather than historical; yet full of shrewd observations. When you have digested the history of this period, you will find in Thurloe's large Collection many letters that will let you thoroughly into the genius of those times and persons." P: 148—150.

The last topic we shall notice is the character of the celebrated antiquary, Dr. Stukeley, and antiquarian literature.

" You say true, I have a tenderness in my temper which will make me miss poor Stukeley; for not to say that he was one of my oldest acquaintance, there was in him such a mixture of simplicity, drollery, absurdity, ingenuity, superstition, and antiquarianism, that he often afforded that kind of well-seasoned repast, which the French call an *ambigu*; I suppose, from a compound of things never meant to meet together. I have often heard him laughed at by fools, who had neither his sense, his knowledge, nor his honesty; though it must be confessed that in him they were all strangely travestied. Not a week before his death [at 84], he walked from Bloomsbury to Grosvenor-square, to pay me a visit; was cheerful as usual, and as full of literary projects. But his business was to solicit for the prebend of Canterbury: 'For,' added he, 'one never dies the sooner, you know, for seeking preferment.'

" *It is as you say of Percy's Ballads* \*. Pray is this the man who wrote about the Chinese? Antiquarianism is, indeed, to true letters, what specious funguses are to the oak; which never shoot out and flourish till all the vigour and virtue of that monarch of the grove be effete, and near exhausted †."

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\* Similar allusions occur very often in these letters; and, wherever Dr. Hurd has first made an observation on any writer or his work, Dr. Warburton contents himself with expressing his approbation in this manner: the reader of course is obliged to guess or remain totally ignorant of the opinion of both writers, in consequence of Dr. Hurd's letters being withheld from the public.—This is not one of the least faults of this publication. *Rev.*

† This condemnation of "antiquarianism," will be of "infinite service" to the Bridge-street knight, who may found a volume or two on it, as he did on a sentence in Gray's Letters respecting travellers' descriptions. *Rev.*

We must now take our leave of the interesting conversations of these truly learned and, we doubt not, good men. The style of these epistles, which is not very dissimilar to that of the more finished works of their respective authors, is simple, sufficiently elevated, and perspicuous, but by no means either very correct or elegant. There is throughout these letters a philosophical and a sincere conviction of the importance of Christian faith and duty; yet they are as perfectly devoid of all affected piety, or the odious "cant of methodism," as they are of superstition, of which they are much freer than those of Hume or Voltaire.—Those who absurdly pretend that Christian faith is incompatible with rigid reason, need only read these confidential and private communications of two distinguished prelates, to be convinced of the falsehood of this notion. True Christianity indeed is but the perfection of right reason, and science is a necessary handmaid to both.

We shall only observe, that our quotations have been taken from the octavo edition; and we cannot express our approbation too warmly of the honest plan of enabling the public to indulge individual taste, by the purchase either of a costly splendid quarto, or a modest octavo at half the price. Independent also of the charitable purpose to which the profits of these volumes are consigned—their intrinsic merit, notwithstanding their personalities and too often repeated complimentary expressions, will recommend them to the serious perusal of a very numerous and very respectable class of readers.

Malcolm's *London during the Eighteenth Century*.

[Concluded from Vol. 31, p. 413.]

IN the anecdotes of depravity we find many particulars of that infamous deception, the South-Sea scheme, and a long list of other plans intended to get money by other practices than industry: gaming was the favourite of that day, as much as of the present; and the public were as easily duped by the bold assertions of projectors.—In this chapter occur the following particulars of the *Cock-lane ghost*, which we extract for the information of the present age, as we are well aware that several attempts have been made of late years again to take advantage of popular credulity, in regard to presumed supernatural agencies. To

deprive these practices of their force and mischief, is best effected by an exposure of the arts that have been detected on similar occasions.

“ There is something so absurd and ridiculous in the terrors spread by *Miss Parsons*, that I think it hardly fair to class her operations with really serious offences against the laws of morality; but, recollecting that her *knockings* indicated a charge of poisoning, my scruples are removed, and I proceed to sketch the principal outlines of an incident that agitated the public mind till 1762, when all who had “ three ideas in continuity ” were convinced that the spirit possessed no *supernatural* powers.

“ For two years previous to the above date, knockings and scratchings had frequently been heard during the night in the first floor of a person named Parsons, who held the office of Clerk to St. Sepulchre’s church, and resided in Cock-lane, near West Smithfield. This man, *alarmed* at the circumstance, made several experiments to discover the cause, and at last had the amazing good fortune to trace the sounds to a bedstead, on which two of his children reposed after the fatigues of the day; the eldest of whom, *though a most surprizing girl of her age*, had numbered but twelve winters. Justly supposing the children might suffer some dreadful injury from the knocker, this affectionate parent removed them a story higher; but, horror upon horror, the tremendous noise followed the *innocents*, and even disturbed their rest for whole nights. But this was not all: a publican, resident in the neighbourhood, was frightened into serious illness by the form of a fleeting female ghost, which saluted his vision one fatal evening when in Parsons’s house; nay, that worthy clerk saw it himself about an hour afterwards.

“ Facts of this description cannot be concealed: reports of the noises and of the appearance of the phantom spread from the lane into a vast circle of space; numbers visited the unfortunate house, and others sat the night through with the tortured infant, appalled by sounds terrific; at length a Clergyman determined to adjure the Spirit, and thus obtain direct replies to the following questions: ‘ Whether any person in that house had been injured?’ The answer, expressed by the *number* of knocks (as the ghost was denied the power of speech, and of shewing herself *within reach*), was in the affirmative. ‘ Was she a woman?’—‘ Yes;’ the Spirit then explained, that she had ‘ been kept by Mr. —, who poisoned her when ill of the Small-pox, and that her body was deposited in the vault of St. John’s church, Clerkenwell.’ During this examination, the girl exhibited a considerable deal of art, but betrayed herself decidedly in several instances. The result was, that the Spirit ardently desired the murderer might be punished for her alledged death. A wise-acre, who narrated the above particulars in a newspaper of the time, observes, with wonderful sagacity, ‘ What is remarkable is, that the Spirit is never heard till the children are in bed. This knocking was heard by the *supposed* woman when alive, who declared it foretold her death.’ Another account of the affair asserts, ‘ that the person accused had married

two sisters, and that Fanny, the daughter of Parsons, had slept with the lady that *appeared by knocking and scratching* during her husband's absence at a wedding; but the knocking the deceased heard, was declared by the girl to be caused by the spirit of the previously deceased sister; if so, the girl's infernal acts may have caused the death of the woman, as it is well known the agitation of a mind under the terrors of supposed supernatural visitation must have a fatal tendency in such a disorder as the small-pox.

"The gentleman intended to be accused in this affair, of perpetrating upon two wives the most atrocious of all crimes, was married about six months since, to a very agreeable young lady, with a fortune of 3000*l.* The unhappy situation in which they must both be, from so horrid an aspersion upon the former, may be more easily conceived than expressed."

"This shameful affair terminated in the manner described in the ensuing words, extracted from one of the newspapers published in February 1762. 'February 1. On this night many gentlemen, eminent for their rank and character, were, by the invitation of the Rev. Mr. Aldrich, of Clerkenwell, assembled at his house for the examination of the noises supposed to be made by a departed Spirit, for the detection of some enormous crime. About ten at night, the gentlemen met in the chamber, in which the girl supposed to be disturbed by a Spirit had, with proper caution, been put to bed by several ladies.' They sat rather more than an hour, and hearing nothing went down stairs; when they interrogated the father of the girl, who denied, in the strongest terms, any *knowledge or belief* of fraud. The supposed Spirit had before publicly promised, by an affirmative knock, *that it would attend one of the gentlemen into the vault, under the Church of St. John's Clerkenwell, where the body is deposited, and give a token of her presence there, by a knock upon her coffin.* It was therefore determined to make this trial of the existence or veracity of the supposed Spirit.

"While they were enquiring and deliberating, they were summoned into the girl's chamber by some ladies, who were near her bed, and who had heard knocks and scratches. When the gentlemen entered, the girl declared that she felt the Spirit like a mouse upon her back, and was required to hold her hands out of bed. From that time, though the Spirit was very solemnly required to manifest its existence, by appearance, by impression on the hand or body of any present, by scratches, knocks, or any other agency, *no evidence of any preternatural power was exhibited.*

"The Spirit was then very seriously advertised, that the person to whom the promise was made, of striking the coffin, was then about to visit the vault, and that the performance of the promise was then claimed. The company, at one, went into the Church; and the gentleman to whom the promise was made went with one more into the vault. *The Spirit was solemnly required to perform its promise; but nothing more than silence ensued.* The person supposed to be accused by the Spirit then went down with several others, *but no effect was perceived.* Upon their return, they examined the girl, but *could draw no confession from her.* Between

two and three she desired, and was permitted to go home with her father.

“ ‘ It is therefore the opinion of the whole assembly, that the child has some art of making or counterfeiting particular noises\*, and that there is no agency of any higher cause.’

“ Completely exasperated at the base methods adopted by his enemies to ruin his character, if not to affect his life, the injured party at length had recourse to the justice of his Country; and exactly one year after the exposure of this ridiculous as well as wicked imposture, the principals made him pecuniary satisfaction, to avoid worse consequences; but Parsons received sentence of imprisonment for two years, and to be pillored three times; his wife imprisonment one year, and their servant six months. Thus ended the serio-comedy of *Fanny the Phantom*, which afforded fine sport for the wits of the day; nay, Parsons shared in the joke, for the populace pitied his *unmerited* sufferings, and, instead of pelting, cherished him when on the pillory, and even gathered money for him.” P. 102.

The chapters on ‘Manners and Customs,’ and that on ‘Eccentricities,’ are the most entertaining of the whole, though too much confined to the walks of low and middle life. Some of the anecdotes are very whimsical; and others possess great interest, from unfolding the varieties of the human character: many of them however ought to have been included in the chapter on Depravities. Here we are treated with a long detail of the directions for the ceremonial attending the entry of George the First into London, after his arrival in England, and the death of Queen Anne; from the conclusion of which we learn that, during the whole proceeding from St. Margaret’s Hill, “the conduits at Stock’s-market, and other parts of the city, ran with wine as usual.” The following singular advertisement, for procuring custom to a public tea-garden, recurs under the date 1716.

“ Sion Chapel at Hampstead, being a private and pleasant place, many persons of the best fashion have been lately married there. Now, as a minister is constantly obliged to attend, this is to give notice, that all persons, upon bringing a license, who shall have their wedding-dinner at the House in the Gardens, may be married in the said Chapel without any fee or reward; and from such as do not keep their wedding at the Gardens, only five shillings will be demanded of them for all fees.”

Of the famous female bone-setter at Epsom, Mr. Malcolm has inserted the following particulars from the Weekly Miscellany of August 7, 1736.

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\* In other words, a ventriloquist.

“ ‘ This person, we are told, is daughter of one Wallin, a bone-setter of Hindon, Wilts, and sister of that Polly Peachem whom a gentleman of fortune married. Upon some family quarrel she left her father, and wandered up and down the country in a very miserable manner, calling herself *Crazy Sally*; and often, as it is presumed for grief, giving way to a practice that made her appear to have too good a title to the name. Arriving at last at Epsom, she has performed such wonderful cures, that we are told the people thereabout intend a subscription for 300*l.* a year to keep her among them.’

“ Many of those cures are then described, which seem well attested, and are really surprising. ‘ In fine, the concourse of people to Epsom on this occasion is incredible; and it is supposed she gets near 20 guineas a day, as she executes what she does in a very quick manner. She has strength enough to put in any man's shoulder without assistance; and this her strength makes the following story, which may be depended upon, the more credible.

“ ‘ An impostor came to her, sent, as it is supposed, by some surgeons, on purpose to try her skill, with his head bound up; and pretended that his wrist was put out; which, upon examination, she found to be false; but to be even with him, she gave it a wrench, and really put it out, and bade him go to the fools who sent him, and get it *sett again*; or if he would come to her that day month, she would do it herself.’

“ This strange woman utterly ruined herself by giving way to that eccentricity, which too frequently in one way or other marks all our characters. The object of it was a Mr. Hill Mapp, on whom she fixed her affection, and to whom she was determined at all events to be married, though every effort was made by her friends to prevent the match. On the day appointed for the ceremony, Sir James Edwards, of Walton-upon-Thames, waited on her with the daughter of Mr. Glass, an attorney, a poor afflicted child whose neck was dislocated and supported by steel instruments. Miss Wallin saw the girl, and said she could restore the parts, but would do nothing till she became Mrs. Mapp. A gentleman present, finding her resolute, lent her his chariot to convey her to Ewell, where she expected to obtain a conveyance to London with her intended husband, though in that expectation she was disappointed. ‘ As she was going to Ewell, Mr. Walker, brazier, of Cheapside, met her, and returned with her to the inn. He was carrying down his daughter to her, a girl about 12 years of age, whose case was as follows: the vertebræ, instead of descending regularly from the neck, deviated to the right scapula, whence it returned towards the left side, till it came within a little of the hip-bone, thence returning to the locus, it descended regularly upon the whole, forming a serpentine figure. Miss Wallin set her straight, made the back perfect, and raised the girl two inches. While this was doing, Sir James Edwards's chariot with two gentlemen in it, came to beg her to come back to Epsom, suspecting she might not return again; but all their persuasions availed nothing, and the best terms they could make with her, was, that she should not go to London to be married, but have the chariot

and go to Headly, about three miles from Epsom. As the coachman was driving her by Epsom, she was told, that the minister of Headly was suspended for marrying Mr. C. whereupon the coachman said he would carry her no further, unless it was to Epsom. She then alighted, and went into a cottage on the side of the town; presently after which, information being given that she was there, Mrs. Shaw, and several other ladies of that place, went to her on foot to importune her to return; but, to avoid any further solicitation, she protested she would never come nigh the town, if they opposed her marriage any longer; and then walked on towards Banstead. Sir James Edwards, being informed how much she was affronted by his coachman, immediately ordered a pair of his horses to be put to a four-wheeled chaise, and sent them with another driver to offer their service to convey her where she pleased. Mr. Bridgwater in his chaise, and several other people on horseback, followed her also, and overtook her when she had walked about a mile over the Downs towards Banstead, where she had determined to be married. When she came there, the minister having no licences, she returned to her first resolution of going to London; but, the horses having travelled that morning from Walton, and being harrassed about without any refreshment, the coachman was afraid to venture so far as London with them, and desired to be excused; upon which Mr. Bridgwater, in regard to the child Sir James Edwards had brought, and other unhappy creatures who were in Epsom waiting for their cure, brought her in his chariot to London, saw her married, and conveyed her back again immediately after, being fully resolved to see her perform her promise.' Mrs. Mapp was buried at the expence of the parish of St. Giles in 1737!!" p. 244.

The chapter on 'Amusements' contains many curious particulars of the state and management of our theatres, and will be found very useful to consult by those who may engage in the compilation of a History of the Stage. The following sketch of the life of Handel will be read with interest.

"Handel's decease occurred on the 6th of April, 1759. As this eminent composer may justly be said to have formed a new æra of musick in England, and to have established the Opera, and the fame of his Oratorios perhaps for centuries to come; a sketch of his life from his arrival in this island cannot be altogether unacceptable, particularly as it must contain a general history of those amusements with which he became connected. Handel was born at Hall in Upper Saxony, February 24, 1684, but did not visit England till he had attained his 26th year, and when perfect master of his profession. The stranger, though only upon leave of absence from the Court of Hanover, where he received a pension of 1500 crowns *per annum*, and held the place of Master of the Elector's Chapel, was presented to Queen Anne, and favourably received; thus honoured, Handel soon enjoyed the patronage of her courtiers, and immediately commenced his



career by correcting the errors of the *Italian Opera*, if that could be so called which had been translated into the *English* language. As this celebrated composer found it, the most pathetic parts of the Italian musick frequently fell upon words expressive of anger, and *vice versa*; he therefore composed Rossi's *Rinaldo*, written after an outline by Aaron Hill, who favoured the publick with an English version of it.

"When Handel had remained here one year, the full term of his leave of absence, he returned to Hanover, but promised to re-visit the Queen at the first convenient opportunity: that occurred in 1712, and he composed his *Te Deum* and *Jubilate* after the signing of the peace of Utrecht. Queen Anne, highly gratified with his exertions, granted him a pension of 200*l.* for life, and added her commands to the solicitations of the nobility, that he should assume the management of the Opera-house. This he complied with, and violated in consequence an engagement he was under to return to the Elector's Court. When that prince ascended the British throne, Handel, conscious of his offence, dared not venture into his presence; and his friends even thought stratagem preferable to intercession in restoring him to favour. To accomplish this, Baron Kilmanseck and several of the English nobility engaged the King in a party of pleasure upon the Thames: at that hour of relaxation the King was surprised with those grand movements yet known as Handel's Water-piece, which were composed expressly for the occasion, and performed under his direction in a boat attendant on the monarch. The scheme was successful beyond expectation; and from that hour the fortunate musician received both honours and rewards from George I. The Earl of Burlington and the Duke of Chandos were his warmest patrons and admirers: the latter indeed retained him at Canons as master of his splendid choral establishment for the offices of religion; and as Buononcini and Attilio were then composers for the Opera, he did not frequently interfere with their province.

"At length the period arrived destined to rouse the powers of Handel as a composer and a tyrant. Several persons of distinction had determined to found an Academy of Musick in the Haymarket, in order to insure a constant supply of Operas from the pen of the unrivalled Saxon, which they intended should be performed under his direction. The subscription for this purpose amounted to 50,000*l.*; and they procured the King's name for 1000, to grace the head of the list. Thus authorised and enabled Handel went to Dresden for performers of celebrity, and engaged Senesino and Duristanti, with whom he returned to England, when they acted his Opera of *Radamisto* to a most crowded audience, which honoured him with the loudest plaudits. From that day the powerful partizans of Buononcini; and those of Handel became irreconcilable enemies; though their enmity was so far controuled as to permit an agreement between them, that the rival masters should alternately compose the acts of *Mutius Scævola*, and thus afford a criterion by which their superiority was to be determined. Handel conquered; and, his reputation firmly established, he reigned sole monarch of the Academy for nine years. At the

close of that period Senesino accused Handel of oppression, and Handel treated Senesino as a rebel against his authority: the publick immediately divided on this important question; and to complete their vexation, Faustina and Cuzzoni quarrelled. Harmony ceased in every point of view, and the Academy was dissolved; but Handel maintained his post at the Haymarket, where he soon discovered that with Senesino he had dismissed the majority of his audiences. In this dilemma he entered into an agreement with the celebrated Heidegger to perform Operas on their own account: they accordingly engaged several new performers; but the nobility, exasperated at the Saxon's tyrannical conduct, entered into a subscription, with which they opened the Theatre in Lincoln's-inn-fields, countermatching his Italians with the incomparable Farinelli. The contest was continued three years in conjunction with Heidegger; and Handel persisted one year after his partner retired: he then left the Haymarket to his rivals.

" Chagrined and disappointed he endeavoured to establish himself at Lincoln's-inn-fields, and afterwards became a partner of Mr. Rich at Covent-garden Theatre, where he found, to his great mortification, that his musick, however sublime, was not a match for Farinelli's voice; yet he persisted till he had almost ruined his fortune, and actually deranged his faculties, besides causing a paralytic stroke, which deprived him of the use of his right arm; he was however recovered from the latter calamities by using the baths of Aix-la-chapelle about the year 1736.

" Fortunately for Handel the publick were pleased with the performance of his Alexander's Feast at Covent-garden Theatre soon after his return; and, to add to his good fortune, he was solicited to compose two Italian Operas for Lord Middlesex, who had been compelled to take the direction of this difficult concern upon himself, to preserve it from total ruin. His success on this occasion operated powerfully with the multitude, and a benefit produced him 1500*l.* in the year 1738. An opportunity thus offered to effect a complete reconciliation with his former employers; but that asperity of temper and impatience of controul which always marked his character induced him to reject every proposal connected with subscriptions. After several unsuccessful attempts to establish the Opera at Covent-garden Theatre, he turned his attention to the composition of Oratorios, which he intended should have been *acted* and sung; but the popular opinion, that such representations from Scripture would be a profanation of religion, deterred him from the design; and he caused them to be sung only as they are at present.

" Similar to most human inventions, the Oratorio was of little service to the *author*: posterity according to custom has had the honour of rewarding Handel's *memory*; and if an angel composed new ones, they would certainly not succeed, till he had fled from the earth half a century, and till Handel has had *his* day.

" The Irish nation received our great musician and his Oratorios with complacency; and as he gave the produce of the first

performance of his *Messiah* in Dublin to the City prison, he soon secured their patronage. After considerably improving his circumstances, he returned to England, where his Oratorios recovered from their previous depression, and received that approbation which a dread of having lost them probably excited. Handel gave the profit of an annual performance of the *Messiah* to the Foundling Hospital; and attended their Oratorios regularly long after he had lost his sight by a *gutta serena*, and till within eight days of his death." p. 371.

The anecdotes of dress, and of the caprices of fashion, are partially illustrated by thirteen coloured engravings; but the figures are so ill drawn and so very slightly executed, that we derive no pleasure from viewing such caricatures of the human form. Neither do we regard them as altogether accurate, nor yet sufficiently numerous, for the purpose of portraying the fashions of a century. Refinement produces variety, and caprice and the love of novelty still further increase the divisions; so that to trace the mutations of dress through any extended period, must inevitably become tedious. The present state of female attire is certainly the most graceful that has been adopted for the last hundred years; yet we fear it will not last: we are apprehensive of a lurking propensity again to introduce the use of stiff stays; which, of all the inventions to deform beauty, holds rank with the first;—we mean, to deform beauty *radically* by injuring the health.

In the chapter on Domestic Architecture, 'traced from its origin to its present improved state in London,' &c. Mr. Malcolm has hazarded several general assertions, which in our opinion are not fully warranted by facts. He says, that "The Saxons have left us strong and almost eternal proofs of their skill in masonry; but I believe there is little or nothing to be found, the work of their hands, besides ecclesiastical buildings and castles." We should be much indebted to any writer who would prove, from *historical documents*, that we have any buildings, whether ecclesiastical or military, that are indubitably of Saxon architecture; we mean, that were actually erected by Saxon builders and in the Saxon times. Oral testimony is not sufficient for the purpose: it is not enough to say, that such or such an edifice "was founded by King Ethelbert, or King Offa, or King Alfred, and therefore the more ancient parts must be Saxon; for do not you see how very different the ornaments are?" No, this argument is not decisive; for independent of the several characters and style of the

building, we want, first, historical evidence as to the time of its foundation; and, secondly, proof that the structure has not been rebuilt at a later period. The three edifices that are generally quoted as real specimens of Saxon buildings, are, St. Alban's Abbey Church, the crypt of Canterbury Cathedral, and Grimbold's crypt at Oxford; these *we consider* altogether Norman, and the records which prove the fact are we believe still in existence.

Mr. Malcolm imagines that our ancestors were obliged to put up with "*wooden buildings*" for their domestic habitations, because the great built their houses all of stone, and by that means the art of brick-making lay *perdu*: "*parsimony in the great,*" are his words, "*revived the art of brick-making.*" The real cause, in our opinion, of the preference so long given by the middling and lower classes to houses of wood and plaster, was the great plenty of timber and its comparative cheapness in former times. When wood became dearer, which it necessarily did in proportion to the increase of population, brick was resorted to as the material next in cheapness, and, we opine, must from that very circumstance have come into general use, even if the great fire of London had not happened; after which the construction of wooden houses was restrained by act of Parliament: *before* that event, however, we had many buildings of brick in different parts of the kingdom. This chapter is illustrated with twenty slight engravings of buildings in and near London, principally of modern erection.

The chapters on 'Ecclesiastical Architecture,' and 'Sculpture and Painting,' are much too brief, considering this as an independent work. The former, short as it is, has fourteen illustrative plates: the outlines of altar-pieces, &c., in different churches, are the best.

The volume is concluded by a 'Sketch of the present State of Society in London,' and a double Index. Against the Sketch we must enter our most decided protest: though grounded on facts, it is a gross exaggeration. The manners of our populace, and of the lower orders of our journeymen tradesmen, are not so degraded and brutalised as this caricature represents them to be. Undoubtedly, among the vast multitudes that inhabit London, many thousands will be found both vicious and riotous; yet let it be recollected, that the general safety of this immense metropolis is nightly secured by a few hundreds of old and mostly infirm men;

that a strong taste for reading has been excited, and become in some degree general among the lower ranks; and that vice and bad habits uniformly decrease with the extinction of ignorance. The deductions from these facts must be obvious; and we shall now quit the consideration of the subject, by remarking, that we can never applaud these degrading exhibitions of human nature, even though altogether founded on unimpeachable truths. The portraits of the middling and superior classes of the community are much better drawn; yet all that soberness of colouring and harmony which are best adapted to sketches of this kind is wanting: with the upper ranks of society, we suspect that Mr. Malcolm is hardly any otherwise acquainted than from report.

It is very difficult to characterise any work in a just and, at the same time, summary manner, the contents of which include such a great variety of subjects as the one before us. Our opinion of particular parts may be gathered from the preceding pages; but as a whole we have yet to consider it. To the future topographers of this renowned city, it presents a valuable mass of information, which was previously scattered through pages possessed but by few, and inaccessible to most: it forms, indeed, a direct and necessary appendage to the '*Londinium Redivivum*' by the same author; and if it does not possess all the advantages of a tasteful selection, it has the merit of displaying much industry. We think, however, that Mr. Malcolm should in *every instance* have referred us to his authorities, for compilation is best relished, and most useful, when we are acquainted with the volumes and the pages from which its materials are collected. Why are D'Israeli's '*Curiosities of Literature*' so little regarded by literary men, but from the total want of all reference to the sources of the information he records? There are several points, also, in which we must regard this as an imperfect work. The progress of the fine arts, and of literature, during the last century, are most interesting subjects; yet these Mr. Malcolm has not at all noticed, with the exception of some very slight remarks. Perhaps the vastness of the field intimidated inquiry; yet how much and how greatly the character of society has altered with the last hundred years, by the very general diffusion of literature and the arts, must be obvious to the most superficial observers: they ought not to have been so unworthily neglected. We trust that a second impression

of this work will be called for, and that we shall then see it improved by that careful revision, and by those additions, which we have proved to be necessary.

*Barrow's Account of the Public Life of Lord Macartney.*

[Continued from Vol. 31, p. 350.]

WE cannot pass over the numerous instances of insatiable and audacious rapacity only hinted at by Mr. Barrow in these volumes, without at least endeavouring to give additional publicity to some of the facts which he states. One of the greatest temptations to villainy in India is, the delusive belief that its distance from Europe, and the culpable ignorance of Europeans in general respecting the internal state of that country, must necessarily insure criminals impunity and protection from public exposition. Sooner or later, however, all such offences are known; and we have heard of more than one instance where the "iniquities of the fathers were visited on the children," while others have terminated their guilty career by self-murder. The following observations will convey to the reader some idea of the *moral honesty* which prevailed in Bengal about twenty years ago; and we fear it is yet very little improved.

"The reports of Lord Macartney's economy, integrity, and disinterestedness, were ill received and ill relished in Bengal, where qualities of such a nature were not of the most thriving kind. At Madras, a contract had been given to Mr. Paul Benfield for supplying the army with carriage bullocks. The terms of this contract Lord Macartney reduced by nearly one fourth part, and annexed conditions which made this gentleman think fit to give it up; but to please the commander in chief, and engage the services of a person who was represented as very capable of rendering them, he was appointed agent for supplying the troops. Whether the emoluments in this office were below his consideration, or whether he expected that a disappointment in the agency would lead to a renewal of the contract, he is said to have suffered many of the cattle, committed to his care, to perish for want of food. He demanded for the immediate expenditure of his employ double the amount of the money which he knew to be in the treasury, and otherwise conducted himself in such a manner as to compel Lord Macartney to dismiss him, which gave great offence to his friends in the supreme council. In fact, the detection and reformation of abuses, which was strongly recommended by the court of directors to the early attention of Lord Macartney, could not fail of exciting a jealousy in that place where a profuse expenditure of the Com-

pany's funds had involved the government in an enormous and accumulating debt; where agencies, embassies, and contracts, had drained the public coffers to fill the pockets of individuals \*, and where there was a total want of economy, both in the civil and military department. At Bengal therefore no character could be more obnoxious than one of an established reputation for inflexible integrity, armed with the power of correcting abuses." p. 226.

The same Benfield was afterwards appointed a commissioner for the arrangement of the finances of the nabob of the Carnatic, and Sullivan was also allowed to hold another lucrative office in the same country. It is much to be wished that Mr. L. D. Campbell, or some other honest and impartial man of talents, well acquainted with the affairs of India, would favour the world with a sketch of the *natural history* of such adventurers, as some work of the kind seems necessary, not only to the salvation of our Indian dominions, but also to the purity of British legislation. Did the electors of the United Kingdom better know the real character of many of those who now call upon them for their suffrages, we might then hope for a radical reform where indeed all true reform should commence; namely, in the people's exercise of judgement in the choice of their representatives. We cannot believe the public feeling of justice to be so low, that such information would not produce most important effects; and if so, the Commons would necessarily cease to be a theatre of corruption, the unavoidable invasions of civil liberty occasioned by French revolutionary despotism be obviated, and the British constitution transmitted unimpaired to future ages. It is a sacred duty to our king, our country, and to civil society, to exert ourselves to the utmost to prevent all men of *suspicious integrity* from sharing in any civil honours, or becoming legislators of a brave and yet virtuous people. But without a thorough knowledge of the means by which wealth has been acquired in the East and in the West too, it is impossible that this duty can be faithfully discharged; and unless it is duly fulfilled, we must continue our progress in corruption, and expect the fate of other corrupt

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\* Several instances are on record, where agencies or provisions and grain for the use of government were granted to servants of government; where ambassadors were appointed with large salaries, who never proceeded on their embassies; but as there is no intention to particularise abuses, the fact only is mentioned to show the different systems pursued by the two governments.

immoral nations. When we revert to Holland, Prussia, and other states on the continent, which owe their fall and present misery more to the want of moral honesty than to Buonaparte's sword, we can find nothing in them indicative of greater depravity, than that of technically designating *bribes*, the *hire of dishonesty*, nay even of *perjury*, "as only a little *betel* among friends!!" This is the *slang* phrase, familiar (will it be believed?) among British subjects in India. We confess we should willingly have doubted it, had not the very words of a governor himself established the fact beyond the possibility of doubt.

"It was once thought" (says Lord Macartney very coolly, in a confidential letter to Mr. Macpherson, in July, 1782) "that no knight of the Bath could resist the dazzle of one of these gewgaws [diamond stars, given as *bribes* by the native petty princes]; yet out of half a dozen brethren there is one, at least, who has not been blinded by them. That lure, among others, was thrown out, when still stronger was rejected, and was called *only betel among friends*; but it was a kind of *betel* I was determined neither to chew nor swallow, and I wish some of our friends had been of the same way of thinking."

Abandoned or unthinking men may scoff at these things, but we are persuaded that there is not one honest intelligent person in the United Kingdom who is not convinced that moral honesty is indispensable both to the governors and governed in every state, and that without this essential ingredient the best of governments must soon fall a prey, either to an external enemy, or to some ambitious demagogue. The awful events which have passed, and are now passing before our eyes, should teach us the necessity of having only men of probity and talents in every department of the state.

Lord Macartney, anticipating his re-call, determined to leave a full treasury to his successor, and collected "an unexpected mass of thirteen lacks of rupees," to prevent any adverse consequence to the Company, from the voluntary, but culpably foolish, resignation of the assignment on the Carnatic, which, after spending immense blood and treasure, has since been *violently* re-assumed.

"A great part of this sum consisted of such presents and fees on presentations to appointments as had been *usual* for governors to take for their *private emolument*, but which had rarely, if ever, before been applied to *public use*."

His lordship, before leaving Madras, voluntarily made



oath of the whole amount of his property, and declared, that, from his arrival on the 22d of January, 1781, to that hour, June 1, 1785, —

“ I have never by myself, or by any other person for me, directly, or indirectly, accepted or received for my own benefit, from any person or persons whomsoever, a present or presents of any kind, except two pipes of Madeira wine from two particular friends (one of whom never was in India, the other is at Bengal), a few bottles of champagne and burgundy, and some fruit and provisions of very trifling value; and I further swear and declare that I have confined myself solely to the honourable Company's allowances, which are 40,000 pagodas per annum, &c.; that I have never embezzled or misappropriated to my own use any part of the Company's monies or effects; that I have not been engaged in any trade, traffic, or dealing, &c.; but strictly and *bona fide* observed all my covenants, &c.”

A statement of his whole property was also drawn out by him, and entered in the books of the presidency as a public record, by which it appeared that, notwithstanding his temperance and economy, after twenty-one years of public employment, he had added nothing to his “family inheritance.” His lordship's only recompense indeed was the proud consciousness of having honestly and honourably fulfilled the important duties of his station. The following observations too fully prove that talents and integrity are not so advantageous to their possessor as to the state.

“ For some years after this [his lordship's return from India], notwithstanding the most honourable public testimony of the minister to his conduct and character, notwithstanding the many great and eminent services in arduous and trying situations, and a steady and uniform attachment to his majesty's person and government, Lord Macartney had the mortification of experiencing the inattention and neglect of government; being suffered to remain almost a singular instance of all those employed in high stations in India, in not having received any kind of favour from his employers, whilst many others, whose services were scarcely ever heard of, were particularly distinguished. Yet surely it will not be considered as presuming too much to say, that the preservation of the northern Circars of the annual value of half a million sterling, the obtaining an assignment which saved the Carnatic, a rigid economy which saved millions to the public, an inflexible integrity which gave an eminent example where an example was so much wanted, an honourable and advantageous peace which restored the tranquillity, the commerce, and the prosperity of India, exhausted and incapable of further resistance, a steady perseverance of duty, regardless of all personal consequences, and an invariable preference of public to private interest — it cannot surely be thought too much to say, that such important benefits,

joined to many other eminent services in former employments, did not render Lord Macartney less worthy of distinction than many others on whom it had been bestowed: but *diis aliter visum est*. There were however many gentlemen in the direction of the affairs of the East-India Company, who thought so highly of Lord Macartney's services as to declare, that not to notice them by some distinguished mark of approbation, would be a severe reflection on the justice as well as gratitude of the Company." p. 332.

The reason assigned for not granting him a pension was, that, as a precedent, it would strengthen the ill-founded claims of Mr. Hastings to a like remuneration. A better reason was offered by Lord Melville for not granting him an English peerage, when he was appointed to the governor-generalship of Bengal, because, said that minister, it was asked as a "*sine qua non* preliminary," and that at a time when the Company had resolved to place men of rank at the head of their affairs, and when the minister wished to make it an office to which the first men in the country might aspire as an honour. In consequence of this, Lord Macartney declined the governor-generalship, and afterwards a place in the Board of Control, being determined to have nothing more to do with India affairs. Of the personal character of such a man, we cannot forbear to make a few more extracts, especially as they convey very important information. His reflexions and observations are likewise equally profound and interesting: and he used to say, that "*a man who has not been in India knows mankind but by halves; and that he who has been there, knows mankind, alas! too much.*"

" Lord Macartney, on his return from his travels on the continent, was considered among the handsomest and most accomplished young men of the day. His features were regular and well proportioned, his complexion wore the glow of health, and his countenance was open, placid, and agreeable. His person was somewhat above the middle size, and rather corpulent; in the early part of his life it must have been powerful and athletic; his manners were engaging, and his carriage easy but dignified; in conversation he was extremely affable, cheerful, and entertaining; at the same time he was no admirer of that confident assurance, that easy familiarity and careless neglect of personal appearance, which are assumed by many young men of fashion in the present day. He possessed all the dignity of the old school without its stiffness; and he retained it in his dress, the fashion of which for the last forty years of his life could scarcely be said to have undergone any change; in his person he was always remarkably neat." p. 370.

" It has been observed, maliciously enough, that every man

has his price; but if this satire on human nature were strictly true, taken in its greatest latitude, it must however be allowed that a few public men do now and then appear on the stage, whose price, at least, has never been ascertained. One of those few was Lord Macartney. The whole revenues of the Carnatic, which were, in fact, at his command, with the fee simple of Bengal added to them, could not have bribed him to swerve one inch from his public duty. That wealth which is able to purchase power, and influence, and honors, and without which they are rarely attainable, had no temptation for him. In fact, the system of corruption is so well established in India, that those who are disposed to avail themselves of that source of wealth run very little risk of detection\*. No blame was ever thrown by the nabob of Arcot on any of Lord Macartney's predecessors for taking his money; but torrents of abuse were poured out against his lordship, because he would not take it. It was a maxim with him that plain dealing and clean hands will always in the end be an overmatch for artifice and dishonesty; the truth of which he had very frequent occasions to put to the test. Nothing indeed could have supported him in the line of conduct he pursued in India, against the intrigues, the duplicity, and the universal corruption which surrounded him, but an unsullied integrity, and an inflexible firmness. Never perhaps was the *mens conscia recti* (the motto on his lordship's arms) more eminently displayed than in the arduous struggles he was called upon to make in his government of Madras. But conscious of standing upon high and solid ground, perhaps on such as few, if any, ever stood before in that part of the world, he maintained his elevated position with the most perfect calmness in himself though surrounded by turbulence and agitation. Like the proud rock dashed by the waves of the ocean, he remained unsullied and unshaken in the midst of a sea of corruption. For the purity of his conduct he pretended to little merit. 'Let it not be supposed,' says he, 'that the spirit of disinterestedness and integrity which governs my actions arises from any heroic virtue or better motives than those which actuate the generality

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\* \* The nabobs, and rajahs, and khans, with others of inferior rank, deem it so dishonourable to discover their private transactions, even with those whom they are dissatisfied with, that no motive of resentment ever leads to their developement, and those in subordinate stations, who must necessarily be entrusted with such secrets, have the additional inducement of considering their inviolable fidelity to their employers as the basis of their future fortunes. When the East-India Company sent out, in 1781, a gentleman in the law (Mr. Newman) for the express purpose of obtaining proof of the sums of money that were said to have been taken by some of their servants from the nabob of Arcot and other Indian powers, that gentleman, with all the assistance of the Madras presidency in the upright administration of Lord Macartney, embarked for England without having gained one single object for which he was sent out, or a single proof against the most notorious delinquents.

of mankind. I am free to confess I have a stronger passion than the love of wealth—to reinstate India in its former glory would give me more pride and satisfaction than I should be able to derive from ten times the fortune of Mr. Hastings. It is, in fact, a bad calculation in the accounts of the world to sacrifice reputation for any increase of fortune. Such,' continues he, 'is the opinion of one on this subject who has had it twenty times in his power to make a large fortune; and yet never has had it in his thoughts.' For the usual modes that are practised in India to obtain wealth, he entertained the most sovereign contempt. 'Notwithstanding the indignation I feel, I am really,' says he, 'sometimes diverted with some of these woodcocks, who thrust their bills into the ground, shut their eyes, and then think nobody sees them.' " P. 371.

After such remarks as the preceding, it is not extraordinary that the whole of the peculators were his most determined enemies; neither is it surprising that he found only few friends among those persons in this country who do not blush to profit by the sale of India appointments, which should be the rewards of merit. It is right that the public should be acquainted with the origin and nature of some of their charges against his lordship.

" It is but too common a practice abroad to condemn what are called king's stores upon very slight grounds; the disposal of them, and particularly the purchase of others to supply their place, putting money into the pockets of the persons concerned in such transactions. A quantity of beef of this description was condemned to be sold at Madras, at a time too when they were threatened with a famine. Lord Macartney attended the sale in person, bought a considerable quantity of it, had it served on his own table, invited the parties who were principally concerned in the business, and made them acknowledge the beef to be excellent. This was considered as *inspecting matters too narrowly, and unsuitable to the dignity of a governor of Madras*. The public however would not be the sufferers if we had a few more such governors as Lord Macartney; and although their conduct, like his, would be sure of exciting the enmity of all those whose private views were disappointed or counteracted by such minute attention to the public interests, yet they would be sure to merit and obtain the applause of all those whose applause is worth having." P. 377.

The character and conduct of Lord Macartney indeed are most exemplary. "He appears," says Mr. Barrow, "to have observed in every situation of life the most steady and loyal attachment to his sovereign. Whether in place or out of place, whether favoured with the smiles of the court, or apparently neglected, his sentiments in this respect were invariably the same. On all occasions

he boldly stood forward in support of the king's prerogative." He would not place "a fruitless crown" and "barren sceptre" in the gripe of the sovereign of Great Britain. How different is this conduct from that of those statesmen who lately thought to make him violate his conscience, and because they failed with "shameless perfidy, proclaimed the matter!" Yet his lordship was neither a weak nor a venal courtier; on the contrary, so striking were his talents and integrity, that no monarch, much less a minister, would have ventured to make any base proposal to him.

"Throughout a long and active life, and with a very extensive and intimate acquaintance among the leading characters of various administrations and oppositions, he had the resolution to keep himself totally unconnected with party in politics, the spirit of which, however gentle and good tempered the individuals who compose it might be, is always productive of violence and ill-humour, which were so contrary to his disposition. This party spirit he considered as tending only to impede the public service, by embarrassing government, to create dissensions among intimate friends, and to unite the bitterest enemies and the most jarring dispositions. But a respectable opposition in parliament he conceived to be among the most efficient and salutary checks on any abuse of power in those who are entrusted with the administration of the government.

"As a minister at a foreign court his qualifications were of the first rank. By his extensive knowledge of men and things, by address and management, he could make himself master of intrigues and projects while yet hatching, and exhibit them to his court in all their various bearings. It was the opinion of many of his friends, that the minister could not have employed the talents of Lord Macartney to a better purpose in the service of his country, than as a negociator at the different courts of Europe, few men being perhaps so well qualified in every respect for such situations as he was." p. 381.

"A staunch admirer of the British constitution, he was an enemy to despotism under whatever shape it might be exercised. Nothing could more strongly convey his sentiments on this subject than his remarks on the situation of the Wirtemberg troops in the service of the Dutch at Batavia. 'His most serene Highness of Wirtemberg,' remarked Lord Macartney, 'is a perfect crimp\* to the Dutch East India Company, to whom he hires out, at a stipulated rate, the youth, health, and strength of his children and his subjects, who are torn from their dearest and tenderest connections, and banished without redemption from their native soil. Instead of being employed at home like men, and as soldiers only should be, to defend their country, to redress its

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\* This prince just now performs the same honourable office to Buonaparte as he formerly did to the Dutch.—*Rev.*

wrongs, and vindicate its honor, they are vended without compunction by their natural protector to a set of foreign merchants, who export them to be broiled alive on the sands of Columbo or to rot by inches in the hospitals of Java.”

“ ‘The regret of leaving Europe, the necessary duty of their profession, and the enmity of the elements, all conspire here to wear out the soldier and to hasten his dissolution. Ambition is dead, relief is hopeless. He is undermined by decay, he drops gradually into the grave, and ‘dulces moriens reminiscitur Argos,’ whilst the survivors are told, with a mockery superadded to their misery, that he died nobly at his post in the exercise of an heroic vocation, not in the still shade of civil life, but in the career of glory on the field of honour. It is truly wonderful to what a pitch of senseless vanity the military bubble has blown up the human mind, and, at the same time, debased it to the most brutish subjection. That one man should presume in the pride of his heart to arrogate the right of saying to his fellow creature—

‘ ’Tis mine to order and ’tis thine to die!’—

is equally repugnant to common sense and to common humanity; and yet it is a right, that, however disguised, is usurped and assumed by all the sovereignties of Europe, whether monarchical, aristocratical, or democratical, for it makes no difference under what title or denomination despotic power is exercised. If the youth, to whom the mandate, *de part le roy* or *de part le peuple* is addressed, be not rich enough to bribe the sovereign for an exemption, he has no remedy, but must enlist with the recruiting officer. And this practice has been long looked on, not only with indifference, but has been quietly acquiesced in as an indisputable prerogative. Even in England it is justified by the authority of some of our most \* celebrated writers; for their premises, when fairly examined, warrant this conclusion, that children, relations, and subjects, every connexion natural, moral, and political, may be sacrificed by power on the altar of avarice, to enable a little Suabian despot to give a masquerade at Stutgard, or to pass the Carnival at Venice. If protection and obedience be reciprocal, as those very writers tell us, surely reluctance to slavery and opposition to oppression are equally rational and just; and were an insurrection to happen at the next registry of his Serene Highness’s able-bodied subjects, or his next levy for equinoxial service, it is probable he would find but few advocates to plead his cause, or protect his person. On such an occasion resistance would be a virtue, and rebellion to such tyranny prove loyalty to mankind. It is impossible to think of this scandalous conduct of the little German princes, without a mixture of horror and contempt. Such avarice and apathy must find an enemy in every breast of feeling and generosity. To renounce, as these men do, all parental care of the people, committed by Providence to their charge, want only to tear in pieces the ties by which they were bound to them, and to deliver them over without mercy to

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\* \* Foster, Blackstone, &c. &c.

the tormenters, is such a strain of ingratitude and depravity as cannot long continue unresisted or remain unpunished. The miserable negro on the coast of Guinea, who exchanges his child for a striped handkerchief or a bottle of brandy, is not a greater barbarian." p. 386.

The following is the sketch given by Mr. Barrow of his lordship's literary character; but we are obliged by their length to omit the Latin inscription and verses written and "placed over the gateway of the castle of Lissanoure, on his paternal estate," in 1800. The Latin lines contain a brief sketch of his lordship's diversified life.

"Few men were more conversant in polite literature than Lord Macartney, and his acquaintance was sought by the first literary characters of his time. With Dr. Johnson, Edmund Burke, David Hume, and all those who used to meet at Sir Joshua Reynolds's, he was particularly intimate. He was one of the original members of Doctor Johnson's Literary Club, which he continued to frequent with great pleasure in the latter years of his life, whenever his health would permit him, and he was a member of the Royal and Antiquarian Societies of London. He was fond of social conversation, but reading was to him a never failing source of delight: a book was not merely a luxury; it was an article of the first necessity. It was rare to find him, when alone, without a book or a pen in his hand. He was considered, when a young man, as a sound classical scholar, and to possess a critical knowledge of the ancient poets and historians. It appears from the correspondence of several eminent characters, that he was himself no mean poet, and that he took great delight in courting the acquaintance of the Muses. In his letters to the late Mr. Charles Fox, when a student at Oxford, he strongly recommends history as the best polisher of the manners, and the best introduction to the knowledge of the human heart. 'Livy,' says he, 'is written in a style that must charm every one. He is master of our passions, and catches the soul by surprise. Look at that admirable passage where Coriolanus going to embrace his mother, she stops him with, *sine priusquam amplexum accipio, scium ad hostem an ad filium venerim.*' Tacitus he thought less graceful in his style than Sallust, but more pungent, and he calls him the true anatomist of the human heart. The unadorned easy style of Xenophon he preferred to that of Cæsar: but of Homer and Virgil he always speaks in raptures; the latter indeed he could almost repeat by heart. From a letter of the late Charles Fox to him, dated Oxford, 13th February 1765, it would appear that in the early part of his life he had no taste for mathematics, and that he valued them lightly. His opinion however must have greatly changed in this respect, on entering upon business, for no man could be more convinced than he was of the transcendent utility of what are usually called mixed mathematics as applicable to so many of the common and important concerns of life; and he was

No. 127. Vol. 32. Jan. 1809.

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sufficiently acquainted with most of the modern sciences to make a conversation on their subject interesting both to himself and to others. His memory was of the most retentive kind, and had stored up an abundant supply of anecdotes relating to persons and events, to times present and past; and the pleasing manner and genuine good humor, in which he could relate a story, seldom failed of communicating to it an additional interest. By some peculiar arrangement, or classification of objects in his mind, he contrived to recollect the date of an event as correctly as the more important circumstances connected with it. It was observed of him at Turin, that he was much better acquainted with the history and connexions of the Italian and French families he met with there than they were themselves; indeed so wonderful was his recollection on points of genealogy, that there was scarcely a person of any note mentioned by sacred or profane writers, whose history and connexions were not perfectly fresh in his memory. When he passed the Hague on his way to Petersburg, Sir Joseph Yorke, then minister at that place from the court of London, invited all his brother ministers to meet Sir George Macartney at dinner. The conversation, as might be expected, turned on the affairs of Europe, and although some of the company were pretty well hackneyed in the diplomatic service, and Sir George but just entering upon his career of public life, yet it was observed that he was much better informed with regard to the respective courts of Europe, than any of the ministers were themselves who represented them.

“ He had a peculiar facility in extracting information from those he conversed with, even where there might be an unwillingness to communicate it; but whatever knowledge he obtained in this way, he used to consider as problematical until corroborated or contradicted by other sources; thus the information he procured on subjects connected with his official situations was generally considered in the department of state to which it was transmitted as superseding all former information on the same points.”  
p. 390.

“ The Cape of Good Hope was a situation in which a governor had it in his power to do a great deal of good or a great deal of mischief; but it afforded only a very limited field for the display of brilliant talents. But the place, in which the great powers of Lord Macartney’s mind were called forth in all their energy, was India; and in the proceedings of his government there the statesman may find the finest lessons of wisdom and virtue. The minutes on various subjects, which he found it necessary to lay before the select committee, are masterly performances; and the whole correspondence with the hostile and counteracting government of Beugal is characterised by a clearness, closeness, and cogency of argument, and by a firmness and moderation which distinguish it, in a very striking manner, from the loose, the puerile and fanciful reasoning, and the haughty, harsh, and acrimonious language of the letters from Bengal. Both are now consigned to the archives of the East-India Company, and both are doomed, in all probability, to undergo, with many



other documents of great importance, the common fate of neglect and oblivion.

“ If that part of them, employed in the foregoing pages, to exhibit an illustrious example of great talents, directed solely for the public welfare, of integrity superior to the temptation of wealth and power, of unwearied zeal in every cause for his country's honour and disinterestedness in every public transaction, may have the good effect of carrying conviction to the mind of any future governor of the presidencies in India, that a steady perseverance in honourable and upright conduct will secure him the esteem and regard of all whose esteem and regard is valuable, and afford him that peace of mind and heartfelt satisfaction which no wealth nor power, however great, can bestow, the present Sketch of the public Life of Lord Macartney will not have been written in vain.” p. 411.

We sincerely hope that Mr. Barrow's work may have the desirable and necessary effect which he wishes; but it is in vain to expect that governors alone will ever be able to stem the torrent of corruption, while all the subaltern agents continue to enjoy the utmost impunity, and when even directors *dare* not bring them to justice. We have seen that the stern integrity of Lord Macartney only served to increase the embarrassments of his government, and that it was not supported as it ought to have been in this country: how then can it be expected that any general reform can take place without a total change of system, and the introduction of other men and other measures than what have prevailed in India during the greater part of the last century?

The Appendix to the first volume of this work is very copious, and consists chiefly of a variety of extracts from official papers relative to Lord Macartney's government of Madras, and his correspondence with Governor Hastings at Calcutta. There are four letters from Sir George Macartney, dated at St. Petersburg in 1767, which place the talents and principles of the writer, when a young man, in a very favourable point of view. Another letter from Grenada details, with great perspicuity and strength—the two leading features in all his lordship's communications—the capture of that island by the French in 1779. Twelve different articles are devoted to the illustration of the facts stated in the narrative, by the publication of the official documents. Many of these are highly curious and deserving, even at the present day, of the most attentive perusal by all persons interested in the affairs of India, and particularly by India stock-proprietors. The plan of the arrangement of the affairs of the Nabob of the Carnatic, by

which "Madras, instead of being a *shop of pitiful usury*, would have become a city of honourable commerce, of opulence instead of misery, of real resource, not of temporary expedient," is now no further interesting than as a damning proof of the gross mismanagement of our India affairs, and of the disgraceful incapacity of the directors. The ignorance and short-sightedness manifested on this occasion, where no evil design could be supposed to exist, are truly astonishing. As the intrigue which led to the appointment of one of the Sullivans to be minister at the court of the Nabob of Arcot, by Governor Hastings, drew forth one of Lord Macartney's most pointed and just condemnations of speculators and usurers, we shall extract it. We first give the Nabob Walla Jah's statement of the grievance, then Governor Hasting's reply, and lastly Lord Macartney's observations on both.

## NABOB.

"In the garrisons of my forts, commandants and paymasters are sent, who, at the advice of their Dobhashes with a view to profit, lend money to the Ryots at an exorbitant interest, and afterwards are pressing for the money, and interfere in the government, and assist one another, by which great injury is done to my subjects and to myself. Let it be positively ordered that without my permission no one lend money to my subjects, and that for what is past as well as future, the interest on all loans be 12 *per cent. per annum*; and that if any person should act contrary to this, and should distress the Ryots, I shall complain against him and request his removal, and the Governor and Council of Madras will remove him from his office, and appoint another person in his room." p. 447.

## HASTINGS.

"We are greatly afflicted that any occasion should have been afforded for such complaints as are stated in this article. They are no less repugnant to justice, than injurious to the English reputation. We are willing to engage on the part of the English Company, and of all their dependants, that no one under their authority shall be permitted to lend money to any of the Nabob's subjects for the time to come. That it shall be prohibited in public orders; and it is equitable that if any person shall act contrary to this prohibition, or shall oppress the Ryots, the Nabob shall have a right to require his removal, and the Governor and Council of Madras shall be bound on such requisition to remove him, and to bring him to a public trial, that he may suffer such sentence as shall be due to the degree of the offence, if it be established against him. But as we conceive that it will be often difficult in cases of this nature to obtain such evidence of the facts, as the strict forms of our military laws shall require; and must in every case render the Nabob popularly obnoxious by standing forth, as he necessarily must, in the character of a prosecutor, against the servants of the Company, to

whom he ought never to be known but by acts of benevolence; and as the appointment to military commands in his country is intended for his sole benefit, and the support of his government and interests, we proceed yet further to declare, that the Nabob has just claim to object to the appointment of any person of whom he shall disapprove to any command in his country, or to the continuance of any person in any such command, against whom he shall have cause of sufficient validity for his own conviction to object, and that in every such case the Governor and Council ought to conform to his objections. But the invariable application of this rule can only be admitted in a time of peace. In a state of actual war it might be productive of dangerous consequences, and the principle on which it is constructed must be therefore in such a season left to the equity of the Governor and Council, and the discretion of the Commander in Chief of the forces." P. 451.

## MACARTNEY.

"The complaints stated in the seventh article, which we understand are in many instances well founded, are a disgrace to the government which has suffered them to continue. It will require a strict and steady hand to prevent a conduct of which the habit and frequency seem to have deadened the sense of its impropriety among many of the military, as well as civil, servants of the Company. The crime of disobedience superadded in this instance to the baseness of usury, ought to be publicly and positively reprobated; wherever by legal evidence it could be brought home to the officer or paymaster, the punishment, no doubt, should be exemplary: he should not have the subterfuge of ascribing his disgrace to the caprice, displeasure, or political views of the Nabob. His highness might render himself perhaps as much obnoxious by procuring the removal of men from profitable situations on reasons for objecting to them confined to his own conviction, as by the allowance of proofs, to satisfy the world that they were really not worthy of being continued in such trusts. He would never have occasion to step forward as actual prosecutor: that office would fall to the charge of some of his principal ministers or servants, as it falls in England to the attorney-general; nor does it appear essential to be more tender in committing the character of the Nabob than that of our own sovereign. We find that the acts of benevolence, by which only you think his highness should be known to the servants of the Company, if exerted in gratuities, *whether pecuniary or otherwise*, are utterly disapproved by the directors of the Company; the consequence of such benevolence having been thought pernicious to the service, and the strictest covenants exacted from the servants of every denomination to prevent its continuance. Declarations such as these, which bear a meaning subversive of the orders and opinions of the Company, corroborated by our other observations on your replies, contribute to persuade us, that proper and becoming as they may have been thought, and necessary even as they may have been found, in the light of preparatory discourses, to soften, and gradually lead the Nabob's mind to a further acquiescence with the real and just intentions of your government, it

would not be fair to consider them as forming part of the strict and serious covenants of a treaty, or as doctrines to become operative upon our conduct. We can in this view easily account for your assurance to the Nabob, that the appointment to military command in the Carnatic is intended for his sole benefit; such assertions may be supposed to have their use, and can be inconvenient only when construed literally, and made a ground for consequences or claims which the public interest will not allow.

“ Thus it appears to us, that it might be of dangerous tendency, and what guides us much more than our own opinion, it is absolutely contrary to the views and instructions of the Court of Directors, to suffer the Nabob to possess any degree of influence over our army. The obligation, however, which you conclude from the above declaration ought to be imposed upon the Presidency of Madras, to conform to the desire of the Nabob in the removal of officers from their commands, would necessarily give such influence to his highness. It is the intention of the Company that the disposal of their officers and troops should remain in time of peace as well as war, with the President and Council, to whom, among other matters, they have delegated that high trust. It is their duty to remove all officers on reasonable grounds, and to be attentive to the objections, and even to the wishes of the Nabob in this and in every other respect. But the ultimate decision and determination must be in the Company itself, through the medium of its servants residing on the spot.” p. 465.

Two of the articles in this Appendix contain the particulars of his lordship's duels with Mr. Sadlier (a member of the Council at Fort St. George) and Major-General James Stuart. In both cases, we think his lordship acted upon an erroneous principle of exposing himself to the vengeance of men (particularly the latter, for nothing is said of the former) whose conduct was so very reprehensible, not to say criminal. Lord Macartney ought not to have placed himself on an equality with such a man as Stuart; and in doing so, we think he evinced more irritableness than judgment. The resolution of “never shrinking from responsibility,” is no doubt necessary to every man of rectitude; but his lordship's practical application of it, at least in the latter case, was very absurd. The sword was General Stuart's profession, civil polity that of Lord Macartney; there was consequently no parity in their mutual risk; and his lordship's acceptance of a challenge, under such circumstances, evinced more romantic bravery than cool valour. The consideration of the second volume we must defer till our next.

*(To be continued.)*

*The Duties of the Episcopal Office; a Sermon, preached in Bishop Skinner's Chapel, Aberdeen, on Sunday the 30th October, 1808, at the Consecration of the Right Rev. George Gleig, LL. D. F. R. S. E. to the Office of a Bishop in the Scotch Episcopal Church.* By the Rev. Heneage Horsley, A. M. late Student of Christ's Church, Oxon; Prebendary of St. Asaph; and Domestic Chaplain to the Right Hon. Lord Viscount Duncan. 8vo. 2s. Hatchard. 1808.

EVER since we became acquainted with the true situation and principles of the episcopal church of Scotland, we have taken every opportunity that presented itself of expressing our cordial satisfaction in every thing that tends to promote her interest and respectability. The occasion upon which this sermon was preached, we consider, in a particular manner, as one of those events in her history which cannot fail to raise her high in the estimation of all those, who wish to see eminent talents and eminent attainments connected with the greatest and most sacred office in the Christian church.

The sermon itself is worthy of the son of the late bishop of St. Asaph; and contains those very sentiments relative to the nature of the Christian church, which were entertained by that very learned and active prelate. The subject of it is that well-known passage in the first epistle of St. Paul to Timothy, which begins with the words—"A bishop must be blameless," &c.

After having elucidated with much ability the more obvious and important purposes which are served by the institution and perpetuation of the Christian ministry, Mr. Horsley proceeds to set forth the sacredness and high responsibility of the office of a bishop. Speaking of the times in which our lot is cast, he says—

"We live, my fathers and brethren, in an age when infidelity and heresy have raised their heads in every form, and advance upon us from every quarter; when Socinianism, deism, and even atheism itself, meet us when we would least expect them—in the histories of states and empires, in systems of physical science, in books professedly of mere amusement, in those miscellanies which issue periodically from the British press, professing to teach the principles of science and criticism; and even in small tracts disseminated gratis among the very lowest of the people. The variety and extent of learning, the vigilance and firmness of mind necessary to counteract all this mischief, are qualifications that fall to the lot of but a very few men, comparatively speaking, in any church under heaven; and yet he who does not possess them, neither is

nor can be ready to banish and drive away all erroneous and strange doctrines contrary to God's word; and his flock may be tainted with heresy and profaneness, before he is aware that they are in the smallest danger. A thorough knowledge of the Scriptures, and of the earliest writings of the Christian church, is undoubtedly that kind of learning most necessary to every Christian clergyman. But learning alone, however extensive, will not, in an age like the present, when every thing is controverted, be sufficient to enable a bishop to discharge this part of his difficult and laborious duty, unless he possesses that discriminating judgement which, so far as it is not the gift of nature, results from an accurate and comprehensive view of Christianity, and distinguishes, almost intuitively, between questions that are frivolous and those that are important."

Apologising for the freedom with which he had urged upon his clerical hearers the momentous duties of their profession, Mr. Horsley subjoins;—

"But I am speaking the sentiments of a late prelate, whose learning, science, experience, and zeal for truth, I believe all who knew him will admit, that even filial affection and reverence cannot prompt me to praise too highly.—If the spirits in bliss know what is doing upon this earth, I am sure it will be satisfactory to his spirit to know, that his son has an opportunity of speaking his sentiments on the occasion of one of his Scottish friends raising another to that station which he long thought that other pre-eminently qualified to fill."

We have only to add, that had the bishop *in the body* heard his sentiments thus expressed, he would not have been displeased with the dress in which his son has clothed them.

*The Plants, a Poem, Cantos the first and second, with Notes; and occasional Poems.* By William Tighe, Esq. 8vo. pp. 168. 8s. Carpenter. 1808.

"*L'HOMME d'esprit,*" observed Beaumelle, "*teint d'une infinité des connoissances, nourri de la lecture des bons écrivains, admirateur éclairé de la savante antiquité, enrichit son siècle des trésors des siècles passés, joint l'étude au naturel; et de cette alliance naissent des chef-d'œuvres.*"—Such is Mr. Tighe, whose poem will contribute to smooth contempt into complacency for the modern publications of what is termed poetry. To classical taste, extensive botanical knowledge, and good moral principles, he adds much general reading and correct observation on men and things. The

author designs his work to contain four cantos, celebrating the rose, oak, vine, and palm, only two of which appear in the volume before us.—“The object of this attempt,” he states, “is not only to bring together the most remarkable circumstances relative to each plant, from which the separate cantos derive their names, and to combine many of the ideas of association, which the review of each subject may naturally awaken, but also to consider the *Rose* as the emblem of *Love*, the *Oak* of *Liberty*, the *Vine* of *Friendship*, and the *Palm* of *Religion*.”—We hope the author will not forget the *Olive* as the symbol of *Peace* in this warlike age.—“The four affections here alluded to,” continues Mr. Tighe, “seem, either singly or variously interwoven, to occupy and conduct the minds of the more susceptible and generous portion of mankind. The influence of the three former usually prevails in the early part of life; and they were, perhaps, designed by Providence to expand and prepare those souls, which do not suffer themselves to be too far perverted by the more selfish passions, for the reception of the last; into which all the views and thoughts of men should resolve, as into their ultimate object and true destination.”—Under this impression he has here celebrated the *Rose* and the *Oak*. His *Love* however is “chaste as the roseate blush of virgin innocence,” and his *Liberty* the “empress of the main who smiles o’er Britain’s isles.” The first canto opens with an invocation to love, the rose, and the nightingale. This is followed by the religious, civil, and natural history of the rose in various countries, diversified with numerous allusions to historical events, and moral reflexions, including also a description of the various insects which either feed or breed on rose-trees. The opening address to the nightingale is conceived with equal modesty and neatness: the poet declines “the vain attempt to seize a wreath unsought before,” while he gracefully portrays the history of “this sweet bird of eve, companion of the rose,” from the creation to the days of Rome. The description of all the varieties of the rose evince the author’s botanical knowledge; and we know not that he has omitted the local situation of any, except the damask, and one or two other varieties which abound at Granada in Spain. Their growth there, indeed, perhaps exceeds that in any other part of Europe; and the delicacy of their odour and colour is not less striking. The following verses prove the rose to be an “associate of the human race.”

" Where'er the human race, in social bands,  
 Can till the plain, or tend the swelling fruit,  
 Her plant, the Goddess, whom the seas obey  
 And teeming shores, hath scattered wide : where'er  
 The climate cursed forbids the labouring hind  
 'To cull the profits of his healthy toil,  
 No roses bloom to grace the barren waste.  
 Blasted by nature, and by man abhorred.  
 No roses bloom, where Arctic seas invade  
 The rocks primeval of the frozen world ;  
 Where Proteus' monstrous herd, with horrid yells,  
 Rush through the tempests of their foul domain :  
 No roses bloom in Zaära's flying sand,  
 Nor central Afric, where the lion guards  
 His blood-stained litter, or the gasping snake,  
 Rolled in unwieldy masses, licks the dust :  
 Nor, where the solitary condours wind,  
 O'er Andes' cloudless snow, their patient flight." p. 11.

" But who shall trace the ever-varying tinge  
 That paints the glossy petals, or define  
 The mingling colours, that from virgin white  
 Glow into purple blushes, and eclipse  
 The crimsoned splendour of the velvet robe ?  
 Now, with loose streaks, and now, with faint approach,  
 Vermilion sports with white, now, yellow dyes  
 Contrast the brighter pink or fading red.

" O'er many climes, the scented *eglantine*  
 Uncultured waves her fragrance, and the *briar*,  
 With hooked thorns encircled, smiles diffuse  
 O'er many a tufted hedge or village path." p. 13.

The apostrophe to domestic retirement is highly poetical.

" Oh happy ! who can lead  
 The docile twigs, and teach the clustering buds  
 To adorn the summer seat, where solitude  
 And peace can fearless catch the morning breeze,  
 And listen to the murmuring stream beneath !  
 Oh more than happy ! whom domestic love  
 Culls from the restless crowd, for whom he strews  
 A thornless bed, and shelters from the world !" p. 15.

The practical directions for the cultivation and pruning of roses are less prosaic than such pieces usually are. We prefer, however, the author's moral allusions.

" And be it thine, O lovely Rose ! with all  
 Thy sister flowers, to blaze the theme of truth  
 And order : say, why o'er thy armed stem  
 Has Providence dispersed the varicd thorn ?  
 Or on thy leaves the downy vesture spread ?  
 Or raised a hispid fence beneath thy buds ?



Or clad thy hairy seeds? In vain, the worm  
 Devours the bud; in vain, the aphid drops  
 Her daily progeny: each form retains  
 Its station, and its use: the destined guards  
 Temper the chilling of the eastern blast;  
 Arrest the ravages of insect tribes;  
 Or bid them range innocuous: here, bask  
 Their tender brood: here, courtiers of the sun,  
 The radiant beetle and pellucid fly  
 Lave their rich armour in the spangled dew.

“Here, the black bee prepares, with tender care,  
 The leafy circles of her procreant bed,  
 To line her arched chambers, scooped, with pain,  
 Through oak or willow, or, beneath the earth,  
 Mid secret passages, unaided, frame  
 The labyrinth and verdant wall. This when  
 The rustic sees, amazed he turns, and flies  
 Far from the enchanted spot, fearful to touch  
 The charm supposed, and the revenge incur  
 Of sorceress or fairy. With alarm  
 More just, the panting damsels tried the wreath,  
 Or magic flower, that, with a fading form  
 Mourn'd o'er the faithless nymph and conscious wife;  
 But, with resplendent tints reanimate,  
 Breathed heavenly odours o'er the matchless brow  
 Of constancy; which twice, in legend tales,  
 Was found; perhaps, in legend tales alone.” P. 22.

The superstition of the “Popes, who used every year to consecrate a golden rose, which was usually sent to some favourite prince as an holy present,” is happily satirised.

“Thee, *Amarantha*, let the muse record  
 Indulgent, and no other wreath I seek,  
 Than flowers entwined by thy inspiring hand;  
 More precious, than the Golden Rose, that crowned  
 Toulousian bards, amid the floral feast;  
 Or those, which, in the prostituted name  
 Of heaven, the Sovereign Pontiff blessed, to swell  
 The pride of kings, or bribe Loretto's shrine.” P. 37.

The concluding stanzas of this canto discover an amiable and enlightened mind.

“First ruler of the human mind, to thee  
 The humble muse her earliest homage owes.  
 Be gentle in thy course, pure in thy wish,  
 And soothing in thy soft control: or else,  
 Far let us fly, and fire the eager soul  
 To deeds of high emprise; to raise the spear  
 In patriot armaments, at her command,  
 Who bears the OAKEN wreath of civic worth,  
 Enchanting LIBERTY: or sink, retired,

In FRIENDSHIP'S more indulgent arms, and, with  
 Her social VINE, o'ershade the tranquil bower  
 Of Fancy; sheltered, from the ruder blast,  
 And scattering of thy light-winged flowers, O Love!  
 " And it is theirs, to rouse the mortal thought  
 Above all low affections, and the vile  
 Bent of the selfish intellect; yet all  
 Are vain, with mightier energies, to clothe  
 The panting soul, and, with ethereal fire,  
 Repurify the essence, still, immersed  
 In sublunary darkness, chained to earth;  
 If mild RELIGION, with her charms unveiled,  
 Effect no miracle, nor strew with PALMS  
 The way to immortality. For her, should rise  
 The poet's latest theme, and melt these songs,  
 Of wayward lore, and various texture wrought,  
 Into one just, premeditate design." p. 38.

We observe in the 36th page of this canto, for the sake of quantity, the word *consecrate* used instead of *consecrated*. In the same page there are two similes, or comparisons, accompanied with a reflexion on them; these greatly impair the perspicuity of the sense. The author's memory and imagination in this case were both too fertile; although he may plead the example of Milton for such things. We mention these trivial errors, however, because we are persuaded he is perfectly capable of avoiding them in future.

The second canto celebrates the *Oak* much in the same manner as the *Rose*. After invoking his Muse to reward "the patriot warriors who have bled in British arms," he delineates the progress of British navigation.

" Thou followest the Hero's track, and seest  
 From thy retired grove his gleaming sword  
 Flash terror o'er each sea, each hostile shore,  
 From ice-bound Baltic to the isles of Ind:—  
 Or where the tributary Ganges yields  
 His willing waves to spread the conquering name  
 Of Britain: while the towers of Agra sink  
 In dust, and from their ashes rise, to seek  
 Their vassal crowns and safety from her hand,  
 The obedient thrones of Delhi and Mysore:—  
 Or where the mouldering Ptolemaïs\* found  
 Salvation in one British arm more strong

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\* Ptolemaïs.—Acre. Anciently Ace, or Acon; under the Romans, it was called Ptolemaïs, and was a colony of Claudius Cæsar. *Plin. H. N.* v. 19. Since which time it has been twice the scene of British heroism.

Than citadels, or all the Othman host:—  
 Or where the wondering Egypt heard the crash  
 Of Hyperborean arms: the Gothic flags  
 Catch the fell blasts of Afric, and around  
 Sweeps loathsome pestilence, prepared to check  
 The furies of barbaric war with fiends  
 More horrid than his own. Ye parching winds,  
 Breathed from the centre of the burning sand,  
 Ye faithless coasts, ye deserts, tracked by men  
 More savage than yourselves, say, with what fear  
 Unknown before, when Macedonian arms,  
 Roman or Persian, chased your flying hordes,  
 You saw the British chief than Ammon's son  
 More terrible, en-girt with flames and death,  
 Ride o'er your boiling strands, upon your shores  
 Come thundering, and all the Gallic flags,  
 And from their moorings in one fiery grasp  
 The grappled navy tear? What though your sands,  
 Your plains accursed, your blasted hillocks (where  
 Bleak Despotism sits enthroned by Fate  
 On monuments of slavery) can rear  
 No freeborn chaplets of enduring Oak,  
 No civic crowns to shade a patriot brow;  
 Yet must some tears of admiration fall  
 On Abercrombie's grave, and, all ye can,  
 Your ever-verdant palms shall strew the spot,  
 Where for mankind a British Hero died!

"In milder climes, beneath her oaken shade,  
 Shall Freedom raise the hymn of victory:  
 The healthy zephyrs playing round her neck  
 Shall float her tresses wild, and airy vest;  
 Her fair arm balances the guardian spear;  
 Her hand she rests upon the shield of peace,  
 And smiles o'er British waves: the pendent cliff,  
 The forest unconfined, the scented heath,  
 The living fount that scoops the polished rock,  
 Are cherished by her smile: her oaken shade  
 She celebrates with joy; with joy contemns  
 The gorgeous prisons of the sceptered East,  
 The spoils barbaric, and the studded thrones  
 Where Justice never sat; mean contrasts all  
 To her enlivening beams and genial day!" p. 72.

"And should again the prostrate liberties  
 Of Europe wither in the ruffian grasp  
 Of tyranny, more base than ever Rome  
 Pressed on her plundered provinces, the sons  
 Of Freedom o'er the Atlantic waves shall bear  
 Their spotless virtues to a kindred world." p. 75.

Mr. Tighe has used the metaphoric language of some of the prophets with considerable effect in the following animated and poetical address:—

" Daughter of Albion, empress of the main,  
 Turn to thy God! — for He hath set a crown  
 Of gold and pearls upon thy favoured front,  
 And covered thee with more than Tyrian robes. —  
 Thee the unceasing currents of the Cape,  
 The storms of Mozambique, the dark monsoons  
 Obey, and waft the wealth of Serica,  
 Of Taprobane and golden Chersonese,  
 (Known by new names) to heap thy envied mart!  
 Daughter of commerce, empress of the main,  
 Turn to thy God; — For He hath girt thy breast  
 With iron ramparts, and thy loins with strength:  
 By Him the perilous shoals, by Him the rocks  
 Were laid, that circle thy embattled shore:  
 He wings His storms around, and on thy flanks  
 Hath circumfused the currents of His sea.  
 Turn to thy God, oh Albion! — For He gave  
 The patient Oak to waft thee to renown,  
 And eternise thy freedom in His love!" P. 78.

The political allusions blended with the description of Windsor forest and the British oak, evince the taste and skill of the poet.

" . . . . the British Oaks, in looser groups,  
 Surround with native majesty the hall  
 Or ancient mansion, where the joyous song  
 Of hospitable harmony collects  
 The Arts, and sister Graces: where the Muse  
 Strays unconfined, and to the Naiad chants,  
 Beside the trickling fount, the tale of yore,  
 The tale of arms, of victory, or fame." P. 85.

" She sings Porphyryion, and his serpent crew,  
 Who tore the ancient forests from the earth  
 Convulsed, and hurled them, in invading storms  
 Of roaring fire, against the throne of Jove:  
 Amid the desolation, unappalled  
 Stood Hercules; and with one giant branch,  
 Rived from a flaming Oak, dashed Eurytus  
 Blaspheming from the clouds: so shall the fiends  
 Of Gaul in vain their poisoned serpents writhe,  
 And urge in vain a thousand armed hosts,  
 Rapacious to devour the verdant isles  
 Of Britain; who unaided guards the rock  
 Of Freedom, and alone sustains the world.  
 The Dryads and the Fauns repeat the strain." P. 87.

Those who have read the narrative of Cook's last voyage, will feel the justness of this tribute to his memory.

" 'Tis then she heaves the recollective sigh,  
 Melting in softer notes the broken lay. —  
 For after all thy patient labours done,

For after all thy deeds of social love,  
 O virtuous navigator, son beloved  
 Of Britain, after all thy glorious race,  
 No friends sustain thee to an honoured grave!  
 No kindred mourners thy loved corpse inhume!  
 A savage hand, amid thy great career,  
 Tore thee from manhood and thy country's arms,  
 And left thee mangled on a barbarous shore,  
 O virtuous navigator, son beloved  
 Of Britain, who explored, with dauntless aim,  
 The mighty barriers of each frozen pole!  
 The weeping Nereïds shall repeat the strain." p. 90.

A generous verse is also bestowed on the unfortunate La Pérouse; after which the hero of Trafalgar commands a lay.

" But louder notes resume the broken lay,  
 Such as amid the desolating storm  
 Were heard, when Victory bedewed her palms  
 At Trafalgar with tears: enraged, the Sea  
 In mountains rolled around her Hero's bier,  
 Poured the conflicting tempest, winged with death;  
 She woke the Furies of the deep, prepared  
 To celebrate in watery obsequies,  
 The direful sacrifice of all his foes:  
 But British Virtue, with a nobler aim,  
 Soothes the congenial spirit of her friend;  
 And snatching from the grasp of ruin, bears  
 His struggling enemies in triumph o'er  
 The waves' reluctant foam; nor heeds the shock  
 Of seas and winds nor Terror's howling form,  
 When Pity leads her through the wreck of night." p. 92.

The following sentiment is highly honourable to the author's head and heart.

" We would not rob you of your natal shade,  
 Ye wandering nations of the western world,  
 To rule with foreign hulls the subject main.  
 To thee the sovereign trident of the seas  
 Belongs, O daughter of the British grove,  
 To thee the everlasting care to shield  
 From ruffian arms the nymphs of Albion." p. 102.

We shall only extract the author's concluding address to Liberty and his native woods in Ireland, with a truly patriotic appeal to his countrymen. Lamenting the persecution of Liberty, who from—

" . . . where the frantic Gaul adored a false  
 And prostituted image, idly styled  
 The form of Freedom, on whose altars bled,

Mid stifled groans, an hundred hecatombs  
 Of human victims. — Check thy rash career,  
 O Muse! and homeward turn thy steeds fatigued,  
 Court the refreshing murmur of thy streams,  
 Thy native shades, where Liberty still holds  
 Her jealous reign, and listens to the songs  
 Of Hope; where, o'er the windings of the rock  
 Leaps the re-echoing torrent, or its foam  
 Whirls round beneath the towering cliff, whose brow  
 The vivid holly overpeers, and waves  
 The birch, in woodbjne fillets hung, her buds,  
 Her purple sprays, and silver arms above.

“ Here, on an humble seat, unseen, beneath  
 Yon ivied rock, or where the russet thatch  
 Shelters an artless hut, let me retrace  
 The dream of life; or, if that dream arouse  
 The melancholy train of phantoms doomed  
 To haunt the restless circle, sadly trod  
 By human recollection, let me awake  
 The Genius of the wood; with him restore  
 The memory of lapsed ages; see the wolf,  
 Sole tyrant of the forest, from his lair  
 Spring to the chase, and on the heathy rock  
 Arrest the panting fawn; behold again,  
 Around the blazing heap, a naked band  
 Consume the monstrous elk, by savage wiles  
 Ensnared; or image scenes, where Danish swords  
 Have dyed the stream in blood; or where the lone  
 And patient anchorite hath told his beads,  
 While yet the woods of Erin could enshroud  
 Her thousand saints. — Why, Erin, are thy hills  
 Unclad, thy mountains of their robes bereft?  
 Shall the cold breeze, unchecked, pour o'er thy plains  
 For ever? Has the fiend of Discord chased  
 Thy ancient Dryads to some peaceful shore,  
 Remote, and left thee bare and desolate?  
 In vain the British Oak shall plough the sea,  
 Protector of thy liberties, if thou  
 Neglect with lenient hand to bind thy wounds.

“ Then may thy happier scenes revive, and all  
 Thy sylvan nymphs and deities return,  
 The sacred woods above thy rivers bend,  
 And grateful harps, upon Lagenian [Leinster] hills,  
 Or where the Atlantic or the northern main  
 Swells in the bosom of thy winding bays,  
 Record the living Oak: thy sons, no more  
 Clear the dark wilderness of western worlds,  
 Or bathe their restless hands in kindred blood;  
 While Commerce shall unfurl her social sails  
 To every wind, circling from every sea  
 Thy verdant shores secure; and Fame adorn  
 With civic wreaths the guardians of thy peace.” p. 109.

The notes which illustrate these two cantos are in Greek, Latin, Italian, and French, and discover equal classical reading and botanical science, as well as various other topics incidentally introduced. They and the poems do honour to the poet, the philosopher, and the man. The occasional poems at the end of this volume, which we hope the author will not fail to follow by another, complete his plan: they consist of sonnets and lines to the river at Rossana, in the county of Wicklow, and are greatly superior to most of the modern verses. We shall quote the conclusion of the "Lines in Praise of Coffee."

"When struggling asthma shall the bosom seize,  
'Tis thine, blessed plant, to give the patient ease.  
The throb convulsive slowly shall subside,  
And the new pulse uninterrupted glide;  
O'er the pale cheek returning life shall play,  
And slow-reviving strength proclaim thy sway.  
So when the Saint, more powerful than death,  
Pass'd o'er the widow's son his healing breath,  
The conscious heart with new sensation beat,  
And sprang the loved embrace with gratitude to meet."

P. 144.

*An Inquiry into the Seat and Nature of Fever; as deducible from the Phenomena, Causes, and Consequences of the Disease, the Effects of Remedies, and the Appearances on Dissection. In two Parts, Part I. containing the General Doctrine of Fever.* By Henry Clutterbuck, M. D. Member of the Royal College of Physicians. 8vo. pp. 440. 9s. Boosey.

"TO a person unacquainted with the history of physic," says this author, "and the imperfect state of its doctrines, it must occasion no small surprise, to find that a disease of almost daily and universal occurrence, and which has employed the pens of the most enlightened of the profession for the space of two thousand years, should at the present day be involved in doubt and obscurity, and that the widest differences of opinion should still subsist, both with regard to its nature and the mode of treatment."

The object of the present INQUIRY is to show, "that fever consists essentially in topical inflammation of the brain, or its membranes." The work comprises five chapters, each of which is divided into a certain number of sections. The first chapter contains Preliminary Considerations; consisting of the Laws of the System in Health,—the Nature of Disease generally — and the Division of Diseases into Universal and

Local. Here Dr. Clutterbuck contends that there is no such thing as universal diseases.

“ A disease can only in strictness be termed general or universal” (says he) “ when it affects every part of the system at once. But there are evidently none such. The whole system may, indeed, be weakened, and all its actions be consequently diminished, as by loss of blood; but such a state, if it affect all parts equally, is not disease; though it perhaps strongly predisposes to it. Something more is wanted to constitute morbid action. Under such a state of general weakness the functions may continue to be carried on, though less vigorously than before; and until one or more of these become deranged or interrupted, or until some uneasy sensation is induced, disease can hardly be said to exist.” P. 23.

This general conclusion we are not disposed to dispute; for surely there is no disease that “affects every part of the system at once;” or, more properly, there is no disease in which every part of the system is equally affected, or suffers the same degree of morbid action. As Brown expresses it,—

“ Every one of the exciting powers always affects some part more than any other. In this way, temperature affects the surface of the body — diet, the stomach and the rest of the same canal — the blood and other fluids, their respective vessels — labour and rest, the vessels again, and fibres of the muscles — passion and exertion in thinking, the brain,” &c.

The same reasoning is applicable to the morbid agents. “ The affected part is generally that to which any of the powers is directly applied.” Still we are of opinion, that the division of diseases into general and local is useful in practice, that we may not, as Dr. Clutterbuck observes, “ be employed merely in the palliation of symptoms, but in endeavouring to remove their causes, wherever this is practicable.”

In the second chapter, Dr. Clutterbuck endeavours to assign the primary seat of fever in the body. In doing this, he examines the various phenomena of the disease — traces their order of occurrence, and their dependence on one another and on the exciting causes — in order to show that the brain is the true seat of morbid affection in fever, and the source of all the symptoms which essentially belong to this disease, and which serve to distinguish it from other diseases. This opinion, he thinks, will be confirmed by the consideration of the remote causes that induce fever, and of the particular circumstances which seem to predispose to it.



The third chapter is devoted to the consideration of the nature of fever. Here the author lays down his fundamental doctrine — “that the disorder of the brain, which takes place in fever, is either a state of actual inflammation, or at least a condition nearly allied to it.” This he endeavours to prove by a reference to the phenomena and causes of the disease, the effects of remedies, and the appearances on dissection.

We readily agree with our author, that “in fevers the functions of the brain are greatly deranged, and that many of the most formidable symptoms of the disease may be referred directly to this source.” But we cannot decidedly admit that this cerebral derangement is founded on inflammation, or that it is the proximate cause of fever, upon which the symptoms immediately depend.

Dr. Clutterbuck distributes the occasional causes of fever into three classes: — First, those which act through the medium of the mind, as the mental passions and emotions; secondly, those which may be supposed to act by irritation, as cold, irritating, and indigestible matters in the *primæ viæ*, teething in infants, wounds, inflammation, &c.; and thirdly, such as are capable of assuming an independent material form, as the different contagions, marsh miasmata, putrid effluvia, &c.

“These may either be supposed,” says our author, “to act on the extremities of the nerves, to which they are at first applied, or to be taken into the system by absorption, producing their effect by direct application to the brain itself, or its vessels.” p. 116.

In our author's opinion, however, there is no necessity for supposing infectious matters to be absorbed.

“They may act on the brain through the medium of the mouth, nostrils, lungs, stomach, or skin; with all of which they must come in contact. Whether they actually do so in all cases or in any, or whether they are in some instances absorbed and carried into the system, it is difficult to determine; but in either case their action is probably exerted on the sentient extremities of nerves: in the latter case, on those distributed on the internal coats of the blood-vessels — in the former, on those of the general surface of the body, or of the cavities which open externally.” p. 120.

In like manner, those occasional causes “which may be supposed to act by irritation, as cold, irritating, and indigestible matters in the *primæ viæ*, teething in infants, &c.” also act “on the sentient extremities of nerves.” In short, neither these causes nor “infectious matters” have any di-

rect operation, either on the brain itself or its vessels; and therefore it is difficult to conceive how they can produce inflammation in that organ.

Those occasional causes, however, "which act through the medium of the mind, as the mental passions and emotions," certainly exert their energy directly and primarily on the brain. But while they operate thus, do they leave the brain unchanged, and produce inflammation in its vessels? We should rather suppose that they derange the brain in the first instance; and that inflammation, if it really takes place, is a secondary effect of their operation.

"It is certain," indeed, "that the condition of the brain may be very powerfully and *suddenly* influenced by applications to remote parts of the body. Thus fainting, or a total loss of sense, is often *instantaneously* induced by the action of certain odours and effluvia on the organ of smell; while it may be as *suddenly* again removed by applications of a different kind.

"Alcohol, opium, laurel-water, and some other vegetable poisons, kill almost *instantaneously* when taken into the stomach in large quantities; and the bites of certain venomous reptiles prove fatal *almost as soon as* inflicted. Opium destroys the energy of the brain, inducing general paralysis by being thrown into the cavity of the abdomen; in frogs nearly as soon when the heart is removed, as when the animal is entire. The effect in this case must be produced through the intervention of nerves.

"The surfaces on which the nerves of the organs of sense are expanded, are more especially susceptible of external impressions; and, when stimulated, more powerfully influence the state of the brain than other parts that are less plentifully furnished with nerves. It appears, from the experiments of the late illustrious Dr. Black, that carbonic acid gas kills more speedily if inhaled through the nostrils, than if taken immediately into the lungs through the mouth only. 'I discovered,' he says, 'that this particular kind of air, attracted by alkaline substances, is deadly to all animals that breathe it by the mouth and nostrils together; but if the nostrils were kept shut, I was led to think that it might be breathed with safety. I found, for example, that when sparrows died in it in *ten* or *twelve seconds*, they would live in it for three or four minutes when the nostrils were shut by melted suet.' This seems to show that the olfactory nerves are more susceptible of impression than those distributed on the surface of the bronchia and lungs, and is what, indeed, might have been expected to take place, considering the abundance of nerves with which all the organs of sense are supplied, and their proximity to and immediate dependence on the brain.

"In other cases the inhalation of carbonic acid gas, and of various other noxious effluvia, produces *instant head-ach* in many persons attended with a violent throbbing of the vessels of the head. 'A phrenzy or delirium,' says Dr. Lind, 'is often the *first and im-*

'mediate effect of a bad air.' Some of the gases, when inspired in a highly concentrated state, kill almost *instantaneously* before they could possibly have found their way into the general circulation. And it has often been observed, when the plague has been raging with great violence, that persons exposed to the contagion have *dropped down suddenly*, as if struck by lightning, and have died in a *short time.*" P. 117.

"These instances sufficiently prove," says Dr. Clutterbuck, "that different noxious effluvia can exert their full action on the system without being taken into the mass of blood." Granted: But do they prove that "certain odours and effluvia, alcohol, opium, laurel-water, and some other vegetable poisons, carbonic acid gas, or the contagion of the plague," produce either immediate disease or instantaneous death, by first inducing an inflammation in the brain? It is plain that all these powers operate directly and primarily on the sentient extremities of the nerves. It is equally plain that most, if not the whole, of the exciting causes of fever operate also upon the nervous system; and therefore, whatever may be their secondary or ultimate effects, that system must be primarily deranged. On these grounds we conclude, that the proximate cause of fever is to be sought, not in the sanguiferous but in the nervous system, and that if inflammation does actually take place in the brain, in fever, it is an effect of this sensorial derangement, like all the other symptoms.

Hitherto, the arguments which Dr. Clutterbuck has advanced, in support of the opinion that fever consists essentially in a topical inflammation of the brain, have been derived principally from analogy, and an investigation of the phenomena of the disease in relation to the peculiar functions of that organ. He now attempts to come closer to his subject, and in the ninth section of this same chapter brings forward the evidence of dissection in support of his doctrine. Here, however, he finds it necessary to make a sort of compromise of the matter.

"It might naturally be expected," says he, "that dissection of the bodies of those, in whom the disease had proved fatal, would remove all doubt from the subject; and at once either satisfactorily establish or overthrow the opinion in question. But although much light is undoubtedly to be derived from this source, and we shall find in fact that every support is afforded to the *supposition* that could reasonably have been looked for, yet the evidence furnished by dissection is not absolutely conclusive, and that for different reasons." P. 156.

Having stated these reasons, Dr. Clutterbuck adduces instances from Bonetus, Morgagni, Lieutaud, Werlhoff, Haller, Sir John Pringle, Dr. D. Monro, Vogel, Drs. Baillie, Jackson, &c. to prove that fevers of all descriptions *very frequently* leave behind them visible topical affections of the brain, demonstrating the existence of previous inflammation in that organ.

“It is not, however, to be imagined,” says he, “that the appearances now mentioned are to be found in every case of fever. The essential part of this, as of most other primary diseases, consists not in the altered structure of parts, but in perverted actions: change of structure is a remote effect, a consequence merely of the morbid action, and is what may or may not take place. Hence if the disease prove fatal before such alterations of structure is induced (which may well be supposed to happen with respect to an organ, upon the state of which all the functions of the system, more or less, immediately depend), few or no traces of the disease can be expected to be seen after death. The intermissions of fever, during which patients often enjoy an almost total exemption from disease, and the speedy return to perfect health after their cure, prove that no great derangement of structure can have taken place. That fever does not necessarily kill by destroying the organization of the brain, is shewn also by the return in some few instances of the mental faculties a short time before death, where delirium had been present throughout the previous course of the disease.” p. 174.

After these remarks, we were rather surprised to find Dr. Clutterbuck drawing this decided conclusion:—

“That the symptoms of fever are the symptoms of inflamed brain, and that the latter is the immediate cause of the former; or rather that fever and inflammation of the brain are identical affections.” p. 178.

Upon the whole, we conclude with Dr. Fordyce, that “what the real derangement in the system is which produces the external appearances in fever, is not at all known—it is a disease, the essence of which is not understood.” We have referred it, however, to a primary derangement of the nervous system; and this we think we are warranted to do from a review of the nature of its exciting causes, and their mode of operation.

In the fourth chapter, Dr. Clutterbuck brings forward the diagnosis of fever in conformity to his general doctrine—“topical affection of the brain founded in inflammation; in a word, as a variety of *phrenitis*.” The term *phrenitis*, however, he considers to be objectionable, as expressive of delirium or alienation of mind; which, though a

very frequent, is not a very necessary or constant attendant on fever. The term *encephalitis*, as implying merely inflammation of the contents of the cranium, he thinks more appropriate, and sufficiently comprehensive to embrace every variety of the disease.

(*To be continued.*)

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*Bidcombe Hill, with other rural Poems. Plates.* By the Rev. Francis Skurray, A. M. Fellow of Lincoln College, Oxford. Crown 8vo. pp. 162. 10s. 6d. Miller. 1808.

THE principal poem, in this elegant and instructive little volume, is *Bidcombe Hill*, which occupies more than one third of the book. The hill, which is here celebrated in no unworthy strains, forms the western termination of Salisbury plain, and commands, of course, a view of various interesting objects highly favourable to the descriptive poet. We are not very fond of blank verse; and, early in life, we adopted Johnson's opinion of it, as declared in his remarks on "The Splendid Shilling" of Phillips—an opinion in which reading and reflexion have produced little alteration. Many, indeed, of the writers of blank verse, seek to supply the loss of rhyme by unnatural sentiment, distorted imagery, and inflated diction; or else fall into the opposite extreme, and, by *labouring* to be simple, become puerile and ridiculous. It is only by observing a due medium between these extremes, almost equally disgusting to sober judgment and classical taste, that a poet can expect either to amuse or to inform his readers. To this medium, it is but justice to say Mr. Skurray has strictly adhered. His sentiments are elevated and pure; his descriptions are animated and natural; and his language is simple, chaste, and classical. He suffers no opportunity to escape for communicating salutary admonitions, for impressing useful lessons, or for enforcing important truths. He is an ardent admirer of the works of nature, but he never fails to elevate the mind from nature to nature's God. In short, the book before us is evidently the production of a good man, considering every thing around him as conveying some moral receipt to the mind, and as tending to enlarge his views of the bounty and wisdom of Providence. In performance of our duty, we shall now exhibit some extracts from the poems, to justify the

opinion which we have given of their merit; and our readers will please to observe, that we have not selected the passages which we shall lay before them, on account of any superiority which they enjoy over the rest, but because they can be more easily detached without injury to the sense; and because, also, they show the principles and opinion of the author. In the first extract, the poet alludes to the Abbey of Gastonbury.

“ Rous'd by the thunder of the deep-ton'd bell,  
The monks\* no more reluctantly shall start,  
From broken rest, to matins or to lauds †;  
Nor shall the pealing organ's sacred voice  
Again wake raptures in the good man's heart,  
And charm his soul to ecstasy. The dome,  
Which once resounded with MESSIAH's praise  
And chanted hallelujahs, is no more.

“ My Muse shall ne'er with bigot rage exult  
O'er ancient greatness, prostrate in decay.  
What though corruption with its morbid look  
Had scar'd the pious from their ancient pale  
Of Christian fellowship; yet let not man  
Contemn its grandeur, humbled to the dust,  
And break the bruised reed. Are there no ties  
To bind our gratitude to cloister'd cells?  
Can we forget the day, when Vandal rage  
Against the Sciences wag'd brutal war?  
When to these seats secure, Wisdom retir'd  
(A friendless outcast!) with her learned train,  
And hid the treasure which had 'scap'd the wreck  
Of hands barbarian, 'midst these holy walls?  
—— If Attic elegance e'er charmed thy ear,  
Or Grecian story fir'd thy ardent mind,  
Think that, perhaps, to these retreats we owe  
That PLATO still instructs, and HOMER sings!

“ Or, if a tale of pity move thy breast  
To thoughts of charity and deeds of love,  
Think how benighted travellers on the road,  
Led by the taper's hospitable light,  
Here sought a resting-place for wearied limbs,  
And never sought in vain. Think on the crowd  
Who, at the convent-gate, with crumbs were fed,

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“ \* The ancient canons considered the monks as an order between the laymen and ecclesiastics, forbidding their interference in secular and ecclesiastical concerns, and confining them to quietness, prayer, and fasting.” — See Fosbrooke's *Economy of a Monastic Life*.

“ † Matins was a midnight service: Lauds followed about three o'clock.” — See the same.

The welcome relics of the plenteous board \*.  
 The scanty pittance of the parish pay  
 Was then unknown. The soul-disheart'ning badge  
 Of vile dependence never yet had mark'd  
 The poor man's back, to tell the flaunting world  
 He fed his wasting lamp with borrow'd oil.

“ But not to ENGLAND's isle alone confin'd  
 The batter'd dome, the convent's vacant walls.  
 Lo! frantic zeal, in GALLIA's proud domains,  
 Levels to the dust the sanctity of cells.—  
 The vestal, who had pledg'd her faith to God,  
 Thrust from her cloister'd home, undaunted braves  
 The perils of th' inexorable deep,  
 To 'scape the dangers from more cruel man.

“ The exil'd priests forsake their native land;  
 From their homes driv'n, their kindred, and their flocks,  
 They crave protection 'mid a host of foes.  
 Our generous-hearted countrymen forget  
 Their hostile land and superstitious rites,  
 And with Samaritan benevolence  
 Assuage the pain, and staunch the bleeding wounds.”

Here are no marks of bigotry, but a spirit of true Christian benevolence, justly distinguishing between the *use* and *abuse* of an institution, which had much in it that was praiseworthy, and which was particularly useful in the early periods of civilised society, when the intercourse between the different parts of a country was difficult, and before rates were established for the relief of the poor. Certain it is, that monks were always the best masters and the best landlords; and, with all the abuses which had, unfortunately, crept into monastic establishments, there is every reason to lament their abolition in France and the adjacent countries. But we must finish our quotation, which ends with a sentiment in perfect unison with our own feelings and opinions.

“ Although the Muse rejoices in the day,  
 When the Church burst the bands of papal Rome,  
 And Reformation made Religion free;  
 Yet when she views the ruin'd piles around,  
 Whose vaulted roofs once echoed with God's praise;  
 Or when she sees the sacred exiles roam  
 Without a country, and apart from friends,  
 She cannot check th' involuntary sigh,  
 She will not blush to drop some pitying tears.”

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\* \* An almoner, who was styled 'Eleemosynarius,' distributed the alms and broken victuals every day, at the convent-gate, to the poor."—Fosbrooke's *Economy of a Monastic Life*.

In describing the rural sports of the country, Mr. Skurray, very naturally, refers to that which give to them, at once, their zest and security—that equal liberty, and those equal laws, which bless this happy isle, and this *alone*.

“ Where is the heart, that every blessing shares  
Which law, and liberty, and rest can give,  
But throbs with pity for *their* harder lot,  
Who, led by curiosity to view  
The pillag’d honours of Italian states,  
Or who, perhaps, had roam’d in quest of health  
To GALLIA’s balmy clime and mineral springs,  
(For surely none e’er crossed the waves to bow  
At Usurpation’s footstool \*) now are held  
Unwilling captives in a hostile land,  
By the harsh mandates of a tyrant’s will.

“ Upon the branches of the willows grey,  
Which o’er the MEUSE’s silver current nod,  
Their harps suspended hang. From their mute tongues  
No sounds are heard of gratulating joy.  
For how shall they attune their harps to mirth?  
How from their lips shall joyous accents flow,  
Lost to their king, their country, and their friends?

“ What though the vintage, with its purple pride,  
Twine round the elm, or glitter on the rock;  
Yet who would not our northern clime prefer,  
Where scarce a grape ere ripens in the sun,  
(But where true liberty has rear’d her throne,)  
To Gallia’s sunny hills, and fruitful vales,  
Where tyrants scowl, and lawless men bear sway?  
Unhappy hostages on VERDUN’s plain!  
May ye revisit soon your native hills;  
Safe at a distance from Ambition’s frown,  
Pursue our gambols, and partake our joy!”

The lighter pieces embrace a variety of subjects, chiefly rural, and display a correct taste and a chastened judgment. The following stanzas of an Ode to the Isis have something better than poetic beauty to recommend them.

“ With partial fondness we retain  
A sense of pleasures past,  
Mingled, however, with some pain,  
To think how short they last.  
’Tis vain, we know, for man to mourn  
Pastimes that never can return,

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\* With the bard’s permission, we must except the late Mr. Fox, Mrs. Armstead—we beg pardon, Mrs. Fox we mean—and Mr. (now the Right Honourable Lord) Erskine.—*Rev.*



Yet all mankind past pleasures prize;  
 The mother placing all her joy  
 Upon her dead and darling boy,  
 Would pluck him from the skies.

“ But ah! my friend, why should we mourn  
 That pleasures fly so fast?  
 Why sigh for days that can't return,  
 Or sorrow for the past?  
 Youth's dangerous stage of life is run,  
 In which so many are undone;  
 We should rejoice that in our youth  
 We never wantonly did stray  
 Far from the paths of wisdom's way,  
 Nor from the line of truth.

“ If airy projects now be fled,  
 Which once inflamed our breast;  
 If ardent impulses be dead,  
 Or calm'd to holy rest;  
 The high pursuits of solid truth  
 Transcend the short-liv'd joys of youth,  
 And thus we spend our day:  
 To us the heavenly task is given  
 To point the sacred road to heaven,  
 And tread ourselves the way.”

Where example and precept unite, the lesson can scarcely fail to produce the desired effect. We shall extract one more piece, and then consign our poet to the judgment of our readers, without the smallest fear of having our own sentence reversed by them.

“ THE CRIMINAL.

“ Near the side of the road, on the bleak wild heath,  
 To show us how wickedness ends,  
 A gibbet is seen (sad memorial of death)  
 Where a poor hapless criminal yielded his breath,  
 Amidst the distress of his friends.

“ The neighbours still say he was greatly carest;  
 In high estimation he stood;  
 He sung very sweetly, genteelly he drest,  
 Till a mad wish for riches sprung up in his breast,  
 Though purchas'd with rapine and blood.

“ When the barbarous deed in which he had join'd  
 Was heard in the villages near,  
 Compunction arose in his agonis'd mind,  
 To think that his eye could to pity be blind,  
 And deaf to compassion his ear.

- " The brightness soon low'r'd in his dart-piercing eyes;  
   The colour soon flew from his cheeks;  
 In his feverish dreams the traveller dies;  
 Stretch'd out to his fancy his mangled corse lies;  
   He bleeds once again, and he shrieks!
- " The villagers mark'd his much-alter'd mien,  
   And tales were soon whispered about;  
 They observ'd how he hied to the thicket at e'en,  
 How he wish'd to escape unknown and unseen;  
   The murder at length is found out!
- " Away to the justice they hastily run,  
   He's question'd 'bout blood that was spilt;  
 Then, stung with remorse for the deed he had done,  
 And blushing to show his face under the sun,  
   He freely acknowledg'd his guilt.
- " Within the dark dungeon he's quickly confin'd,  
   His limbs are all loaded with chains,  
 The gloom of his cell suits the state of his mind;  
 To his probable fate his soul is resign'd;  
   He longs for release from his pains.
- " The trumpets they sound, and the judges are come,  
   To enforce the laws of the land;  
 To court he is brought (his face clouded with gloom),  
 With speechless emotion he hears his sad doom  
   Pronounced by the jury's command!
- " The throng which had gather'd the trial to hear,  
   Rejoic'd at the verdict of truth;  
 But seeing his mother distracted with fear,  
 And start from the judge's stern eyelid a tear,  
   They all of them pitied his youth.
- " The day is now come when the criminal dies;  
   On the common a gallows they rear;  
 The thunder loud pealing convulses the skies,  
 While through all the country th' intelligence flies,  
   That the hour of vengeance is near.
- " The victim is drawn in a cart through the crowd,  
   The multitude hastily run;—  
 He joins with the priest in petitions aloud;  
 Confesses his punishment just, and he vow'd  
   Repentance for what he had done.
- " The bells from the neighbouring parishes toll  
   In mournful regret for his loss;  
 His crime is forgot; with his fate we condole,  
 Commending to HIS gracious mercy his soul,  
   Who pardon'd the thief on the cross.

“ Still on the high gibbet suspended he swings,  
Who once was illustrious and brave;  
Upon his bare breast ravens flutter their wings,  
While the sweet social bird from the gallows-tree sings  
An elegy over his grave.

“ At night, when the moon the mid firmament gains,  
And all in the village asleep;  
Then SUSAN, despising the pelting of rains,  
The thunder loud rumbling, the clanking of chains,  
Comes near his dead body to weep.

“ If by chance the lone traveller, mov'd by her sighs,  
In pity is drawn to the spot.  
Then away to the thicket disorder'd she flies,  
She sits within sight of the gallows, and cries,  
To think of her lover's hard lot.

“ When the rosy morn dawns, and the labourers rise,  
To go to their work in the wood;  
To the cave's dark recess she unwillingly hies;  
Her face and her hands with green walnuts she dyes,  
And wild berries serve her for food.

“ At length, frantic maiden! thy sorrows forget!  
Such anguish thy bosom will melt:—  
‘ Forget! when the sun of my true love is set?’—  
— Her grief is past comfort—we can but regret  
That innocence suffers for guilt.

“ Whoe'er shall read over this pitiful tale,  
Of a life cut short of its date;  
Ah! ne'er at misfortune let vanity rail,  
Let charity cover his crime with her veil,  
And weep at the criminal's fate.”

These poems are inscribed in a very neat and modest dedication to *The Marchioness of Bath*. The plates which embellish the volume are illustrative of some of the principal scenes which the poet describes, and are beautifully executed. One of them exhibits a good view of *Longleat*, one of the few remaining seats of old English hospitality, manners, and virtue.

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*The Family Picture, or Domestic Education; a Poetic Epistle from a Country Gentleman, to his College Friend, the Bishop of \*\*\*\*\*.* 12mo. pp. 72. 3s. 6d. Cradock and Joy. 1808.

IT is the fashion of the present age, in which show is so much more regarded than substance, whenever a poet

acquires a name in the fashionable world, to clothe the most trifling effusions of his muse in the most gaudy dress. Hot-pressed paper, new type, and a quarto volume, all combine to give consequence to the most unimportant and insignificant subjects; and subjects, too, of which insignificance does not always constitute the worst feature. It is therefore a matter of real surprise, in an age so frivolous, to see merit voluntarily assume a humble garb; and a poem on one of the most important subjects that can engage the attention of mankind, and executed too in a masterly manner, issued to the world in the humble guise of a duodecimo, without the smallest collateral assistance from type, paper, or plates. We are sorry for this, we confess; not that any such meretricious ornaments would give the smallest additional value to the book itself; but because we are aware, that the *fashionable world*, the wretched crowd of all ranks and descriptions, who purchase books for their external appearance and not for their internal excellence, will throw the little volume from them with disdain, and not condescend to bestow even a transitory glance upon its *contents*; which, though we admit they *are* often the *worst* parts of a book, it will not be disputed *ought to be the best*.

The poet seems impressed with much the same idea, respecting the system of education adopted at public schools, as was promulgated a few years since by the present learned Dean of Winchester, and which gave rise to something like a cankering, in which the learned Dean of Westminster bore a conspicuous part. We expressed our opinion on the subject, at the time, with our usual frankness, and nothing has since occurred to induce us to alter it. But the poet takes a wider range, and extends his animadversions, from our public schools to the whole system of *fashionable* education for both sexes, which he most pointedly and, in our opinion, most justly condemns. Respecting the use of the *Pagan* classics, his doctrines are strictly correct; and his observations are equally just on the frequent display of a riotous and turbulent disposition at our public schools, manifested in acts of open rebellion against lawful authority, and pregnant with consequences of a most serious nature, as engendering a spirit of restlessness, disobedience, and insubordination, equally hostile to religious, to political, and to social order. After pointing out the rapid growth of this last evil, he proceeds thus:—

" You smile, my Lord; and rank with airy dreams  
 My fine apostrophe to 'Father Thames.'  
 But, ah! we need not rhetoric to display  
 Vices, that e'en in schools affront the day.  
 See tutors, masters strenuous to infuse  
 In each pure bosom all the lying muse\*  
 Of classic Greece, or classic Rome hath sung,  
 And tip with fable every lisping tongue;  
 Paint Jove descending into Danæ's lap,  
 And Daphne's flight, and Semele's mishap;  
 To striplings season'd in Ovidian lore,  
 Impart a taste of Chærea's sweet amour,  
 Till relishing the *gott*, each amorous elf  
 Exhibits dainty Chærea in himself;  
 Applaud in acting every lucky hit,  
 And hail in epilogues the prurient wit.  
 And, if from Homer's lay the unweeting tribe  
 The ideas crude of character imbibe;  
 If thence they draw opinions of mankind,  
 Or sentiment, to form the unfolding mind;  
 If stern Pelides fire the fervent youth,  
 How rich the source divine of moral truth!  
 And, turning from Achilles' fabled rage,  
 Hath admiration trac'd the historic page?  
 Yes! in our boyish fancies we become  
 The chiefs, the sophists of old Greece and Rome;  
 Proud trophies snatch from Marathon again,  
 And at Thermopylæ thrice slay the slain;  
 Light up anew the philosophic torch,  
 Where winds Ilyssus, or where glows the Porch:  
 And kindling, like the sage, from virtue's charms,  
 The attractive lecture close—in Lais' arms.  
 Dipt thus in Aganippe's dye all o'er  
 We rise rank Pagans to the very core.  
 Nor wonder, if we deem ourselves debas'd  
 By Christian meekness; or with sick distaste  
 Turn from the texts, that shew, in simple strain,  
 Poor erring man, how vicious and how vain! †" P. 10.

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" \* Pointing out some indecent passages in Horace to a gentleman of reputed sense and good morals, and lamenting that such impurities were not expunged from the school-books; I was surprised at his answer: 'Oh! 'tis all classical! 'tis classical!'"

" † To keep the Christians in ignorance, Julian prohibited them the study of the Greek literature. During this prohibition, Apollinaris, Bishop of Laodicea, to supply the Christians with classics of their own, wrote the history and antiquities of the Hebrews to the reign of Saul, in twenty-four books;—a professed imitation of Homer. He also imitated Menander in comedy, Euripides in tragedy, and Pindar in lyric poetry. These imitations he designed for the use of schools, But, however good they might have been,

The bard next shows the vicious tendency of the mode in which the hours of play are employed by the boys at our public schools; plainly, in drinking and whoring. But, we trust, this disgraceful neglect of the most important part of education (we mean *THE INCULCATION OF RELIGIOUS AND MORAL PRINCIPLE; and the enforced observance of a practice conformable thereto*) does not extend beyond the metropolis, where the temptations to vice, and the opportunities of vicious indulgence, require a more rigid system of control, and a more constant superintendence on the part of the masters, than it may be necessary to adopt in the country; and should its adoption be found either incompatible with fundamental rules, or impotent in its effect, woe be to the parents who expose their children to the dangers of a London education! Connected with, and indeed arising out of, these radical errors in the mode of public education, is another vile practice, here most properly reprobated—the discouragement of all diffidence in boys—the removal of that modesty which nature has designed as the noble characteristic of youth. What object upon earth is more ridiculous and more disgusting, than a boy with the airs and manners of a man? A monkey is a preferable being, and much more pleasant company; for they are both mimics, mechanically repeating what they have been taught, and Pug is generally the best mimic of the two; while *he* only follows those impulses of nature, which the boy has been fashioned to check and to violate.

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it is impossible that they could have superseded the classics in purity and elegance. And a boy cannot acquire taste from writings which possess not classic beauty. That the classics, therefore, ought to be banished from our schools, I would by no means insinuate. First, however, for the use of schools, I would erase from them all corrupting ideas; and, secondly, if a master of a school, I would continually point out to my boys, in the perusal of such authors, all the false principles in morality, all the mistaken sentiments as they occur, and contrast them with Christian ideas and doctrines. Yet the practice of the public school is far different. Boys are assisted there, in acting the most exceptionable plays; even the Eunuch of Terence—for which no one will presume to make an apology. And they are there encouraged in writing and singing obscene songs—witness “Miss Bailey.” For an Essay on the tendency of the Pagan morality and Polytheism to corrupt young minds, see *European Magazine*, Vol. XXVI. pp. 334, 335, 336. Since the year 1794, when this Essay appeared, the subject has been discussed by Knox, Reynell, Vincent, and Foster.”

“ Once, ere the child to ape the man aspir’d,  
Or parents prompted vice, as passion fir’d;  
Each little neighbourhood own’d its classic school,  
Uncheck’d by fashion where the birch bore rule.  
There learning lent young truth her steady ray,  
As morn’s pure star that silvers infant day.  
There, nigh their homes, the sons reap’d classic lore,  
Where erst their honest sires had reap’d before:  
And there, to nurture each expanding mind,  
The zealous master and the sire combin’d.  
Hence featur’d by simplicity and worth,  
A race of ‘good Sir Rogers’ issued forth:  
And, if (not like the cringing crew polite,  
Nor, from collision with high titles, bright)  
They ey’d the file of manners with distrust,  
Nor parted with their old provincial rust;  
Their’s was the service of the heart sincere,  
The generous wish to warm affection dear;  
And, never doom’d from distance to decay  
Friendships, the growth of many a youthful day.

“ Now in each rural town, that whilom drew  
Its prime importance from its classic hue,  
The venerable master’s morning-gown,  
His parent smile, his petrifying frown,  
His port majestic, his gold-headed cane,  
E’en his snuff coat—and all the satchel’d train,  
Their humming toils, and emulation sweet,  
And sports inspiring life thro’ every street,—  
Alas! how silent the once busy scene!  
Lo, the school-walls from pùtrefaction green!  
The old arch’d door-way nods, a crumbling mass;  
And o’er the play-place spreads the spiry grass:—  
Whilst poor Minerva in a pet transports  
From parks or offices, from shops or courts,  
A numerous fry, to “distant towers and spires;”  
And lordlings mingle with degenerate squires;  
And the pert progeny (so fortune jokes)\*  
Of sleek attorneys jostle gentle dukes!  
Hence, quick as from a hot-bed spring to view  
Such creatures, as our fathers never knew;  
Lads, on whose cheeks no ruddy tincture glows,  
Manerial lords, transmuted into beaux,  
Soft *petit-maitres* languishingly pale,  
Scenting with sickly essence every gale.

“ List! where yon abbey, from desertion dark,  
Frowns o’er fell’d oaks that load the untrodden park,  
A hollow sound on every zephyr swells,  
And echoes start affrighted from their dells!

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“ \* Quoties voluit fortuna jocari.

The rattling of light wheels—and now more near  
 The prancing of impatient hoofs I hear;  
 Lo! my Lord flashes on the view! I see  
 In sharp projection from his vis-a-vis  
 A countenance worn wan—a figure thin—  
 Amidst his prostrate woods the monkey-grin!  
 O Fashion! how thy spells pollute the heart,  
 And bid young genius act a borrow'd part;  
 E'en o'er his books arrest the studious boy,  
 Chase his dear sports and damp his eager joy;  
 For feeling, kindle up factitious flames,  
 And varnish many a vice with specious names." P. 15.

In this sickly progeny of fashion, the bard has very accurately described the ennobled *creatures* who infest the Park; insult the sober passenger on those modish parades, the foot pavements of St. James's and Bond Street; who are any thing but Englishmen; and who disgrace manhood, by their looks, their words, and their actions. How are we degenerated! Let us look back on the hardy offspring of our simple forefathers, and compare them with the *animals* whom interested marriages (contracted in vice and ending in adultery) produce, and whom fashionable education rears—and let us blush at the degrading contrast!

Indeed, the whole system of education, to whatever rank or description of persons applied, for whatever station the pupil may be destined, seems to be radically vicious. Is he designed *for the church*?—he first imbibes at a public school a high notion of *Pagan* virtue, while not the smallest pains are taken to teach him the rudiments of Christian knowledge, or to enable him to assign a reason for the faith which he professes; he then goes to an university—if to Cambridge, the *primary* object of his study is *mathematics*, he collects his politics from Paley, and his religion from Watson—but, without making an invidious distinction between the two universities, it is sufficient for the present purpose to observe, that at neither of them is a suitable education provided for candidates for holy orders. We never heard of a tutor giving lectures out of the *Fathers of the Church*; we never heard of a student in divinity being called upon to read the homilies, or of his having the thirty-nine articles expounded to him. We know, indeed, that there is a professor of divinity, but there is no compulsion to attend his lectures, and his audiences are miserably slender. There ought to be a *tutor in divinity*, at every college, specially charged



with the instruction of those who are destined for the church.

If we look at the education of a *barrister*, we find him usually taken from school at an early age, before his mind is formed, and before he has imbibed any fixed principles, and placed in the office of a *special pleader*; not to learn maxims of equity and justice; not to obtain a correct notion of the origin, progress, and objects of British jurisprudence; not to gain an adequate knowledge of the history of his country, and of the laws of other states, so as to enable him to form a just estimate of the comparative excellence of those laws with the laws of his native land; nor yet to imbibe accurate ideas and a clear understanding, of the British constitution; but to study *forms* to the neglect of substantial knowledge, and to become an adept in all the wily science of *chicane*; in the honourable art of not only defending right and wrong without discrimination, and with equal energy, and with equal feeling—but of making wrong triumph over right.

Turning to the *military man*—we see him, generally speaking, taken from the scene of instruction at the very period when he might begin to feel the benefits of it, and placed in the army, a commission having been *bought* for him, without the smallest preparation for the profession, without the least knowledge of the duties of it, without having an idea of *military tactics*, without having ever heard even of the *science of war*. We see him a beardless youth, without a single qualification, commanding veterans grown grey in the service. His uniform is at once the symbol of command, and the only sign of his knowledge. If he be rich, he looks for promotion to the length of his purse, and not to his merit. In this system, there is every discouragement to study, no incentive to exertion, and no stimulus to the acquisition of knowledge.

Is mere consistence observed in training up a youth to the pursuits of trade and commerce?—he is, indeed, taught to write, and the stores of *Ditworth* and *Cocker* are laid open to him; but his education, properly speaking, begins only when he enters the shop or the 'counting-house. As an apprentice or a clerk, the fashionable manners of modern citizens deprive him of the advantages, enjoyed in good old times, of being admitted as an inmate into the family of his master. He is, consequently, left to provide both food and lodging for himself, to be the guardian of his own morals, and the guide of his own conduct. He is conse-

quently exposed to all the dangers which attend boys who are educated at a public school in the metropolis. The trader of Cheapside has now his town residence in one of the fashionable squares at the west end of the capital, and his country villa besides. He gives routs, he games, and, aping his betters, adopts all the dissipated manners of modish life.

In a word, the times are strangely out of joint; and though we have hitherto escaped a political revolution (thanks to our insular situation!), we have experienced a moral revolution, the effects of which set all calculation at defiance. *Education* and its *object*, in every class of life, seem to be as well adapted to each other as a titled puppy and a city *miss*.

Though we have felt it our duty to state our sentiments on this important subject, for important it is in every point of view; yet we are sensible that some apology is due to our readers for having so long diverted their attention from the book before us. The author's comments, in the following note on Dr. Beattie's sentiments respecting public schools, are particularly pertinent and forcible.

" Dr. Beattie's opinion on the subject of education must be allowed to have great weight. But his objections to a private education are not unanswerable. What he says with respect to school-acquaintance, is fallacious. While such connexions are of use to ten in future life, they mislead an hundred by inspiring them with ideas beyond their station, without affording them the least assistance in the pursuit of unattainable objects. Beattie himself acknowledges, that 'THE GREAT INCONVENIENCE OF PUBLIC EDUCATION 'ARISES FROM ITS BEING DANGEROUS TO MORALS;' and that 'OUR 'INNOCENCE, DURING THE FIRST PART OF LIFE, IS MUCH MORE 'SECURE AT HOME, THAN ANY WHERE ELSE.' After this confession, what can he say in favour of public schools, which ought to influence a mind virtuously and religiously disposed? 'Temptations,' he insinuates, must 'come at last;' and 'will they have 'less strength?'—No—but the young man, 'well principled in 'virtue's book' at a private school, will have more strength to encounter those temptations, than if, initiated early in a public school, he had never received any religious instruction. 'His new 'associates will laugh at him.' Here it is pre-supposed, that the experiment of a private education has been tried on one boy only; and that all the rest have been publickly educated. But why this supposition?—If private education to a certain age were general, the boy's 'new associates at the university would also have come from private schools.—See Forbes's *Life of Beattie*, Vol. I. pp. 180—185."

The greater part of this little, but instructive volume,

is devoted to the important subject of female education; and who, that knows any thing of the influence of female manners on society, will deny that it is a subject of vital importance? The sensible author opens this branch of his discussion with laying down the following principle, which is sanctioned both by religion and by the experience of ages—that women are born for retirement, not for a life of seclusion; but for domestic life.

“ Though there exist, I own, among good judges, a difference of opinion respecting the education of boys; yet in regard to females the point has been long positively decided: to all at least who have not thrown religion out of the question, it appears in theory not to admit of argument—I say in theory; because the practice of many sensible and religious people should rather seem to prove the contrary. Surely there can be no doubt that the natural disposition and characters and destinations of women, contrasted with those of men, point them out as formed for retirement. The more approved modes of educating women, in all ages and countries, and their occupations in subsequent life, must sufficiently discover to us the general sense of mankind. How different, at Athens, was the education of the modest woman and of the courtesan! The latter was intended for public use. We shall see, I fear, in ‘the English boarding-school,’ the seminary for courtezans restored.”

The two grand leading objections to the ordinary mode of educating girls, are these: first, that it makes *accomplishments* the primary consideration, and necessary and useful knowledge a subordinate object; and secondly, that it tends to educate girls *above* the sphere of life in which they are destined to move, in defiance alike of an apostolic admonition, and of a maxim of Pagan wisdom. And what does this system tend to produce?—beautiful excrescences on the social tree: useless wives, negligent mothers, and wretched prostitutes! But let our author describe a moderate boarding-school, or, in more fashionable phrase, a *po. seminary* for young ladies.

“ Lo, our first nurseries, of distinguish’d name,  
By rank upheld, but glory in their shame;  
And sister-school with rival sister vies,  
‘ To catch the manners living, as they rise;’  
Where girls for simple nature court finesse,  
And, happy mimics, shift from dress to dress;  
Each art, the invention of caprice assume,  
The modish step, the figure, and the bloom;  
With the sly hazel, or with eyes of sloe,  
Ogle the polish’d tutors of the toe;  
As melting masters o’er their bosoms lean,  
Pencil, with fairy touch, the shadowy scene;

Sweet dulcet harps, or languish to guitars,  
 Or steal, from soft pianos, amorous airs! \*  
 Yet, midst these airs, perhaps, the cultur'd mind  
 May show some symptoms to our wishes kind;  
 Some marks of solid worth that promise well,  
 And in exertion future blessings tell.  
 Perhaps, in embryo, useful talents lie  
 Where the glib needle twinkling fingers ply;  
 Where females o'er the tale historic bend,  
 And some the silent hour to science lend;  
 And others musing, trace the moral page—  
 How like the damsels of a former age! † †  
 “ But shall fine fingers, that as rose-buds glow,  
 With vulgar flippancy essay to sew?

“ \* Dancing, in our first female schools, is so important an object, that a whole train of masters is necessary to its perfection! I suppose Addison's idea of dancing—‘only so far useful, as that a lady may know how to sit still gracefully’—would be deemed at present ridiculous. And even Sallust, perhaps, would be thought a moralist uncommonly severe, when speaking of Catiline's accomplished mistress, he pronounced her ‘too good a dancer for a virtuous woman.’

“ † Music is also distributed among a whole band. Mrs. H. More once heard a mother declare, that ‘the visits of masters of every art, and the different masters for various gradations of the same art, followed each other in such close and rapid succession, during her whole London residence, that her girls had not a moment's interval to look into a book.’ But Mrs. More is acquainted with several ladies, who excelling most of their sex in the art of music, and excelling them also in prudence and piety, find little leisure or temptation amidst the delights and duties of their families for the exercise of this talent; regret that so much of their own youth was wasted in acquiring an art which can be turned to so little account in married life; and are now conscientiously restricting their daughters in the ‘portion of time allotted for its acquisition.’ I take this opportunity of desiring Mrs. More to expunge from her book (when a new edition shall be called for) a strange sort of sentiment, to say the least of it—‘If life be so long,’ says she, ‘that we are driven to set at work every engine to pass away the tediousness of time; how shall we do to get rid of the tediousness of eternity!—an eternity, in which not one of the acquisitions which life has been exhausted in acquiring, will be of the least use?’ How does Mrs. M. know this?—The sentiment has a tincture of the tabernacle. — See *Strictures on Female Education*, Ed. 5; Vol. I. p. 111.

“ † The highest mental attainment of most girls, is the ability to write letters—if a qualification gained and improved with little or no expence of thought, may be called a mental attainment. With many ladies, who are said to write good letters, words flow over whole pages, where not a single ‘thought’ is discoverable.

Shall radiant eyes, that all the world bewitch\*,  
 Ache, in pale stupor, o'er the tedious stitch †?  
 Yes! and each little heart with transport heaves,  
 As fancy wanders o'er the mimic leaves;  
 As hopes, impatient for the promis'd hour,  
 Brush the fair blooms and flit from flower to flower;  
 And fears, that all the bright embroidery skim,  
 With transitory shade, its foliage dim;  
 And jealousies along the silver stray  
 Pant on each thread, and melt in mists away!  
 And lo! the work to full perfection swells!  
 How flutter the boy-beaux and baby-belles! ‡". p. 27.

Impartial justice, however, induces us to state, that there are some modern schools at which more solid attainments may be acquired. From a card before us, we learn, that at one of these schools, a few miles from the metropolis, *fourteen* young ladies (a wine-merchant's *dozen*) may be

\* \* Ροδοδακτυλος.

- ‘ It is for homely features to keep home;
- ‘ They had their name thence: coarse complexions,
- ‘ And cheeks of sorry grain, will serve to ply
- ‘ The sampler, and to tease the huswife’s wool.
- ‘ What need a vermeil tinctur’d lip for that,
- ‘ Love-darting eyes, and tresses like the morn’?
- ‘ There was another meaning in these gifts;
- ‘ Think what, and be advis’d!’

“ So said Comus, amidst his bacchanalian crew; hailing the strumpet Cotytto, the Goddess of Impudence. Very different was the language of the Angel Raphael.

“ † Formerly, girls were employed in work to adorn the mansion-house: and magnificent hangings of tapestry afforded proofs of laborious attention. Nor were the walls vain of their decorations. At present, whilst we admire the elegant fingers of a young lady busied in working or painting her ball-dress, we cannot but think that her grand stimulus is the idea, ‘ how well she shall look in it!’ Had she not better been working to adorn her mother? No Roman citizen of distinction appeared in public except in the garb spun by his wife or his daughter. In the last age, I confess, female acquirements were too confined—they were limited almost to the sampler and the receipt-book. But, if girls were once confectioners, they are now actresses.

“ ‡ Mrs. More has reprobated these baby-balls. Yet I do not know that her Essay has worked any degree of reformation. In every little country-town, boys and girls mix together in the dance from previous appointment. I have often known a girl invite a party to her father’s house, when her father and mother were both absent at their respective places of amusement.

instructed at the moderate price of one hundred and fifty guineas each and five guineas entrance, "in the *subsequent* branches of education."

"Writing, Arithmetic, Geography, the Use of the Globes, and *descriptive* Astronomy.

"Those young Ladies of superior Age or Intellects, whose Friends may wish such Attainments, may be instructed in the Principles of Algebra, Geometry, Plain and Spherical Trigonometry, Conic Sections, Optics, Perspective and Practical Astronomy.

"LITERATURE.—The Italian and French Languages, Ancient and Modern History, and correctly the Principles of their Vernacular Language, *a thing* so necessary to the accomplished Gentlewoman," &c. &c. &c. &c.

What knowledge this *accomplished* school-mistress may possess of the principles of the English language, we profess not to know; but it is evident that she is not much in the habit of applying them to practice; and also, that she has not acquired them from the study of the English grammar. But this is a trifle compared with the vast stores of knowledge which she here opens to the female student, and to which it is utterly out of our power to do adequate justice.

The bard condemns the practice of reading novels at school, which, though frequent, is far, we hope, from being general; and he subjoins a remark on these productions of female writers, which, though strongly severe, we fear is eminently just.

"I have heard it observed, that the novels written by the female sex are, in general, 'pure' in comparison with others, and may be read with safety. This proposition I strenuously deny. I think female authors betray a great propensity to vice, though it be often shaded by a spurious delicacy. In the last age, there were some who, bold in vice, endeavoured to immortalise their shame by writing their own memoirs—Such were Phillips, Pilkington, Vane. Mrs. Manley wrote the scandalous Memoirs called *Atalantis*, &c. Mrs. Centlivre and Behn are notorious for the indecency of their plays. Since that time, actresses and kept-mistresses have written histories of their own depravity. But, perhaps, Mrs. Wolstonecroft was the only female, who had ever the audacity to become a kept-mistress upon principle. Mrs. Opie (though not to be classed with any of the above writers) has, now, erred greatly in her 'Mother and Daughter.' She has drawn both her hero and heroine as amiable characters; and exposing them to dangers, and plunging them in distress—all, in consequence of the vulgar prejudice that so absurdly operates against concubinage, endeavoured to excite our pity in their behalf, to interest our

affections in their favour, and for their sakes to disturb our principles. In short, to vulgar prejudice they die martyrs. Religion, it is true, is called in; but in the form only of a quaker. I consider 'The Mother and Daughter' as a book of a very bad tendency; and Mrs. Opie's insinuations, as more likely to do mischief, than Mrs. Manley's impudence. Many of Mrs. Smith's novels are also exceptionable. In the mean time, there are female writers who do honour to their sex, even in works of invention—such as De Genlis and Mrs. West. But their sober treatises on education are worth all their fiction. On this subject, however, Mrs. More and Mrs. Trimmer are superior to the other two: they hazard no doubtful opinions—they are guilty of no flights or eccentricities. I cannot conclude this note, without entering my protest against Lancaster and the Edgeworths. Every system of education, in which religion is not intimately interwoven, must be vicious or vain." p. 29.

When *lady-writers* become too high for friendly admonition, and too proud for salutary reproof—when honest praise becomes insipid, and fulsome adulation alone grateful to their ears—it is not to be expected that *celebrity*, however earned, will lead to *improvement*.

In this erroneous system of education, this attention to *accomplishments*, and this neglect of *principle*, the bard says, and we say with him,—

“ I see rank passions fed by latent fires;  
Pernicious weeds, that spring from fierce desires;  
Too fine a bloom that fleets before its time,  
And rotten ripeness, ere the vernal prime!”

The story of *Olivia* is then introduced to exemplify *the effects* of such a system: it is an interesting tale, and ably told.—On the indecency of modern dress, our moral bard thus animadverts:—

“ The indecent transparence of modern dress has long been the subject of complaint. Nothing indeed can be more shocking to the modest or the virtuous, than those artfully disposed folds which so define the form, and that flesh colour which so imitates the skin, as to render covering itself no longer a veil. But if morality must be set aside, the consideration of health I should think might have some weight with the parent or the governess. A respectable physician some time since declared, that in one season only, no less than two hundred female patients under his care had either actually died, or would continue to linger for life, under complaints for which there was no cure; and all contracted in consequence of the exposure of their persons in the indecent fashions of the day! But the mischief will not end here: succeeding generations will have to deplore the disorders entailed on them by their parents. A lady, who was herself a fashionist, will be heard,

perhaps, in preference to the physician. 'Dress (says Mrs. Thicknesse) may run through all its variations, from simplicity to gaudiness, from splendour to the fantastic, without any violation of decorum or moral duty. But the present mode of appearance, which is so generally adopted, is a very high degree of immorality, because it is indecent and immodest—because it is a shameful contempt of those qualities which are considered by reason and religion, as the brightest ornaments of the female character. There is, indeed, little doubt, if one of those unhappy women who have abandoned themselves to prostitution, were to appear in any public place, in that shocking, half-clothed state in which so many present themselves to fashionable assemblies, that she would risk a submission to the penalties of Bridewell.' — See Dedication to Mrs. Thicknesse's School for Fashion." p. 36.

We have not seen this book by Mrs. Thicknesse; but, from the specimens here given of it, it evidently contains many judicious remarks, and much excellent advice. We cannot deny ourselves the pleasure of laying one other extract from it before our readers.

"In the Dedication to Fashion, from which I have already made an extract, Mrs. Thicknesse says: 'There never was a period, when your influence was so baneful to morals, so obnoxious to honour, and so hostile to domestic happiness, as in the day that is passing over us.'... 'You employ your art in influencing the higher orders of the female world, from the cradle to the grave. You conduct your votaries, through various scenes of gaiety, display, and dissipation, to the altar; and thence, through all the negligence of maternal duties, and the indulgence of matured passions, to the final resources of cards or devotion.'... 'You have been for some time fatally successful in banishing modesty from your circles. Hence it is, that the young women of the present day indulge themselves in a mode of conversation, a latitude of expression, and a freedom of demeanour, which the courtesan of a former period would have blushed to practise. Hence it is, that we find elegant, high-born girls of sixteen in possession of all the knowledge which they ought not to know, and their grandmothers never appeared to have known.'... 'The time was, when you were the regulating minister of the forms and exterior appearance of those ranks in life, which require a moderate attention to them. But the time now is, when you are become the school-mistress of vice and immorality; when the demon of impudence is your idol; and when the paths in which you conduct your disciples, lead to profligacy, to ruin, and a premature sepulchre.' " p. 40.

We have already quoted so amply from this interesting work, that it would be injustice to the author to make such further extracts as we had marked for the purpose of insertion here. We must, however, cite his opinion



on the propriety of ladies taking upon themselves the management of Sunday-schools.

“ I dislike, however, their superintendence of schools. Girls, who are in want of being taught, should not become teachers. This inspires even the best minds with vanity. It occasions an overbearing manner: it induces a habit of officiousness. Even when grown up to women, I do not approve of the interference of ladies with the management of schools. To visit a school with a view to its support, is quite a different business: no one can object to an act of charity. In regard to Sunday-schools, there is little doubt that Mrs. Hannah More and the whole tribe of her imitators have done an incalculable deal of mischief to religion. They have all, more or less, intruded on the province of the parochial clergyman in attempting that which he was ordained to do; and they have thus made him secondary to themselves, and consequently degraded him in the eyes of his parishioners. And from their schools they have turned out crowds of self-conceited folks — politicians, sceptics, methodists—holding their ignorant parents and relations in contempt, disqualified for the stations to which God had called them, and aspiring after objects in the pursuit of which they fail and become desperate, or in the attainment of which they frequently discover designing heads and hearts the most depraved.” p. 59.

Here we close both our quotations and our remarks; strongly recommending the attentive perusal of the “Family Picture” to all parents, and to all those who think the proper education of the rising generation an object of public importance. The author’s sentiments are uniformly good, his principles sound, his observations judicious; while his poetry displays genius, taste, and talent.

One word more respecting the observations which we have been compelled to make on the present erroneous system of education. When we consider it, can we wonder at seeing the bar prostituted to the defence of impiety and vice?—Can we be surprised at the capitulation of *Buenos Ayres*, the *Convention of Cintra*, and the *Report of the Board of Inquiry*?—Or can we be astonished at the frequent bankruptcies in the commercial world; at occasional instances of the degradation of the clerical character, by clergymen becoming pugilists, gamblers, parasites, and panders to profligate princes; or at the rapid growth of adultery and prostitution?—We should rather wonder at *what we are* as a nation, and at *what we have done*. This system, however, is a radical evil which calls loudly for correction; but as it effects no *party*, as it interferes with no *politics*, as it defrauds no *revenue*, it may continue to call—its voice, we fear, will not be heard.

Our remarks, however, on the effects of this system, though generally just, must admit of many and most honourable exceptions. But while the youths of both sexes, who have braved the dangers and escaped the snares which it has prepared for them, are deserving of peculiar commendation, they must have peculiar merit. The system itself is not the less mischievous, nor the less entitled to censure and condemnation.

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*The Chemical Catechism, with Notes, Illustrations, and Experiments.*

By Samuel Parkes, general manufacturing Chemist. The Third Edition, containing the new Discoveries and other very considerable Additions. 8vo. pp. 660." 12s. Lackington and Co. 1808.

WE are pleased to find that our opinion of this work has been fully confirmed by the approbation of the enlightened part of the public, and that the sale of the second edition was so rapid, that we had not time to examine it before a third appeared with considerable additions and improvements. The author, like a man really actuated by the true spirit of science, has most carefully corrected all those errors and incorrect expressions which we noticed in reviewing the first edition, and has now made this 'Catechism,' not only the most useful, but the most copious and correct introductory treatise on chemistry extant. The corrections and additions are by far too numerous for us to particularise; and above one hundred and sixty new articles are introduced, besides one hundred curious experiments added to the one hundred and fifty-four which appeared in the first edition. As the last eight of these include the principal phenomena exhibited by *potassium* and *sodium*, the metallic bases of the alkalis discovered by Mr. Davy, and communicated by him to Mr. Parkes, we shall extract them.

" 1. Take a small piece of pure potash, gently breathe on its surface, and place it on an insulated plate connected with the negative side of a powerful galvanic battery in a state of intense activity. Then bring a metallic wire from the positive side of the battery in contact with the upper surface of the alkali, and soon a very vivid action will be observed. Small globules, having a high metallic lustre, and of the appearance of quicksilver, will be seen, some of which will burn with explosion and a bright flame as soon as they are formed. Thus POTASH may be DECOMPOSED AND ITS METALLIC BASE RENDERED VISIBLE in a separate state.

" 2. Take the metallic substance formed in the last experiment, called potassium, make it very hot, and confine it in a small glass vessel of oxygen gas. Here a rapid combustion, with a brilliant white flame, will be produced, and the metallic globules will be

converted into a white and solid mass, which will be found to be REGENERATED PURE POTASS.

" 3. Place a small piece of potassium within a dry wine glass, and in order to acquire an idea of its specific gravity pour a little alcohol, ether, or naphtha upon it; when, quitting the bottom of the glass, it will immediately rise to the surface of the liquid, it being, notwithstanding its metallic appearance, the LIGHTEST FLUID BODY KNOWN.

" 4. If a little potassium be dropped into a jar of oxy-muriatic acid gas, it BURNS SPONTANEOUSLY, AND emits a bright red light. In this experiment a white SALT IS FORMED, being A TRUE MURIATE OF POTASH.

" 5. If a globule of potassium be thrown upon water, it decomposes it with great violence: an instantaneous EXPLOSION IS PRODUCED with brilliant flame, AND a solution of PURE POTASH IS THE RESULT.

" 6. If a similar globule be placed upon ice, it will spontaneously BURN with a bright flame, AND PERFORATE A DEEP HOLE IN THE ICE, which will contain a solution of potash.

" 7. Take a piece of moistened turmeric paper, and drop a globule of potassium upon it. At the moment that it comes into contact with the water, IT BURNS and MOVES rapidly UPON THE PAPER, as if IN SEARCH OF MOISTURE, leaving behind it a deep reddish brown trace.

" 8. When a globule of sodium is thrown into hot water, the decomposition of the water is so violent that small particles of the metal are thrown out of the water, and actually BURN WITH SCINTILLATIONS and flame, IN PASSING THROUGH THE ATMOSPHERE." p. 592.

Mr. Parkes, since the publication of this 'Catechism,' has been employed in making a series of experiments on sugar, the result of which has been laid before a committee of the House of Commons, and the report printed. It has also appeared in Tilloch's Philosophical Magazine, and does credit to the talents and industry of the author. An abstract of it will be an acceptable addition to the fourth edition of this work, which we understand he is now preparing. We think he can still improve the 'Vocabulary;' and as we have had experience of his disposition to profit by our suggestions, we would recommend him to add such words as oxydation, &c.; and as no reason can be given why we should write oxygenization with a *y* and oxidizement with an *i*, unless it be to stupidly imitate the French, we should prefer an adherence to the etymon of the word.

*An expostulatory Letter to Dr. Moseley on his Review of the Report of the London College of Physicians on Vaccination.* By M. T. C. M. B. F. L. S. 8vo. pp. 51. 2s. 6d. Murray. 1808.

IT is in vain to expostulate with a man who evidently discovers himself actuated by *motives*, and not *reasons*. Dr. Moseley, no doubt, well knows the *value* of *notoriety*; and we think his opponents would have acted far wiser, and disappointed him much more,

had they treated his indecent remarks with silent contempt. This is a very able and argumentative letter; but the man who could outrage society by the introduction of such a term as *lues bovilla*, cannot deserve the attention of such a respectable writer, who throughout evinces himself a gentleman and accomplished scholar. Upon the whole, the character of the enemies of vaccination is worthy of their cause. One of them has lately been exhibited in a court of justice for a crime which shall be nameless: another was alternately a mountebank and a smuggler in the East, then a deserter, next an Aberdeen doctor, afterwards a newspaper-reporter, and now a medical lecturer, &c. &c.!!!

*A Letter to the Commissioners of military Inquiry, in Reply to some Animadversions of Dr. E. Nathaniel Bancroft on their Fifth Report.*

By James M'Gregor, M. D. F. R. S. E. Deputy Inspector of Army Hospitals, &c. 8vo. pp. 57. 2s. Murray. 1808.

NOT having seen Dr. Bancroft's Letter, we cannot decide on this controversy, which has so warmly engaged the army medical gentlemen. We perceive, however, from the several quotations here introduced from it, that Dr. M'Gregor had fallen into some inaccuracies, but not such as to effect his character for veracity and medical skill. There appears also to be much useless logomachy about the greater mortality in general or in regimental hospitals, when Dr. M'Gregor candidly admits, "that in general the majority of the more dangerous cases being taken to the general hospitals, a greater mortality was naturally to be expected in them, than in regimental hospitals." After this, we are surprised that the author should insinuate that all "general hospitals receive patients who have not been under the charge of a regimental surgeon." If military patients "have not been under the charge of a regimental surgeon," they must at least have been inspected by him, and ordered to the general hospital; for no military officer would take upon himself to order his sick men to a general hospital, while he had a surgeon to attend them, or direct their treatment. Dr. M'Gregor's "Abstract of the monthly Returns of Sick and Deaths in the Army in Great Britain, from May 1807 to April 1808," both inclusive, therefore proves nothing to his purpose, although it is a valuable document. By this it appears, that in the regimental hospitals the deaths were to the sick, as one in thirty-one; in the general hospital, as one in twenty and a half. Out of 110,000 men, the regimental hospitals had 61,585 sick, and 1987 deaths; in the general hospital (Isle of Wight), 2647 sick, and 129 deaths. Thus we see, that nearly two out of three are sick, although not above one in fifty die every year. It is much to be wished that such abstracts were regularly published in the periodical publications every year, as such an enormous list of sick is highly disgraceful to the discipline of our troops and the medical officers of the army. In March, 1808, we find very nigh one twelfth of the whole British army was sick! Dr. M'Gregor expresses the hope, that "frauds and peculations" in the medical department of the army will be exposed and stopped by the labours of the commissioners, in which we most sincerely

concur. We are, indeed, well convinced, that numerous and serious abuses existed, and we fear still exist, in that department; and if this "deputy inspector of hospitals" succeeds in remedying such evils, he will confer a memorable service on his country, and be rewarded by the gratitude of posterity. We could have wished, however, that he had allowed himself, in this Letter, to have been much more copious in facts, and as much more sparing of recriminatory charges of "falsehood" and "mis-statements" against Dr. Bancroft. In matters of opinion, such as the advantages or disadvantages of general or regimental hospitals, there is no occasion for crimination or recrimination: he who avoids this, may make "the worse the better cause."

## POETRY.

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*The Times, an Ode at the Commencement of the Year 1809.* By Joseph Blacket. 12mo. pp. 16. 1s. Goddard.

THIS is a spirited Ode, by a young man, we understand, in a very humble station of life, and with no other education, as we learn from himself, than what he has derived from his own voluntary application. From the perusal of the Ode itself, we should never have discovered that the author had laboured under such disadvantages. It is free from every defect which might naturally be expected in the production of a self-tutored mind; and possesses many beauties which are not to be found in many of the effusions of a highly-educated Muse. We shall extract one of the stanzas, that the reader may judge for himself of the merit of the Ode.

" Not so Iberia's warlike sons,  
 Who dare a tyrant's arms defy,  
 Each manly breast at danger spurns,  
 For vengeance thirsts, for glory burns,  
 As through the ranks, like lightning, runs  
 The word — *To fight, to conquer, fall, or die!*  
 Yes, Freedom's banners, now unfurl'd,  
 Awake to life a slumb'ring world;  
 While Britain's arm is stretch'd to save  
 Her rights from an untimely grave;  
 And check Ambition's mad career,  
 Where giant prowess in the fight  
 Has boasted long superior might,

And fill'd the air with groans — the earth with many a tear."

This is a fair specimen, and by no means the best that might be extracted. Both the poetry and the principle are entitled to praise; and we heartily wish success to this modest volunteer in the service of the Muses. — To the Ode is prefixed an appropriate dedication to Mr. Pratt, accompanied by some well-deserved compliments to that gentleman, for his able poem on the present crisis, originally inserted in the pages of this Review.

*An Address to Time, with other Poems.* By John Jackson, of Harrop Wood, near Macclesfield, Cheshire. To this Second Edition is added an Appendix, containing various Letters of the Author to his Friends. 8vo. pp. 84. 2s. 6d. Wilson, Macclesfield. Longman and Co. London. 1808.

ALTHOUGH we are no friends to precocity of genius, which rarely attains maturity, yet we have no hesitation in bestowing the "flood of approbation" on the volume before us. It is published, we are told, "as a means of procuring, for a virtuous and deserving young man, that pecuniary assistance which may enable him, in some measure, to co-operate with the wishes and liberality of his patrons and friends, in acquiring the very important advantage of a classical education." The publication, indeed, is one of the neatest, and certainly the cheapest, which we have seen in modern times—a strong proof of the modesty and good sense of the author and his friends. The poet is now in his nineteenth year; and most of his verses and letters are equal to those of many modern authors. The "Poet's Dream" we greatly prefer to the "Address to Time." In the former we noticed only one improper expression—"nest," in the fourteenth stanza, used for *bed*, in order to rhyme with *rest*. Such a low word is beneath the plaintive elegance of the piece. As a specimen, we select the "Stanzas addressed to the deserted House of a Friend,"—Mr. Nightingale, the reformed methodist.

"Oh! let me, lone mansion, with thee sympathise;  
 From the same mournful source our misfortunes arise:  
 Yet sooner, methinks, *thy* misfortune shall end,—  
 Thou hast lost but thy tenant, but I've lost my friend.  
 Though in solitude now we brood o'er our sad fate;  
 Yet jocund we've been, nor remote is the date:  
 Thy inmates were social, facetious, and kind;  
 My friend was adorned with each grace of the mind.  
 How dear are the pleasures remembrance surveys!  
 How loved the past views which her pencil portrays!  
 Thy gloom, lonely mansion, shall soon have an end,—  
 Thou hast lost but thy tenant, but I've lost my friend."

Mr. Jackson's prose letters are neat and lively effusions, indicative of a virtuous mind.

## EDUCATION.

*The Adventures of Ulysses.* By Charles Lamb. 24mo. pp. 204. 4s. Printed for the Juvenile Library, Snow-hill. 1808.

THIS work, we are told, is designed as a supplement to the Adventures of Telemachus. But Mr. Charles Lamb is not a Fénelon; and these Adventures possess no portion of the merit which belongs to the inimitable production of the archbishop of Cambray. They are full of incidents, unnatural and impossible; and although "the

fictions contained in it will," in the author's opinion, "be found to comprehend some of the most admired inventions of Grecian mythology," we are not aware of the advantage to be derived by children from such fictions. As to a moral lesson, if the book contain any such, it has certainly escaped our observation. The language is grossly incorrect, and even the rules of orthography are not always strictly observed. We are told that Penelope, during the absence of her husband, "kept much in private, spinning, and doing her excellent housewiveries among her maids," &c. But such a production is almost too low for criticism.

*An Introduction to Arithmetic, in which the four principal Rules are illustrated by a Variety of Questions, geographical, biographical, and miscellaneous.* By Richard Chambers. 18mo. pp. 72. 1s. 6d. bound. Bone and Hone. 1809.

MR. CHAMBERS, we understand from his Preface, is the master of an academy in Cecil-court, St. Martin's lane; and his object, in this short Introduction to Arithmetic, was "to blend the *dulce* with the *utile*," which he has happily attained. We have, indeed, never seen a greater variety of curious and useful information contained in such a narrow compass, and reduced to the form of arithmetical questions. The diversity of facts and subjects, which the author has associated in prose and verse, cannot fail to stimulate curiosity, expand the minds of youth, and inculcate habits of observation and reflexion. We shall take the first question that occurs, as a specimen of a work which we think deserves our recommendation.

"Christopher Columbus, a Genoese, the discoverer of America, died in 1506, at Valladolid, and was buried at Seville in Spain. The oranges commonly (though vulgarly) called *civil* oranges, came originally from Seville.—If 326 Seville oranges cost 1l. 0s. 4½d. what is the price of one? . . . Answer, ¾d."

## POLITICS.

*A Letter to William Roscoe, Esquire, containing Strictures on his late Publication, entitled, "Considerations on the Causes, Objects, and Consequences of the present War."* 8vo. pp. 120. 2s. 6d. Kaye, Liverpool. Longman and Co. London. 1808.

THIS is one of the best-written and most argumentative pamphlets which we have seen for a long time. Facts are here opposed to assertions; argument to declamation; and proofs to presumptions. Mr. Roscoe's ignorance, perversions, misrepresentations, and prejudices, are exposed in a manner which, if such political partisans were susceptible of shame, could not fail to raise a blush on his cheek. To those, if any such there be, who have been imposed upon by the confidence of Mr. Roscoe's language, and to all who

No. 127. Vol. 32. Jan. 1809. G

wish for information on the grand questions connected with the war, we recommend the attentive perusal of this Letter, which is manifestly the production of a man of sense and information, who perfectly understands the subject on which he writes.

### MISCELLANEOUS.

*Professional Characteristics, consisting of Naval Squalls, Military Broils, Physical Disasters, Legal Flaws, and Clerical Lamentations, uttered by an Admiral, a Colonel, a Lawyer, a Doctor, and a Parson, in the Coffee-room at Bath.* 24mo. pp. 178. 3s. Allen. 1808.

THESE characteristics are displayed in a dialogue between the different personages mentioned in the title-page, who meet in a coffee-room at Bath, on a rainy day, and *amuse themselves* by a detail of their respective *miserics*. The conversation is enlivened by appropriate sallies of humour, and no small portion of wit; and the whole forms a very pleasant amusement for a leisure hour. We shall extract a short passage, in which the curate details some of *his* miserics, as a specimen of the work.

“Peace! Peace! thou unhallowed bachelor, whilst I relate some of my new comforts with my teeming wife and twins every year.— Writing a commentary on the Book of Job, within hearing of the nursery.— Whilst absorbed in deep meditation on a controversial point, to be suddenly enlivened with—

‘Hey diddle diddle, the cat and the fiddle!’—

With a large family grown up, the comforts of a general mourning.— The comforts of a notable wife -- always up to your knees in sand and scrubbing-brushes, for the sake of cleanliness.— The pleasure of *convincing* your wife, who is still of the *same* opinion.— The application of the *morning’s* argument to the passing events of the *day* -- ‘Aye, Aye; just as before,’ &c.— With nice ideas of cleanliness yourself, to have your wife at breakfast in a dirty flannel nightcap.— Having a large party to dine, your wife insists on writing the cards of invitation; but scorning the dull rules of pedantry, by a fashionable uncertainty in the manufacture of her cards, the company mistake *Friday* for *Thursday*, and catch you unprepared.— On a day when you expect *great company*, to be visited by a *poor relation* who is too deaf to take a hint.— Reading to your wife an extract from your best sermon, which you are certain must meet her admiration; in the middle of the best sentence she asks you, ‘Pray, my dear, have the pigs been fed?’— Spending the evening with a lady careless of her *children*, but careful of her *china*; one of the romps runs against you, the tea-cup drops, and the favourite set is spoiled! . . . apologies, &c. &c. &c.— After scolding your servant for a supposed offence, you discover your mistake, and recollect that it was done by your own orders.”



*Men and Manners; or, Concentrated Wisdom.* By A. Hunter, M. D. F. R. S. The Second Edition, much enlarged. 12mo. pp. 202 3s. Wilson, York. Mawman, London. 1808.

WE consider all collections of moral and political maxims useful to that numerous class of society which will neither reason nor think for itself. Dr. Hunter has rendered such persons a service, although a very inferior one to that of Lavater in his Aphorisms, or Zimmerman in his Reflexions: he is equally inferior to Shenstone, and many others. Among these 1146 maxims, however, some are excellent, others good, many indifferent and common, others contemptible, and not a few false, immoral, pernicious, and indelicate. Of those which are excellent, Nos. 28, 77, 80, 273, 316, 317, 320, 473, &c. may be enumerated. Of the good, Nos. 4, 5, 35, 38, 57, &c. are instances. Of the indifferent and common, Nos. 3, 10, 13, 26, 47, 75, &c. furnish examples. Nos. 78, 158, 184, 214, &c. are contemptible puns. Nos. 145, 146, 1091, &c. are false or erroneous. Nos. 9, 270, &c. are pernicious; and Nos. 940, 1112, 1127, &c. are immoral and indelicate. Many of the author's maxims, indeed, on the medical profession, do honour to his liberality; and his medical brethren will not thank him for the verdict of the coroner's jury, "Died by the visitation of the doctor," where henbane, and other poisonous drugs, have been administered.

*The Spanish Post Guide, as published at Madrid by Order of the Government, translated from the Original in order to be prefixed to the new Edition of Mr. Semple's Journey in Spain, &c. and illustrated by a Map on which the Post Roads are distinctly pointed out.* 8vo. pp. 56. 2s. 6d. Baldwins. 1808.

IN No. 122, and the Appendix to Vol. 30, of the Antijacobin Review, we published an "Original Itinerary of Spain," which differs very little from this official publication, translated by Mr. Semple. The obvious utility, if not necessity, of such a work at present, when there is not one good map of Spain to be had in London for any price, must render this service of Mr. Semple doubly valuable to the public, and we doubt not will be received with respect. In the map, we observe that Zaragoza is laid down as if on the north side of the Ebro; whereas, it is in fact on the south, just where that river is joined by the Huerva: these two rivers embrace nearly two thirds of the whole circumference of the city. A similar error occurs at Badajos, which is represented on the west side of the Guadiana instead of the east; and as Mr. Semple must have passed Cordova on his rout from Madrid to Cadiz, he should have made the Guadalquivir pass along its south side. Some of these trifling errors, we know, appear in the original, which is extremely negligently executed; but Mr. Semple certainly could have corrected them. Upon the whole, this map of the roads of Spain, and the distances of the chief places, are sufficiently correct for general reference, and will be found very convenient by those who have occasion to travel only the great roads.

## REVIEWERS REVIEWED.

### TERGIVERSATIONS OF THE CRITICAL REVIEW.

*To the Editor of the Antijacobin Review.*

Sir,

IN a former letter I have directed the attention of your readers to the principles and behaviour of the *Critical Review*; and, if I do not mistake exceedingly, that publication is there undeniably convicted of the most disgraceful inconsistency, and consummate impudence. It is the practice of this Review, it appears, both with regard to theology and politics, to extol the most diametrically opposite systems and characters, each of which, in their turn, it as zealously reprobates; to eulogise at one time what it anathematises at another, and again to anathematisise what it has before eulogised; to condemn as the result of ignorance, absurdity, and the most obstinate folly, its own language and deportment: and all this, under every species of its tergiversation, with such an air and tone of infallibility; such an effrontery, a confidence, and a virulence; such a total disregard of truth, decorum, and the opinions or feelings of others, as is perhaps unequalled in any British publication whatever.

Now, clearly, such a procedure is an insult to the common sense of the public, and is a conduct wholly inexcusable. To render it in any degree tolerable, the conductor of this publication should, on every such radical and entire change of his views, publicly announce it, and recant his former opinions. In his own style of phraseology, he should publicly avow, that until that happy moment of illumination and reform he had been a bigoted fool, or an interested knave, or both; that all his former tenets and discussions on the important subjects of religion and government were so many downright falsehoods and absurdities, equally senseless and dangerous; and that it is the duty of every man possessed of common sense and common honesty to brand them, and all persons who still approve of them, with every epithet of ignominy. Or, should this enlightened critic be a new editor of the work, he should make a similar avowal respecting the opinions and character of his predecessors; he should openly declare, that although, for reasons which it is unnecessary to mention, his publication retained the name of the *Critical Review*, yet that it was his object to ridicule, to revile, and to overthrow every opinion by which that work had before been characterised.

It would, however, be comparatively well, if inconsistency and impudence constituted the worst part of the character of this Review, and if its contradictory statements were always to destroy each other. Such circumstances, it must be confessed, would be sufficiently disgusting. Yet, the case is worse when an attempt is made to employ a credit obtained by better principles and a better conduct, to person the public mind, and when there is an appearance of confirmed bad principles. And this is unquestionably at present

the case before us; at least, in several of the late volumes of our critic there has certainly been a great preponderancy of evil.

On subjects relating to government, the prevailing language of the Critical Review now is of the most mischievous tendency. All persons, who credit the statements of these reviewers, must believe, that our liberty is abridged, our property wasted, our honour sacrificed, our lives sported with; and that all our public affairs are conducted in nearly the very worst manner possible. In considering what the British Constitution "actually is in its present living form and vital operations," such, these distributors of "impartial justice," say, "are the exorbitant patronage of the crown, and the defective representation of the people," that "*corruption*" has been suffered to proceed to a most alarming height, and "to stalk abroad with an unblushing front:" that "*the malignant gangrene has eaten its way into the very bosom of the legislature:*" that this "prodigality of influence has no other object than to corrupt the virtuous principle of the country:" that it, "does not reward the old and laborious servants of the people, but the profligate and unprincipled of every age and description, who are willing to truckle their patriotism for gold, and sell their conscience for a job:" that the possession of such a patronage is "a disgrace and humiliation to the possessor of the crown:" that "in the present state of the country, almost every act of the government is made a job, . . . an infamous barter of moral principle for the wages of sin:" that in opposition to all this, "a good government rules by love;" that "the affections of the people are the only force which it needs;" and that to maintain the contrary is to confess "that the government itself is rotten at the core:" that from what we see take place in procuring a "seat in parliament," nothing is left for us "to suppose, but that a man's vote in that house is a saleable commodity, and that his political conscience may be trafficked, like a bale of goods, for a certain quantity of patronage, or a certain sum of gold;" &c. &c. (Vol. 11, p. 411—414.)

It is added, that "no man who directly contributes to the payment of taxes," should be left "without a vote in the choice of his representative:" that "to deprive any part of the property of the country, paying taxes, of the right of suffrage and the privilege of representation, is to do the grossest injustice to the possessors;" to inflict on them "the badge of servitude, and to hold over their heads the scourge of oppression;" and that "the money which is taken out of their pockets," in the form of taxes, is "the forced offering of slaves:" that "to expose any particular part of the community to political disabilities and disadvantages merely on account of their religious creed or their speculative tenets, is to be guilty of high treason against God; . . . and is as impolitic and absurd as it would be to enact that no man should be either barber, tailor, or shoemaker, who disbelieved in the existence of the antipodes." (Ibid, and Vol. 12, p. 214.)

The readers of this Review are further informed, not only that our cabinets have "no rational and just principles in the selection and appointment of ministers, generals, and civil or military agents;" and that "the influence of private and party views" outweighs all

considerations of merit; but, that "IMBECILITY, VICE, AND FOLLY, ARE THE BEST PASSPORTS TO REGARD;" that "VICE, IGNORANCE, AND IMPORTUNITY ARE REWARDED AND CARESSSED, *not only because they cannot readily be repelled, but BECAUSE THEY ARE FOUND THE FITTEST INSTRUMENTS FOR DOING THE DIRTY WORK OF THEIR SUPERIORS.*" (Vol. 8, p. 182, 183; 11, p. 439; 12, p. 219.)——It is, at the same time, still more exasperating to be told, that things are not in this lamentable state every where; but that our critics know "a military power conducted on scientific principles, and chusing agents by their qualifications, not by the influence of private and party views;" that "*in France, since the revolution, none but men of talents have been employed in the civil and military departments of the state.*" (8, p. 183; 12, p. 325.)——At home, however, under such circumstances, it will readily be believed that our public affairs are deplorably mismanaged. Accordingly, these reviewers also tell us, that our country "is suffering for the errors and crimes of its political administrations:" that "errors have been and are committed, to which *all Europe must be the victim:*" that "the successive coalitions which Great Britain has either instigated or bribed against France, have laid the whole continent prostrate at her feet:" that, *in short, "the guilt of obstructing and preventing" the blessed effects of "the first pacific and generous principles of the French revolution" is incalculable, and is only equalled by the mischiefs and miseries which this most absurd and diabolical interference has occasioned.* (Vol. 8, p. 182; 10, p. 369; 12, p. 545).

Nor must we suppose that our governors have not betrayed, at once, weakness and wickedness the most extraordinary on other important occasions. "*No dog,*" the Critical Reviewers say, "*ever experienced from the most savage master, such a complication of cruelties as the Irish, in different periods of their history, have suffered from the English government. And these cruelties have often been accompanied with the breach of the most solemn contracts, and with every violation of truth, of justice, and of mercy, which has been at any time practised by those who most despise the sympathies of humanity, and the rules of moral obligation.*" (Vol. 12, p. 174.) So, speaking of the pernicious effects of a distillery and its productions, which are a prolific source of revenue, these critics say: "*The life of man, in the calculations of politicians, is thought of little moment when compared with the gratifications of avarice or ambition.*" And, lest their readers should suppose, that in any case our government is influenced by motives of kindness and humanity toward its subjects, it is added: "Perhaps if the *small-pox* had in a similar degree been an *object of taxation, the philanthropy of the treasury would rather have rewarded Dr. Jenner for suppressing, than divulging his discovery.*" (Vol. 12, p. 86; 14, p. 212.)——The war in which we have been so long and painfully involved, is represented as the result of ambition, avarice, selfishness, and the lust of tyranny; and as highly unjust and unchristian. All persons who do not join "the cry of *Peace! Peace!*" are "the advocates of the *war-faction,*" and "*vultures who fatten on the carrion of war.*" "Peace, under any circumstances," they tell us, "can hardly be so disastrous as war;" because, in any case,

it is "the cessation of slaughter and a sabbath from the shedding of blood." But, "we know," it is repeated, "that the lives of men are reckoned for little or nothing in the calculations of our mercenary politicians." Were it not for "the folly and wickedness" of our ministers, a peace, it is insinuated, might be made with Buonaparte "likely to be more permanent than any peace we ever made with any of the Capetian kings." But, it is added, "we have never yet fairly tried whether he be willing to remain at peace. WE DO NOT YET KNOW whether his anomalous constitution do not unite the military ardour of Alexander with the PACIFIC PROPENSITIES OF AUGUSTUS!" (Vol. 12, p. 544—546.)——The "income tax," they say, "is the opprobrium of English finance;" that "no man pretending to a regard for civil liberty, or to a shadow of independence in the choice of parliamentary representatives, can avoid EXECRATING THE AUTHORS AND ABETTORS OF THIS TAX:" that "the additions lately made to it by its extension to small incomes, are the WANTON CRUELITIES OF INEXPERIENCED IGNORANCE," and "WRING EVERY EQUITABLE AND COMPASSIONATE HEART." (Vol. 8, p. 430.)

In "the present pensioned-list of men who are appointed to direct the helm of the state in this stormy period, we are apt," say these critics, "to think that we see, what we had never before observed, the abstract qualities of selfishness, fatuity, and ignorance, personified!" (Vol. 11, p. 439.) These men, we are informed, "rushing forth from their entrenched camp of sophistry, renality, and corruption," "completely outwitted" the late ministers, and obtained their post by "machinations more sinister and nefarious than those which hags are said to practise on the coast of Lapland." These monsters, since they came into office, have devised and prosecuted measures of "cruelty and injustice," which were "never yet exceeded in the annals of iniquity:" measures which were not only in other respects most impolitic and absurd, but which have reduced us to the "extremity of disgrace," "completed the alienation of neutrals, excited the indignation of friends as well as foes," and rendered our country "THE SCORN, THE HATRED, AND THE BYE-WORD OF THE WORLD." They are "sordid, purblind, penny-wise and pound-foolish politicians;" "sworn enemies" of all improvement, and utterly incapable of it themselves. "To endeavour to make them either wiser or better by instruction or reproof, is," we are told, "like an attempt to communicate sight and feeling to stocks and stones." &c. &c. (Vol. 11, p. 295, 415; 12, p. 174, 540; 13, p. 191, 213; 14, p. 42.)——Such is this honest critic's method of speaking of an administration in which a Canning and a Perceval, an Eldon and a Mulgrave, occupy exalted stations! an administration who in the leading principles of their procedure tread in the steps of the illustrious Pitt; and whose zeal to do their utmost for us has only been equalled by their rigid adherence to what is honourable, and their laudable readiness to afford assistance to every other nation struggling in support of its independency: an administration voluntarily selected by our most upright and patriotic king, at that dignified moment of his reign, when, under circumstances the most critical, his virtue and intrepidity remained inflexible, although assailed by those who had been forced upon

him as his advisers: an administration who, in conjunction with this best of sovereigns, are our only bulwark against the demolition of our venerable church, and the rekindling of the flames of Smithfield.

Let not the reader, however, suppose, that equally outrageous abuse has not been lavished upon every other administration which passes under the review of these journalists. That prodigy of talents and disinterested patriotism, the illustrious Pitt, with his associates in office, are honoured with their full share of it. They were a "miserable junto, who had acted with him in his last most inglorious and unfortunate administration" His counsels were "mischievous;" his measures—"have dissolved the ancient constitutions of Europe." Under his infatuated domination "the ridiculous system of forming coalitions against France" commenced; our taxation became oppressive; our rights were perverted; the war was continued to gratify those who "bellowed for loans and contracts;" and Britain left "hovering on the edge of an abyss;" on the very verge of irremediable ruin: &c. &c. (Vol. 8, p. 177—191; 11, p. 294; and above.)

Nor, if we may credit these reviewers, were the ministers who succeeded Mr. Pitt in the smallest degree better, but in many respects most grievously worse. No, Sir, those ministers of whom we now hear such exalted panegyrics, "whose general conduct" these critics have now the impudence to say had their "warmest approbation,"; and whose immediate recal to their stations they now represent as the only possible chance for the salvation of our country; (Vol. 14, p. 36.; 11, p. 439.)—these very ministers were, in 1806, when actually in office, as vehemently abused by them, as ever Mr. Pitt had been, or as it is possible for any ministers of his majesty whatever to be.——Mr. Pitt, their remarks then were, "has been succeeded by a motley body, whose oratorical virtues have been melting down from the first moment of their approach to St. James's." On the appearance of the work which was recognised as "the manifesto of the new administration," the people, we are told, "crowded to view the errors and evils from which, they hoped, they were immediately to be delivered. But weeks and months glided away, and not the slightest symptom of reformation appeared; nay, the public discovered that in changing men they had little hope of materially changing measures; that in the movements towards foreign negotiations; in measures to produce internal union; in the system of taxation; and in the disposal of places and appointments; though the name of the late minister was traduced, his spirit still influenced and ruled the country:" and the pamphlet was then "generally considered a ministerial apology for doing nothing." "Instead of treading back the steps of the former minister," in regard to the propositions of Buonaparte, Mr. Fox, it was said, "adopted his plan and his language;" that "he imitated the conduct of Mr. Pitt in a proceeding which he had bitterly reprobated;" and that in proportion as the peril of our situation had increased, the error of Mr. Fox respecting Prussia was "enhanced beyond that of the former minister respecting Spain." "Nothing," it was added, "could be more erroneous" than the

expectations of the people from these men, "and the nomination of the new ministry proves to be a nomination of new persons only." These successors of the late ministers were said to be "the advocates of similar errors, and the puppets of similar machinery." Speaking of "their conduct to foreign nations, in domestic arrangements, and in those which regard the colonies," which must include all important measures, it is said, that "in most of these circumstances they followed implicitly the steps of their predecessors, . . . with the additional absurdity of appealing to European powers buttoned up in the pockets of Buonaparte." They are charged also with "adding to, instead of withdrawing, the burdens and oppressions" of the people; and with "committing the adjustment of these galling evils to a young and inexperienced minister, who adopts ONLY THE FAILINGS OF HIS UNFEELING PREDECESSOR." (Vol. 8, P. 178 — 186.)

Now, when these gentlemen are again bawling in opposition to government, our critic speaks much of "their wise and salutary measures;" and reflects with unbounded complacency on "that liberal, enlightened, and comprehensive scheme of foreign as well as domestic policy which they had determined to pursue;" now he tragically bemoans their dismissal from those places of power, "from which," he tells us, "it is not probable that they would have been dismissed, if (angelic creatures, who would have supposed it!) they had been less disinterested, less upright, and less wise." Now, in short, these dismissed ministers possess "all the talents," and all the virtue, and are the last hope of the empire. (Vol. 11, P. 325, 439; 14, P. 42.)—When they were in office, his account of them, it appears, was the very reverse of this. His language respecting them then was: "Whatever self-adulation may allege; whatever the flattering flippancy of their newspapers may affirm; their efforts, their measures, and their actions prove them INCOMPETENT, when brought to the lofty and gigantic standard of the Tuilleries." Nay, then he had the assurance to tell us, that this very ministry did not possess "the very elements of political science." Then he laments, that "while a weak premier is lavishing expense on the decoration of palaces to which he knows not who may shortly succeed; while a \*\*\* is rummaging the three kingdoms for the smallest circumstances of patronage or power; the ministers for foreign affairs, on each side the water, are playing the parts of the spider and the fly;" and insinuates, that no means are employed for our salvation, "beyond the sonorous orations of the minister for foreign affairs, the buffoonery of a dramatic manager," or "the puns of the war minister;" beyond "shameless self-adulation, consisting principally of Irish gasconade." Then is their whole system of procedure scoffed at as infinitely absurd; and they are represented as "trusting their domestic safety to catamarans;" "combining the wonderful effects of discipline and indiscipline against troops covered with scars and intoxicated with trophies;" showing "Buonaparte the different consequences of contending with a military orator and military pedant, and with a Sydney Smith;" "affecting, by a tawdry species of oratory, to make heroes of shop-

keepers and men-milliners, and of the panders of brothels and club-houses:" &c. &c. (Vol. 8, p. 182—188.)

Then "the reputed abilities of Mr. Fox" are said to have been "greatly over-rated in every capacity but that of an orator," and "the distinction with which he was treated in France was not," we are told, "owing to his character, but (who ever doubted it?) to a plan proposed by Talleyrand and adopted with enthusiasm by Buonaparte to FOSTER AT ANY EXPENSE A CONSIDERABLE PARTY IN THE ENGLISH PARLIAMENT AGAINST THE ENGLISH GOVERNMENT." Then "the slow and very limited capacity of Lord Grenville always followed the events of the French revolution at a great distance. . . . All his measures were therefore misjudged, and all his emissaries injudiciously selected." . . . Because, as it is remarked, while "Genius discerns merit, petty knavery employs its proper representatives, and ignorance and folly are always ignorantly and foolishly served." And, it is added, "the late minister devised a melancholy legacy to the public, if it be true that he made it his dying request to his majesty to be advised by Lord Grenville in the choice of his ministry." Then "the conceits, and jokes, and contrivances of a Windham, are not worth the paper on which they are printed: and there are not ten men in Britain, left to their choice, who would entrust themselves to such conceits." Then it is sarcastically said, that when the names and appointments of this ministry were submitted to his majesty, he archly observed, "Would not this list of clever fellows be improved by the intermixture of more men of character?" and was answered, "The French ministers and agents are not distinguished by their good characters." Then, in this critic's judgment, "the circumstance of the worst omen and the greatest astonishment is, that a prince of real genius, of extensive knowledge, and the highest accomplishments, should commit all his future hopes to such men." Then we were solemnly forewarned, that if some fitter characters, "some persons of real and practicable wisdom, some acknowledged and popular minds, should not soon be employed, to engage the hearts of the people, the past evils of French outrages will be comparative happiness to those which may be inflicted on Britain: and the misery of ages will be the certain consequence." &c. &c. (Vol. 8, p. 184—190.)

These extracts might suffice abundantly to show, that however outrageously this reviewer reviles his majesty's present ministers, he has at least abused with equal virulence every other administration which is the subject of his notice. Perhaps it will not be recollected, that, in the greatest overflowings of his malignity, he has never charged the present gentlemen with receiving favours from Talleyrand and Buonaparte for promoting their views in the English parliament against the English government. The above extracts might also serve abundantly to show the unparalleled effrontery of this critic, who can now in the same publication so highly extol the discarded ministers; who can now gravely tell us, that "the character of the late ministry, their intellectual ability, their patriotic exertions, and their moral worth, may for ever defy" the most



hostile attacks upon it! (Vol. 11, p. 324.) As, however, he would now be thought to admire equally their talents and their virtue, and is indignant at all persons who think differently of these gentlemen, behold him, astonished reader, at another time scoffing at the idea that such "heroes of wisdom and integrity" are to save us, and that corruption is to expire under "their strong and pure hands;" even when aided by "the vigilant eyes of their relations, creditors, and dependents." Behold these paragons of wisdom, virtue, and disinterestedness, represented in this same work, as "*rotaries of dissipation, luxury, and profligacy,*" calling in vain "on the numerous classes of oppressed labour and industry, for union and patriotic energy;" as men "*bursting in hungry crowds into the abandoned places of their predecessors, and proclaiming with indecent folly their long and gormandising festivities; . . . continuing and increasing the shameful burthens of sinecures, extravagant pensions, and fraudulent superannuations;*" as, besides adopting the absurd principles and conduct of former ministers, guilty of "*the enormous folly of rousing the courage and uniting the enthusiasm of the people by oppressive taxation in favour of profligate rapacity, and the waste and profusion of random and ill-concerted measures.*" Learn, from this same source, that under their domination, "*boys*" were enabled "*to sport with the burdens of an industrious people, and the locusts harboured in the train of oratorical adventurers to thrive by their miseries;*" that they committed "*the adjustment of those galling evils to a young and inexperienced minister who adopts ONLY THE FAILINGS OF HIS UNFEELING PREDECESSOR;*" that additions to the property tax were made by them, "*by its extension to small incomes,*" which "*are the wanton cruelties of inexperienced ignorance,*" and "*wring every equitable and compassionate heart.*" (Vol. 8, p. 184—190, 430.) &c. &c. &c.

Such was this critic's description of those ministers, when in office, whose recal to their places he now represents as the only hope of the empire! Such, as it hath been quoted above, is his description of his majesty's present ministers! And such is his account of the present state of our admired constitution, and of our general state of bondage and oppression! What idiots then they are, who have so long been dreaming that this is a land of unexampled liberty and happiness! How incapable are such persons of contemplating political institutions, and human perfectibility, in the new and resplendent light of the Tuilleries!

But is it not hence plain, that the *damning sin*, in this writer's estimate of our public characters, is the *being in office*? Tories and whigs, Pittites and Foxites, buffoons and cynics, his angels in opposition, are all, we see, equally devils the moment they become the servants of his majesty, and a branch of the government. — And what must not be the *mischiefs* occasioned by such writers? For my own part, Sir, I do seriously consider the avowed partisans of Buonaparte as friends, and their efforts as harmless, when compared with these vipers in our bosom, and the constant emission of their subtle poison. Under the pretence of rousing our indignation against weak and wicked ministers, they disemboague their jaco-

binical malignity, and incessantly pour fourth a torrent of the vilest falsehoods, and most atrocious calumnies, against the whole body of those who occupy stations of authority; and thus teach men to "despise dominion, and speak evil of dignities;" and destroy in them all suitable ideas of subordination and of respect for their rulers and superiors. Under the pretence of reforming abuses, and introducing some chimerical state of things, which, as all experience has shown, is wholly incompatible with human infirmity, they rail against the agents of government, and advance charges so as to bring into contempt the government itself. After all the awful warnings against such a conduct which the present age has furnished, they persist in teaching men to impute their greatest hardships to the faults of their governors; and thus fill them with discontent and murmurings, make them critics on every man's conduct but their own, and prepare them for faction and rebellion. If, therefore, to adopt a language which these reviewers know, the same dreadful consequences which followed this licentious abuse of the press in France, do not take place here, "*it will not be owing to the want of efforts in those imps of darkness, anonymous writers*" and *Critical Reviewers*.

Let not this inference be thought too strong. In times like the present of unexampled difficulty, when, not through the faults of our governors, but, as it is far more becoming in us to believe, through the just judgment of heaven for our own sins, we have so long been involved in war with a most gigantic and ferocious foe, who is infuriate for our destruction, and has already overwhelmed every other neighbouring nation; when, if angels were our governors they might frequently be in perplexity, or appear guilty of mistakes; and when, although still happy, superlatively happy, in comparison with the condition of every other people, our privations and burdens are necessarily very great; under such circumstances, is it possible to be more unchievously employed than this critic is? What could the "*Father of lies*" himself desire his most faithful agents to do more? How could they, under these circumstances, better promote his diabolical and mischievous purposes than by continually telling the people, as these critics do, that such is the corrupt state of our constitution, that "*almost every act of the government*" is "*an infamous barter of moral principle for the wages of sin*;" that it "*does not reward the old and laborious servants of the people, but the profligate and unprincipled of every age and description, who are willing to truckle their patriotism for gold, and sell their conscience for a job*:" that in the selection and appointment of its agents, "*the influence of private and party views*" outweighs all considerations of merit and qualification, and that "*imbecility, vice, and folly, are the best passports to regard*;" that "*VICE, IGNORANCE, AND IMPORTUNITY ARE REWARDED AND CARESSSED, BECAUSE THEY ARE FOUND THE FITTEST INSTRUMENTS FOR DOING THE DIRTY WORK OF THEIR SUPERIORS*:" that our foolish and wicked ministers, selected for such purposes and on account of such qualifications, have been guilty of crimes which were "*never yet exceeded in the annals of iniquity*;" and have prosecuted measures at once so impolitic and unjust, that they have

not only brought upon us the most grievous sufferings at home, but have reduced us to the "extremity of disgrace," and rendered our country "the scorn, the hatred, and the bye-word of the world:" that our governors reckon "for little or nothing" either our comforts or our lives when "compared with the qualifications of avarice or ambition;" that if these ends could be better answered by it, they would reward the suppression instead of the promulgation of any newly-discovered means for the preservation of our health and lives; and, that "no dog ever experienced from the most savage master such a complication of cruelties as the Irish," one very considerable part of his majesty's subjects, "have suffered from the English government:" that the war, with all its horrors and calamities, is unnecessarily and wantonly continued by "vultures who fatten on the carrion of it:" that the burdensome taxes which are exacted from us are "the wanton cruelties of inexperienced ignorance," and in many cases "the forced offering of slaves," and "wring every equitable and compassionate heart;" and that this "oppressive taxation is in favour of profligate rapacity;" that these hard earnings of "oppressed labour and industry" are squandered away by the "rotaries of dissipation, luxury, and profligacy;" by men who "proclaim with indecent folly their long and gormandising festivities:" &c. &c. &c. (see above.) Must not the industrious circulation\* and constant repetition of such calumnies have the most pernicious effects? If the subjects of his Britannic majesty still cheerfully pay taxes and comply with the requisitions of government, if they have too much good sense and too much virtue to be excited by these representations to sedition and insurrection, certainly no thanks are due to their authors. O that all such spirits breathed the air of another country, to enjoy, at the fountain head, under the immediate smiles of Buonaparte, those blessings of which they are so enamoured!

"Reign they in hell their kingdom—let us serve  
In heav'n: . . . . .  
Yet chains in hell, not realms, must they expect."

Such are the Critical Reviewer's efforts on subjects connected with politics and government. Of an equally pernicious, if possible still worse, tendency are his exertions in respect to the church and religion. But that the painful and indignant feeling of your readers at present may have a respite, the exhibition of these shall be deferred to another opportunity. In the mean time, with the most cordial wishes for the success of your Antijacobin labours,

I am, Sir, with due respect,

Your's,

DETECTOR.

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\* It will be some consolation to the friends of virtue and truth to know, that the circulation of such a publication is rapidly decreasing every month, and that although its existence may be lamented, the actual number of two or three hundred is not such as to create any serious alarm for its mischievous influence.—

EDITOR.

## REVIEWERS REVIEWED.

## MONTHLY REVIEW, &amp; VAUMALE ON FORTIFICATION.

To the Editor of the *Antijacobin Review*.

Sir,

Great Marlow, Bucks, Dec. 16th, 1808.

I shall look upon it as a particular favour, if you will have the goodness to insert, as soon as convenient, in one of the numbers of your so-justly-admired Review, the following answer to the critical observations on my *Aperçu général et raisonné sur la Fortification de Place*, &c. given in the Appendix of the Monthly Review for September last. Did I know of a more respectable channel for conveying them to the British public, I would not have troubled you with the present application.

I shall not employ myself in combating the doubt expressed by my anonymous critic, in regard to my rank of captain in the royal corps of French engineers: the fact is sufficiently notorious, and so easy to be ascertained, that an insinuation to the contrary is rather malicious than injurious. I will only observe, that this corps having been designated by the appellation of *national and imperial*, under the revolutionary governments, I have prevented any ambiguity in regard to myself by using the word *royal*. I think even that the candid and judicious will see, in my solicitude to preserve this ancient denomination, the indication of a laudable attachment to the rights of my legitimate sovereign, and an allowable protest against the enterprises of usurpers.

I leave my critic to plume himself on the discovery that the reputation of the French engineers is ill founded. If it will add to his satisfaction on this head, I will even declare that I have drawn all my assertions from our true masters of fortification; and that I could point out such distinctly in the writings of Vauban, Clairac, Cormontaigne, &c.; so that my ideas on this science are strictly conformable to those of the corps to which I esteem it an honour to belong.

It would be improper to praise my own style of writing; but, on such a subject as I have treated, perspicuity must be the principal merit; and I am justified in asserting, that many natives of England, as well as a number of my own countrymen, have proved that they perfectly comprehend my work, by favouring me with flattering approbation, as well as judicious remarks. Besides, I am not surprised that my critic should find my style totally unintelligible; for in his citations he shows himself so little acquainted with the French language, as to mistake the sense of the most obvious phrases: for example, after having read, p. 13 of the Preface—*“cette marche précieuse consiste à comparer perpétuellement, dans toute leur étendue, les moyens de l'attaque et les précautions de la défense,”* &c.—he absurdly supposes that I make it consist in fixing the profiles of the different works of fortification, before the plans are laid down.

It is at the commencement of Chap. IV. and consequently in terms far different from the expressions above cited, that I undertake to justify the method of beginning by the profiles; and as the critic is pleased to declare this method contrary to common sense, I would simply ask him how he could otherwise make himself understood by a person who should demand the reasons for which he was required to bend and turn in a fixed and singular manner the circuit of a fortification? — Apparently, indeed, the critic felt the embarrassment to which such a question would reduce him; and seems as if wishing to elude it, by pretending that I employ a number of pages uselessly, in demonstrating the necessity of bastions, investigating the dimensions proper for each part of the enceinte, and regulating its form. I may allow that such is the figure generally adopted; yet every engineer knows that this very configuration has been too warmly contested by some authors, and too variously modified by others, not to render it necessary to develop and demonstrate its principles. Besides, however simple these principles may appear after the examination into which I have entered, will my critic permit me to observe, that the systems of the Marquis of Montalembert prove that even merit and talents require those very explanations which he has so confidently declared idle? And is it not contrary to the rules of true science to justify its principles by the mere authority of general practice?

Further, in adverting to some opinions of an author so celebrated as the Marquis of Montalembert, I have only been desirous to warn such of my readers as are novices in fortification against them; and for this reason I have contented myself with pointing out his principal errors. A true refutation of the perpendicular fortification, as he terms his system, has been given by a society of general officers, our directors, in a manner much more complete, especially much more military, than that so complacently produced by the critic; This refutation forms a considerable volume in quarto, with numerous and complicated plates: it is evident, therefore, that such a discussion would have been ridiculous in a simple *aperçu*; and yet the critic pretends to comprise it in a few pages of a periodical publication.

The general confusion which I am at first accused of, in treating of the different angles and sides composing the outline of a fortification, is at last reduced to a single and trifling error, with regard to the angle *flanquant*. I have transferred to the angle formed by the flank and the curtain, this term, which is commonly applied to the angle formed by the two lines of defence, or the two branches of the *tenaille*. Now, to flank means to defend laterally; and the branches of the *tenaille* defend nothing in this manner; while the flanks of the bastion are expressly designed to defend, thus the rest of the circuit. Hence it is evident, how much more correctly my definition applies to the intent of the angle defined, than that of the critic by whom it is censured; and my whole fault, if it may be so termed, is that of adhering rather to the nature of things than to a mere routine of words.

Le Blond was not an engineer, nor even a soldier; but I admit that he was well-informed, laborious, and generally as exact in his

observations as he was careful in his researches. Surely, then, my critic gives me a right to adduce the authority of Le Blond in mere geometrical questions and simple historical facts, since he cites him as a supreme judge in regard to the definitions of fortification, which certainly belong more to engineers than others. Now it is from the elements of Le Blond that I have drawn what I say in regard to the practices of Errard, Marolois, the Chevalier de Ville, and the Count de Pagan, practices of which the critic does not contest the ground, though he indulges himself in some digressions not very appropriate to my subject. It is also Le Blond who has pointed out Errard as the most ancient known author, in French, on modern fortification; and I would not mention the latter in a different light, but the more the critic labours to point out earlier writers, the more he proves the proposition which was the sole reason of my mention of Errard, namely, that the necessity of giving bastions to the *enceinte* was naturally felt as soon as that of terrassing and widening the rampart, and indeed it was an infallible consequence of that necessity, in the same manner as that of widening the rampart was derived from the invention of gunpowder.

The critic remarks, that my profils are *a little*, and *only a little*, different from those of Vauban; and insinuates that I affect the merit of innovation in this respect, yet with the timidity of a scholar who gropes his way, and fears to lose himself as soon as he departs from the line traced by his master. Our engineer and critic is then ignorant, that since the death of Vauban, and particularly since the formation of *his first* system, the art of fortification has been the object of real melioration; and that the great man in question, having anticipated many improvements; pointed them out himself, in order to invite others to improve his ideas judiciously, instead of copying them servilely. Now, it is from the writings of the most able as well as the most celebrated of his disciples—that is, from the Memoirs of Cormontaigne—that I have drawn, with due confidence, the profils I have given, and the legitimate reasons for their variations from those of Vauban. To the eyes of the superficial observer, who merely looks at the drawing, such variation is not strongly marked; but it is an important one to him who appreciates the nature and intent of the rampart there designed.

I will not dwell on the reproaches with which I am favoured by my critic for confining myself to regular fortification. I have indeed shown, in many places, particularly in page 202, the extreme importance and delicacy of irregular fortification: but to convey proper notions of that branch of the art, I must have entered into discussions inconsistent with the nature and avowed design of my work. Officers of the line, for whom I have particularly written, have neither time nor occasion to investigate the science of fortification, and, above all, the fortification of places; and therefore it was not necessary to present its particular modifications, but to develop the general principles which form the foundation of the art, and prove its invariable utility. Hence I have confined myself to a concise, simple, and, I hope, rational review of these principles; and I flatter myself, that the reader who may favour my treatise with his attention, will not deem his time mis-

spent, should be afterwards pursue the study of fortification in all its different branches, in the works already before the public.

Lastly, in regard to the chapter which I have employed in describing the influence of strong places in a general system of warfare, and in pointing out their proper situation, magnitude, distance, and number, the critic has contented himself with magisterially declaring my ideas equally ridiculous and absurd, without condescending to notice the reasons on which they are founded. It would be easy to prove that these principles *have been* and *are* still followed; but I have already sufficiently trespassed on your limits; and therefore I content myself with opposing assertion to assertion; and declaring that I have drawn them from the great masters of the art, particularly from Cormontaigne, whose merit and reputation cannot be affected by my praises or the railings of my censor.

Feeling that a man of honour ought not to be indifferent to the opinion of the public in regard either to his writings or his person, the object of the present apology is simply to protest against the unqualified censures of a man whom I neither know nor wish to know, and whose design has evidently been to decry instead of to criticise my work. To leave such censures unnoticed, would have been to commit an injustice against myself; but, after this explanation, I trust the liberality and wisdom of a British public will render it unnecessary to make any further reply to a series of invectives, not merely levelled against myself, but against national establishments of the most distinguished utility, especially in the present circumstances.—I am, Sir,

Your most obedient humble servant,

B<sup>ns</sup>. L. DE FAGES—VAUMALE.

## POLITICS.

WE have long thought this country to be in a critical situation, and every day's experience seems to give fresh confirmation to the fact. Never surely was a crisis so truly awful, nor one which more imperatively called for wisdom in council, and energy in action. The accounts received from the United States of America prove, beyond all possibility of a doubt, that Jefferson is at the head of a French faction, bent on war with England, from a servile wish to flatter the pride and to conciliate the friendship of that murderous usurper, whose iron reign is already extended over the fairest part of Europe. Indeed, Mr. Pickering, who has displayed the talents of an able statesman, has proved to demonstration, from existing and authentic documents, that the American Embargo Act was passed in compliance with the wishes of Buonaparte, as expressed by his minister Champagny, in his correspondence with general Armstrong. The very attempt to

assign a false pretext for his conduct, and the dishonest efforts of the committee of congress to support that pretext, supply a satisfactory proof that it proceeded from motives which he was either ashamed, or afraid, to avow.

The alternative presented to the American legislature, by this complaisant committee, is well worthy the attention of our ministers. America must, they say, either continue the embargo, and ruin their trade; submit to the existing decrees and orders of France and Great Britain, by the sacrifice of their rights and independence; declare war against both; or make an enemy of the one and an ally of the other. Without stopping to analyse this curious result of their laborious investigation, it is easy to perceive, that though these sage counsellors *say* that their country ought to go war with *both* France and England—the most preposterous of all notions!—they ardently wish to familiarise the minds of the people with the idea of war, with a view to prepare them for the final accomplishment of their leader's long meditated plan—a declaration of war against this country, and an alliance with France.

In pursuance of this plan, we state it as a fact, orders have been given, though not publicly, for preparing letters of marque and reprisal. Against *whom*, let us ask, can these preparations be made, except against Great Britain? Certainly not against France; for, independently of all the circumstances, France has not a frigate to fight, nor a merchantman to capture. But how far these foolish proceedings of the American government will turn to our benefit or disadvantage, must depend entirely on the conduct of our own cabinet. If we act wisely, America is playing the very game we could wish her to play. There is one leading object which should, at this crisis of our fate, engross, as it were, the attention of our ministers—the adoption of every possible means for rendering the commerce and security of Great Britain wholly independent of the continent of Europe, and of the American states. It is now an established fact, that lumber and staves, and every article of necessity, which we have been accustomed to draw from America, may be supplied either by our own colonists in Canada and Nova Scotia, or by our allies, the Portuguese, from the Brazils. It is, therefore, the bounden duty of ministers to afford every encouragement, by bounties, by an exclusive trade, or by any means which may be found most conducive to the object, to our colonists and allies, to exert themselves so as to render the supply adequate



to the demand. This is not a matter of temporary concern, it is an object of permanent, and of paramount, importance. We have, at length, opened our eyes to our interest, and abandoned our suicidal policy, so far as to prohibit the consumption of French produce in our fleets and armies, and to substitute, in its place, the produce of our own colonies. It is now only a matter of astonishment to the world, as, indeed, it has for some time been to us, that we should so long have persisted in a practice, at once so absurd and so mischievous, so favourable to our enemies, and so destructive to ourselves. Let us, then, pursue and extend the same system of policy; let us reject the productions of France and America; draw all our supplies from Canada, Nova Scotia, and the Brazils; and endeavour to open new and sufficient markets for our manufactures, in the wide-extended regions of South America.—  
HIC LABOR, HOC OPUS EST.

The ministers have no ordinary policy to adopt; have no trite and common maxims to follow; have no beaten track to pursue—all is new around them; their exertions must be proportioned to the exigency of the times; and they must never forget, that the opposition of *ordinary* means to *extraordinary* measures has produced the ruin of Europe and the triumph of France. We are not accustomed to employ revolutionary phrases, but, for once, we must observe, that, if the ministers be not *à la hauteur des circonstances*, if they be not prepared for efforts adequate to the emergency; they had much better forbear all further operations; and, without any more useless effusion of blood, bow the knee to Baal, and acknowledge the supremacy of Buonaparte! The times, in truth, are tremendously awful, and sufficient to appal the stoutest heart. All considerations must now give way to the safety of the state, and to the salvation of millions—*SALUS REIPUBLICÆ LEX SUPREMA EST*. No honest man can now take a part in the direction of public affairs, with the conscious deficiency of wisdom, activity, and vigour. In ordinary times, honesty alone is a strong recommendation to office, and a tolerable safeguard against public danger. But, in a revolutionary æra like this, first-rate talents, a mind fertile in resources, strong in resolution, and decisive in action, are essential qualifications for public situations of power and trust.

There are, we trust, among the present ministers, men of this description; but that there are, amongst them, also, some of an opposite cast, it were folly to deny, and cowardice not to assert. Their actions, however, constitute the only fair criterion for the formation of a correct estimate of their knowledge and talents. We have given them honest praise for their past conduct; and we will judge of their future measures with the same impartiality.

The actual situation of the Spanish part of South America calls for the particular attention of government: the inhabitants of that country are extremely dissatisfied with the neglect of the Supreme Junta of Spain to afford them the smallest relief from the severe oppression, and tyrannical restrictions, under which they have long laboured. And whatever may be the issue of the present contest in Europe, they are determined to throw off the yoke of the mother country, and to assert their own independence. Had our government acted wisely, when they sent out expeditions to the *Rio de la Plata*, they would have offered to guarantee the independence of the South Americans, and have required no other return than a treaty of commerce, equally beneficial to both countries, instead of being actuated by visionary notions of impracticable conquests. As it is, ministers have a difficult part to play; for, by acknowledging the independence of South America, they may offend the patriots of Spain; and, on the other hand, by refusing the acknowledgement, they may lose an opportunity of the most important nature to the commercial and political interests of this country — an opportunity, which, once lost, may never return. They must have a better knowledge of the state of public affairs, and of the probability of success in any given quarter, than individuals can possibly possess. But the danger of hesitation is great, and the necessity of vigour and decision manifest.

We confess we have been disappointed at the conduct of our government, respecting the overtures which have been made to them by a public character from America. With the marked hostility displayed by the United States, what difficulty or hesitation there could be in acting on a long established and universally recognised principle of the law of nations, we are at a loss to imagine. To be scrupulous about the personal character of the individual

was surely no proof of political wisdom. The real points for consideration were, what good he proposed to do to this country, and what were his means of producing it. He is, unquestionably, a man of superior talents, and better acquainted with the disposition of the people of America, than any other person to whom ministers can possibly refer for information on that subject. If such scruples as these were suffered to operate as impediments to arrangements of great national importance, we should have no hope of success in a contest with such an enemy as Buonaparte, who (*wisely* for the accomplishment of his own plans) accepts offers of assistance from foreigners, without requiring them to bring with them *certificates of good behaviour*. If the amount of only one year's produce of the office of first teller of the exchequer had been *properly applied* in America, we should have heard nothing of *embargo acts, non-intercourse bills, or alliance with France*. Integrity in a statesman cannot be too highly admired; but puritanism, either in politics or religion, cannot be too strongly censured. We shall quit this subject for the present, but shall take an early opportunity of recurring to it.

The Report of the Court of Inquiry, on the Convention of Cintra, has astonished us beyond measure. And we derive no better reasons than the members have themselves supplied, to justify an opposite conclusion to that which they have drawn; and to demonstrate the necessity of further proceedings; unless, indeed, it be contended that *error in judgment*, in military commanders, affords no subject for prosecution and no ground of complaint, let its consequences be what they may. We do not believe that any one will be found so bold as to maintain a proposition so preposterous; and, therefore, we shall take it for granted, that error in judgment, when it has led to error in practice, is a culpable defect, as well in military as in naval commanders. Nobody ever presumed to question the courage of an admiral who was tried, not long since, for not engaging an enemy of superior force; and indeed it was proved that his misconduct, for such it was pronounced, was imputable solely to an error in judgment. In this case, too, it was not pretended that he acted in opposition to the opinion of his best officers. But in Portugal it has been demonstrated, that Sir Harry Burrard, in refusing to pursue the defeated French, after the battle of Vimiera, acted in direct opposition to the opinion and advice of Sir Arthur Wellesley and General Ferguson. The report

was woefully deficient in another respect, for it wholly omitted to notice one important point which was an object of specific reference to the Court—we mean, the terms or conditions of the Convention. It is not easy to conceive how this could have been overlooked by them;—but so it was;—and even when the members were reminded of the omission, and called upon to supply this extraordinary defect, they contented themselves with an expression of approbation or disapprobation of the Convention in the aggregate; and assigned no specific reasons, and entered into no detail, respecting articles unparalleled in the history of military treaties! Fortunately, however, the disgrace attached to this part of the transaction will attach where alone it ought to attach; and we congratulate the nation on the formal disavowal of the principle on which the articles referred to were founded, as well as of the articles themselves, by the highest authority in the country. In the official communication to Sir Hew Dalrymple, that officer is told, that “*HIS MAJESTY felt himself compelled, at once, to express his disapprobation of those articles, in which stipulations were made directly affecting the interests or feelings of the Spanish and Portuguese nations.*” Again, after the Inquiry was closed, the KING repeated his disapprobation, “*deeming it necessary that his sentiments should be clearly understood, as to the impropriety and danger of the unauthorised admission, into Military Conventions, of articles of such a description, which, especially when incautiously framed, may lead to the most injurious consequences.*” We take some credit to ourselves for having been the first to point out the gross impropriety, and the dangerous tendency, of those articles, in our animadversions on the Convention immediately after it was received.

Another part of the same communication, however, has excited very different sensations in our minds, from the information which it conveys of the adoption, by the King, of the opinion of the Court of Inquiry—“*that no further military proceeding is necessary to be had upon the transactions referred to their investigation.*” This is to us, we confess, and will be, we are persuaded, to a great majority of the nation, most unwelcome intelligence. We repeat, that, from a most attentive perusal of the report, and a most serious consideration of the reasons assigned by the different members, we not only have found no ground for this opinion, but abundant proofs, to satisfy our minds, of

the necessity of instituting further proceedings. Stripped of all meretricious embellishments, and of all collateral and superfluous matter, let us see what is the plain fact.—A British army is sent, as auxiliaries to the government of Portugal, to recover the possession of their country from the French; a general action takes place, soon after their arrival, in which the whole of the French force is defeated by a part of the British force; when the action has begun, a new British commander arrives, who, however, leaves the conduct of the battle to the officer who had planned it; that officer, and another officer who had commanded a division of the victorious army, propose immediately to improve the advantage obtained by a prompt and vigorous pursuit of the flying lines; the new commander rejects the proposal, and keeps the army on the ground; the next day another new commander arrives, and concludes an armistice with the enemy, to be followed up by a definitive convention; pending the negotiation, a considerable reinforcement of British troops reaches the scene of action—no advantage, however, is taken of this favourable circumstance; the negotiation continues, as if it never had occurred; and, after nine days, terminates, by granting to the conquered army terms as favourable as they could have desired had they been victorious, and still thought their services would be more beneficial to their country in another quarter.—The conditions of the Convention are universally acknowledged to be dishonourable to this country, and advantageous only to the enemy. The officer who concluded the treaty exceeds his authority, by the admission of articles on subjects of which he could have no cognisance, and by invading the rights and the sovereignty of the ally whom he was sent to protect, by extending pardon and impunity to all his traitorous and rebellious subjects. The reason assigned as the motive of his conduct is proved to be insufficient, frivolous, and absurd. He was influenced, forsooth, by a conviction of the necessity of strengthening the Spanish army with all possible expedition. Yet he suffers the transports, by which alone the British army could be either expeditiously or conveniently conveyed to Spain, to be filled with the enemy's troops. The consequence is, that twenty thousand French troops with their commander reinforce the enemy's army in Spain before sixteen thousand British troops can reach that country from Portugal. And yet we are to be told, when the nation is thus disgraced, and when the noble cause which

they are sustaining is thus injured, there is nobody to blame, that there is no ground for bringing any one of the commanders to trial!!! — If indeed our military code be so dreadfully deficient as to provide no punishment for such misconduct, it is high time that it should undergo a legislative revision, and be rendered more effective for the purposes of enforcing an observance of military duty, and of protecting the nation, against dishonour and injury, from the ignorance of military commanders.

As to courts of inquiry, the conduct of the late Court has altered our opinion respecting their utility; and unless the improvements which we lately suggested are adopted, we hope never to see another such court assembled. Indeed, some of the members of the late Court seem to have rendered the duties of the *judge* subservient to the feelings of the *officer*; while one at least appeared chiefly anxious to transfer the blame from the *commanders* to the *ministers*. But it would puzzle a wiser head, we conceive, and we say it without meaning any disrespect to the members, than any which that Court contained, to find out any ground of censure against ministers, for sending out commanders, to whom the Court themselves attach no blame; and against whom, in the opinion of the Court, no proceedings ought to be instituted. If the commanders be blameless, how can blame attach to those who appointed them? The supposition is ridiculous. We, however, think otherwise; and therefore, though it be grossly inconsistent on the part of the Court of Inquiry, it is perfectly consistent, on our part, to avow our fixed opinion, that blame, and very great blame, attaches to the person or persons by whom Sir Harry Burrard and Sir Hew Dalrymple were appointed. This is a subject which must, and no doubt will, experience the most ample investigation. Whether the appointment of these officers originated with the commander-in-chief or with the secretary for the war-department, some very satisfactory reasons indeed, of the existence of which we have not the smallest conception, must be assigned, before such appointment can be justified in the eyes of the country. And if no such reasons be assigned, whatever the decision of Parliament may be on the subject, the voice of the nation will proclaim these censures, which every friend of his country must feel to be just, and must, of course, wish to hear strongly pronounced and properly applied. We must abolish the wretched system of *favouritism* and *influence*, in respect of military appointments, or

we shall have little chance of successfully opposing our enemy in the field. And there is not one public writer in the kingdom, unless influenced by sinister motives, and having sinister views, nor one individual who really loves his country, who will refuse to contribute his efforts to the accomplishment of an object of such vital importance to the dearest interests of the state. He must be a wretch, indeed, and wholly unworthy the name and character of an Englishman, who, in the discussion of such a subject, can suffer himself to be influenced by party-spirit, or biased by selfish motives. It is the pure, noble, unadulterated sentiment and feeling of genuine patriotism, that should fire the heart and invigorate the mind, when an object of this paramount consequence is to be considered. All prejudice and all partiality to ministers, or to opposition, should be sunk in the discussion; and the COUNTRY alone be allowed to occupy our thoughts, to animate our efforts, and direct our judgment. In the investigation, as in the decision, all consideration for individuals, of whatever rank or party, should be disregarded; and truth, honour, and justice, employed in the best of causes, and directed to the best of purposes, should assert their undivided sway over the mind. We are well disposed to the present ministers, we admire the principles on which they came into power, and we approve the greater part of their conduct since they have been in office; but the support of them must be a subordinate consideration to the support of our country, and depend entirely on the tendency of their measures to forward her interests, and to promote her prosperity. A support so regulated, and so *principled* (if the expression may be allowed), is the only support which honest men will consent to give, or which honest ministers can wish to receive. Hence it follows, of necessity, that *if* they could have recourse to a system of policy, wholly or partially inimical to the public welfare, which, we feel persuaded, the present ministers never will, they would have us for their opponents. *If*, for instance, they could connive at the bestowal of blank commissions, extending even to the commission of a field officer, on a common prostitute, to be filled up with the names of any person to whom *she* might *sell* them—a practice from the disgrace of which this country is happily rescued by the known purity which prevails in her military department—would it not be our duty to raise our voice against these faithless servants of the crown, who could basely violate the trust reposed in them by their sove-

reign, by the toleration of an abuse so well calculated to bring his authority into contempt, and so highly dangerous to the state? We hope never to be put to such a trial; but if, in some luckless hour, when the genius of Britain slumbered, it should be the case, we feel sufficient firmness to discharge that duty. Though we may not have to dread the existence of so flagrant an abuse, the occurrence of such an extreme case as that which we have suggested—and though we be ready to admit that the present commander-in-chief introduced many salutary regulations into the army—still it cannot be denied that there yet remains abundant necessity for farther and more extensive reforms. Besides the mode of appointing commanders, of the fatal tendency of which we have recently had such flagrant instances, there are many other abuses which call for immediate and effectual regulation. The fantastic mode of drilling and manœuvring our troops, fashioned after the distinguished system of the German school, which has brought that country to the brink of ruin, is not only ridiculous but prejudicial; and should be made to yield to a more simple and natural mode of training men for offensive warfare. The arbitrary power, too, assumed by the colonels of regiments, to alter the dress of their officers at their pleasure, and too often most capriciously exercised in a manner ruinous to the subalterns, should be either wholly removed, or effectually checked. If colonels paid more attention to the *principles* of their officers, and less to their *uniforms*, we should not be so frequently disgusted by the sight of a determined jacobin in regimentals, or by hearing sentiments of disloyalty from a man bearing his majesty's commission! We trust we shall live to see the day, when no military commission will be sold, and when *merit* (not *interest* or *favour*) will be the only means of promotion.

Before these strictures can meet the public eye, the two houses of Parliament will probably have come to some decision on the Convention of Cintra. There is one point connected with this question, on which, we confess, we cannot devise any mode of justification to which the secretary for the war department can have recourse. From the papers laid before the Court of Inquiry, it appeared, that, on the appointment of Sir Hew Dalrymple to the command of the army in Portugal, Lord Castlereagh expressly recommended him to listen to the advice of Sir Arthur Wellesley, whom he was sent to supersede, Whence could this recommen-



dation proceed, if not from a conviction, in his lordship's mind, that Sir Arthur was the most able commander of the two; for otherwise, the recommendation would be ridiculous, as a military man is not directed to take advice from another less able than himself. And if this were the case, as it evidently must have been, on what plea, or on what principle, could Lord Castlereagh justify the appointment of Sir Hew Dalrymple to supersede Sir Arthur Wellesley; or, in other words, the least able commander to supersede the most able one? We do not see the possibility of avoiding the obvious inference to be drawn from the extraordinary letter in question; which already proves Lord Castlereagh's opinion of the superiority of Sir Arthur to Sir Hew, at the very moment when he appointed the latter to supersede the former. When this circumstance is coupled with the incapacity subsequently displayed, it forms a case so strong as to require some very powerful facts indeed to overthrow it.

The parliamentary campaign has opened, and we are glad to find, in the speech from the throne, that it is the determination of ministers to increase our military force. The necessity for that has been long manifest to us; and indeed has appeared to us so pressing as to call for the meeting of Parliament at a more early period for that specific object. Mr. Ponsonby, who leads the opposition, is as ill qualified for his office as any gentleman need to be; and if the newspapers should fail to supply him with materials for his speeches, we fear that he will soon be reduced to silence.

In the upper house, Earl St. Vincent, in a strain of eloquence peculiar to himself, though not extremely well adapted to the senate, pronounced the destruction of the country inevitable, unless ministers were speedily removed. The most satisfactory part of his lordship's speech, however, was the closing paragraph; in which he informed the world, that he was in his seventy-fifth year, and should probably never speak again in that house! It is to be lamented, indeed, that time and experience do not always produce their natural fruits; and that an old man may have retained the intemperance of youth without having acquired the wisdom of age.

It was a matter of astonishment to us that Lord Grenville should have entered his protest against sending a single soldier to Spain. We should have thought, indeed, that there had not been one

man in the kingdom who would have regretted the expense of either blood or treasure, in the support of a cause, which is peculiarly the cause of a country in which Freedom has established her favourite seat.

The news from Spain, though disheartening in one point of view (for it will ever be a disheartening circumstance to an Englishman to witness the retreat of a British army), is encouraging in another. Sir John Moore's retreat and subsequent embarkation with a loss so comparatively small, when all the circumstances of his situation are considered, is highly creditable to his skill and perseverance, as well as to the fortitude and resolution of his troops. He must have created a very powerful diversion; and by drawing the main army of the enemy very far from the south of Spain, have left the patriots in that quarter ample time to assemble a powerful force. The news of the success of the Duke de l'Infantado in expelling the French from Madrid, and of their defeat at Saragossa by Palafox, will, we trust, be confirmed. The British army will, of course, be landed in a southern part, there to render more effective service than it has yet been able to perform. But the ultimate success of this great struggle must depend upon the Spaniards themselves, without whose cordial co-operation all *our* efforts must prove abortive. We confess, we dread the *arts* of Buonaparte more than his *arms*; and consider *treachery* as a more fatal weapon than either the *sword* or the *musket*. That *Morla* was bribed by French gold to betray the capital of his country into the hands of the enemy, does not, unfortunately, admit of a doubt. And there is too much reason to believe that *Castanos* also has sold his honour to the base destroyers of Spanish independence. The ruffian Buonaparte, who always acts as an assassin wherever he goes, has published a list of proscription, which, we hope, we may regard as a certificate of patriotism: the Duke de l'Infantado may feel an honest pride at being placed at the head of it. But should the tyrant execute his threats, and murder a single Spaniard, whom the chance of war may place in his hands, for his fidelity to his lawful sovereign, and for the defence of his country's independence, we trust that signal retaliation will be inflicted on every Frenchman who may fall into the hands of the patriots. It is only by reprisals, and the fear which they inspire, that the savage heart of this abandoned ruffian can be made to relent. He was bred in the school of Robespierre, who was virtuous when compared with him: he has found the benefits of a

system of terror; and he will continue to enforce it, until he finds some power with sense, and resolution enough to make *him* feel its effects. Forbearance, in such cases, is not only cowardice, but cruelty; it encourages crime, and lends a sanction to murder. -

The correspondence which has been laid before Parliament, between the British minister on the one hand, and the French and Russian ministers on the other; while it demonstrates the firmness and wisdom of our cabinet, proves the absolute subserviency of the Russian emperor to the Corsican tyrant. This wretched prince is studying French politics in the adulterous lap of a French prostitute. Madame Chevalier has successfully pleaded the cause of Napoleon in the court of Alexander! — *Delirant reges, plectuntur achiivi!* — Are the kings of the continent resolved to justify, by their conduct, all the foul accusations of the regicides? Is the Russian empire to be sunk not only in slavery, but in disgrace, by the senseless profligacy of an ignorant boy? Will the Russian nobility suffer the murderer Caulaincourt to reign triumphant in the palace of their sovereign? Are French influence and French poison to extend to the remotest regions of the North, to infect all minds, and to spread death and desolation around, without restriction and without controul?

There is one part of a letter from Monsieur Champagny to Mr. Canning, in which the wily Frenchman has not exercised the usual circumspection of his cabinet. He has given the most formal contradiction to the assertions of loyalty and attachment so repeatedly made in the names of all the Catholics of Ireland. With "*the Catholic insurgents,*" as he uncourteously calls them, "*France has been in communication, has made them promises, and has FREQUENTLY sent them succours.*" This, indeed, is no news to us: but how strongly, and how systematically, has it been denied by the advocates for the Catholics! What will their pleader, Dr. Milner, say to this? — For our part, we thank Monsieur Champagny for his candour, while we cannot but wonder at his imprudence.

The whole of this short negociation reflects honour on our ministers; and while they rigidly adhere to so wise, firm, and judicious a system of policy, they will, we are persuaded, secure the support and enjoy the confidence of the country.

JANUARY 21st. — *The anniversary of the murder of the lawful KING OF FRANCE, by the friends and patrons of the usurper Buonaparte.*

P. S. — Our army in Spain, it seems, has been obliged to risk an action under the walls of Corunna, before they could em-

bark in safety. Notwithstanding the superiority of the enemy's force, the British troops have bravely sustained the honour of their country, and nobly supported the character which they acquired in Egypt, at Maïda, and at Vimiera. They sustained but little loss, considering the nature of the contest, and the magnitude of the force opposed to them. Sir John Moore fell in the field of honour, admired, beloved, and lamented. The patriot's tear will water his grave. We trust our gallant troops have, ere this, reached the harbour of Cadiz; for we can give no credit to a malicious report, that they have returned to this country to *rest*: the bare supposition is a gross libel on the government. We trust, also, that *most powerful reinforcements* will be dispatched to the south of Spain with more promptitude and celerity than have marked our military expeditions of late. We take it for granted, that the British admiral has not suffered the Spanish ships at *Ferrol* to fall into the hands of the French. Without vigour and decision, we repeat, the cause is lost. But we have not room for any farther observations on this all-interesting subject.

JANUARY 23d.

## MISCELLANIES.

### *THE POET-LAUREAT'S ODE, AND THE NEWSMAN'S VERSES.*

*To the Editor of the Antijacobin Review.*

CANTARE PARES.

AT the commencement of every year, the public are gratified, by immemorial usage, with various poetical productions. Of these, the most distinguished is the ode presented to their majesties by the poet-laureat. In humble imitation of this great example, the newsman, the bellman, and the lamp-lighter, each presents his tribute in verse to his worthy customers; and junior poets, to enliven the festivities of twelfth-night, compose poetical characters for little masters and misses. Thus, from the highest to the lowest, all the votaries of the Muse exert their talents at this festive season: but as the rank of their patrons varies, so vary their rewards. The laurel'd poet, who writes for majesty, receives one hundred pounds and a butt of sack for his annual offering; but it is said, that since that species of wine has no longer been in use, this part of the salary has been shabbily committed for 30l. the estimated value of a butt of sack a century ago; and the want of the customary inspiring

juice has by many been assigned as a reason for the late lamentable falling off in the poet-laureat's strains. The newsman, the bellman, and the lamp-lighter, in return for their present to their worthy customers, receive with thanks a few half-crowns and shillings; and a sixpence purchases, for the king and queen of twelfth-night and all their little court, a set of new characters with poetical illustrations.

On reading Mr. Pye's Ode for the New Year in yesterday's paper, curiosity led me to think of comparing his production with those of his rival contemporaries; but such is the short-lived modern existence of poetry, that the verses of the bellman and the lamp-lighter were no longer extant. Oblivion too had wrapt her mantle round all the twelfth-night characters; and after a most laborious search, through both parlour and kitchen, only the newsman's verses could be found. They, however, sufficed for the experiment; and finding in some passages of the respective compositions of these great poets such a rivalry of excellence, and in others such a contrast of beauties, as left me at a loss to decide which was the worthiest to wear the bays, I hasten to communicate my observations upon them to you, and submit the point to your critical judgment.

It is unnecessary to prefix a copy of either of these Odes to my critique, for they are universally read; and the impressions their beauties make on the mind is so striking, that he who once reads can never forget them.

The argument, or general design of a poem, is the first subject of examination. Mr. Pye, in his Ode, lays down these propositions; that the sea, if it is not kept out, will come in; and if it is kept out, will not come in. He then illustrates these propositions by a simile, comparing Buonaparte to the sea; shewing that where he has not been kept out he has come in, and that where he has been kept out he has not come in; and concludes in a strain of highly-animated imagery, foretelling the success of the united exertions of Great Britain and Spain. The newsman, in his poem, takes a wider scope, and presents a greater variety of images to the view of his readers: he commences with observing, that

" Nations mourn a tyrant's dread controul,  
And death and carnage paralise the soul;"

but trusts that his customers will call off their attention, from those appalling considerations, to his annual lay. He congratulates them, that while other people are slaves, they are free, happy, and rich; and after thus artfully introducing this encouraging reflexion, solicits a Christmas-box; hopes that those who contribute to make him happy, will be happy themselves, and long live to continue their benefactions.

From the foregoing view of the design of these poems, it appears that simplicity and sublimity are the great characteristics in that of Mr. Pye;—a happy invention, and an artful arrangement of matter, in that of the newsman. The one is addressed rather to the stronger passions, the other to the softer feelings. The one resembles the ocean it describes, in a state of awful grandeur. The other

the gentle river, winding its course through beautiful and diversified scenery ; or, to use the author's own words,

“ Our fertile fields, our meadows, and our plains.”

To sum up this branch of the comparison, in poetry as in painting there are different styles of excellence, and each is a *chef-d'œuvre* of the master.

With respect to the execution of these poems, it must be admitted, that in the “ majestic march of his verse, and in framing the long resounding line,” Mr. Pye has a great advantage over the newsman, from the use of compound epithets. The “ full-orbed moon,” the “ torrent-braving mound,” the “ wide-water'd coast,” are flights of sublimity, to which the newsman cannot attain. He has indeed made one attempt of this kind, in the “ full-thronged city :” but as, if the city is full it must be thronged, and if it is thronged it must be full, he has only added to the words without adding to the sense: whereas, a true compound epithet brings out two ideas at once, just as a double-barrelled gun brings down two birds out of the same covey.

In correctness and propriety of expression, the newsman may claim the palm. Several instances of inattention to these requisites occur in the Ode of the poet-laureat; among which the *folle vüig* are too glaring to escape notice. He says,

“ We scan the torrent wild of war,  
Resistless spread its iron reign.”

There may certainly be an iron torrent, that is of cast iron; and I presume Mr. Pye caught the idea of this simile at a foundry: but how a torrent can be said to *reign* I cannot conceive.

(To be concluded in our next.)

## CORRESPONDENCE.

SEVERAL communications should have appeared this month which are necessarily deferred till our next, the cause of which will be evident to the respective writers. “ *Les Mémoires de M. le Comte de Puisaye*” have not yet been received.

With the present number is published the Appendix to Vol. 31, containing, besides a review of foreign literature, Mr. Pickering's speech, correctly given at length as delivered in the American senate, in which he develops the Gallician policy of Jefferson, and his pre-determined hostility to this country; and also Bishop Milner's Letters respecting the royal *veto* on the nomination of Irish Roman Catholic bishops, with the observations and strictures which have appeared on them, both in Ireland and England. These documents will be found important to the historian of the times, and are equal in extent to the usual contents of three half-crown pamphlets.

THE  
ANTI-JACOBIN  
Review and Magazine,

§c. §c. §c.

For FEBRUARY, 1809.

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“ Un historien ne peut jamais nous reprocher avec trop de force nos préjugés, nos erreurs, et nos vices. Jamais sa philosophie ne causera aucun trouble ni aucun désordre; les sots ne l'appercevront pas; les gens d'esprit corrompus la siffleront; mais elle familiarisera peu-à-peu les bons esprits avec la vérité, elle leur fera connoître nos besoins, et nous disposera, s'il est encore possible, à ne pas nous refuser aux remèdes qui nous sont nécessaires. MABLY.

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*The History of Barbados [Barbadoes], from the first Discovery of the Island, in the Year 1605, till the Accession of Lord Seaforth, 1801.* By John Poyer. 4to. pp. 700. 1l. 11s. 6d. Mawman. 1808.

**E**VERY science is to be estimated according to its tendency to furnish improvement, whether in private virtue or professional duty. To promote the advancement of public and private virtue, to supply such a degree of amusement as may supersede the necessity of recurring to frivolous pursuits for relaxation, and to furnish us with the collected wisdom and experience of ages; such is the province of history. An acquaintance indeed with history is essential to all persons of education; and in a country where every individual is an effective member of the constitution, and a politician, it is the best school of politics. In all ages, the writing of history has employed the ablest men, and scarcely any writer enjoys a more extensive (or what will probably be a more lasting) reputation, than a good historian. The endless variety of subjects in history renders it interesting to every description of persons. It may be either grave or gay, as it supplies materials with equal facility for the sallies of wit and the gravest disquisitions in philosophy. It is so connected with all kinds of moral and political knowledge, that even the novelist or essayist who does not illustrate his subject by historical facts or allusions,

No. 128. Vol. 32. Feb, 1809.

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seldom attains even any temporary fame. Thus, while history serves to amuse the imagination, engage our rational faculties, improve the understanding, enlarge the mind, and strengthen our virtuous sentiments, it more than any other science extends our powers of conversation, and prepares us for the higher enjoyments of social intercourse. How far Mr. Poyer's ponderous quarto volume is likely to answer this desirable purpose of history, remains to be seen.

We are far from being adverse to the publication of histories of our colonies, - however small they may be, as they generally tend to enlighten the mother country on subjects with which she would otherwise perhaps never become acquainted. But the civil history of a small island, about twenty-one miles long and fourteen broad, and in its most prosperous days containing only between sixty and seventy thousand negroes, and about one fourth the number of whites, cannot require many bulky volumes to relate its principal political events during a period of little more than one hundred and fifty years. Mr. Poyer, however, has thought otherwise; and although he appears to have a still more limited idea of the legitimate objects of history than Mr. Fox, he tells us that, "in the progress of the work, due notice has been taken of the civil, military, and ecclesiastical establishments of the colony, its laws, and constitution. Their errors and imperfections are illustrated, and the abuses which have crept into the public administration are noted with decent freedom, in which candour has not been forgotten." So far it is well: but, in order to enable his readers to judge of the extent and propriety of these "civil and military establishments," it was necessary to have added some returns of the revenue, the annual products, exports and imports, shipping, &c., with their respective duties. It is the wantonness of absurdity to call any work "a complete and impartial history of a colony," which takes no notice of the revenue, products, and shipping, and only details the incessant contentions between the governor and his council on one side, and the Legislative Assembly, amounting to twenty-two persons, on the other! Of the manners, customs, and state of the arts, which directly minister to the progress of civilisation, we find nothing in Mr. Poyer's "History;" nor are we better informed of the state of literature: we hear of the bare existence of schools indeed, but of no scholars; balls and military revelries are often mentioned; but except the abstracts of some parliamentary speeches, which furnish



very respectable proofs of eloquence and talents, there are no traces of literary studies, no poets nor dramatists. Although the author extols the genius, urbanity, liberality, and above all the humanity of his countrymen, he has obliged his readers to dispense with his assertions, without furnishing them with any documents to corroborate his praises. The natives indeed of petty islands have long been celebrated as flatterers; and we suspect that Mr. Poyer wishes not to detract from their celebrity in this respect, at least so far as it is applicable to his "dear native island." His own pretensions, however, are sufficiently modest; and he laments his want of an "academical education," and his inability to render greater justice to his native country by composing a more learned work: this volume nevertheless is written with considerable simplicity and neatness; and, considering the paucity of the author's materials, and the very circumscribed nature of the subject, it is more interesting than would generally be supposed. As a specimen of the genuine spirit by which the people of Barbadoes are actuated, we find that not one of the author's countrymen would lend him Oldmixon's *History of the British Empire in America*, nor could he get "access to the journals of the colonial parliament!!" Such conduct sufficiently betrays the narrowminded illiberality of these colonists, and fully justifies the author in lamenting "the envious malignity which has endeavoured to obstruct his pursuits." We have not been able to discover any sentiments in this book which would induce us to believe that the author had been a violent partisan, or that his political principles were such as to render him obnoxious either to the governor or the Legislative Assembly; of course we can conclude the existence of no other cause than "envious malignity," which would prohibit his inspection of the journals. To the Rev. Mr. Brome and Judge Hinds, however, he returns his grateful acknowledgements for their "unremitting endeavours to procure him the materials necessary for the completion of his work."

We shall pass over the author's defence of his country, against the "torrent of illiberal invective with which our mistaken and misinformed trans-atlantic fellow-subjects continue to overwhelm a peaceful unoffending community, with the gross calumnies propagated concerning the treatment of slaves," to notice what is properly historical, or what relates to the present condition of the island, in which we doubt not negroes are now very humanely treated. Barbadoes

was first cultivated, or rather discovered, about the end of the 16th century, by the Portuguese, who called it *A Ilha Barbada* (the bearded island), probably from its containing numerous Indian fig-trees. This name afterwards degenerated to *As Barbadas* (not *Las Barbadas*, as its historians erroneously suppose), which has been translated into English—*Barbadoes*. Thus far it is necessary to fix the true orthography of the name, which Mr. Poyer has wished to write *Barbados*, had not his printer very *properly corrected him*. Of the first settlements of Barbadoes, the author has furnished nothing but what was previously stated in Ligon's History, or the Rev. Mr. Hughes's Natural History of Barbadoes; and the grants and counter-grants of this island, by the unprincipled Charles to the Earls of Marlborough and Carlisle, are not now worthy of detailing. The well-known story of Inckle and Yarico affords Mr. Poyer an opportunity of vindicating his country from the charge of inhumanity; and after relating the fact from Ligon, of Inckle's selling Yarico (the woman who had preserved his life) for a slave, he adds:—

“ It will readily be perceived, how much this simple tale has been embellished by the creative imagination and descriptive powers of Addison. And it is painful to add, though it is too obvious to escape observation, that similar artifices and exaggerations have been successfully employed in later times to inflame the passions and prejudice the minds of the credulous misinformed Europeans on the subject of West-Indian slavery. It does not, however, appear, that the lady possessed any remarkable share of delicacy, since it is reported by Ligon, who was personally acquainted with her, and received many offices of kindness at her hands, ‘ that she would not be wooed by any means to wear clothes.’ Nor does she seem to have been much affected by the ingratitude of her perfidious betrayer. ‘ Her excellent shape and colour, which was a pure bright bay; and small breasts, with nipples of porphyrie,’ were irresistible attractions, and she soon consoled herself in the arms of another lover. In short, ‘ she chanced to be with child by a Christian servant, and lodging in an Indian house, amongst the other women of her own country, and being very great with child, so that her time was come to be delivered, she walked down to a wood, and there, by the side of a pond\*, brought herself *a-bed*; and presently washing her child, in three hours time came home with a lusty boy, frolic and lively.’ Who could suppose that this is the same unfortunate female, of whom so much has been said and sung by moralists,

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\* \* There is a pond in Kindall's plantation, which, from this circumstance, is called, at this day, Yarico's Pond.

poets, and historians; whose hapless fate has caused such lively sensations in the tender minds of Europe's philanthropic sons? No apology, it is presumed, will be thought necessary for this minute and authentic account of the celebrated *Belle Sauvage*, whose wrongs have been amplified and recorded by the ablest pens; and whose imaginary sorrows have drawn the tear of sympathy from the brightest eyes." p. 45.

The principal agricultural information which we find in this volume, is contained in a note, recommending attention to the situation and preservation of the peasantry of the island. It is dictated by good sense, and breathes a genuine philanthropy.

"Every man, even of common observation, must be convinced that the decline of the Barbadoes militia is owing to the disastrous emigration of the lower classes of people. This growing evil requires some legislative remedy. In a country possessed of a population so extensive as this is, and circumscribed within such narrow boundaries, every possible encouragement should be held out to the poor and laborious, to exert their industry and ingenuity in such useful employments as are suited to their humble condition. These men are not only the real effective strength of their country; they would add to its opulence were they placed in a situation to earn a subsistence for their families. But, unfortunately, a different policy prevails among us. Few plantations have a sufficient number of labourers to cultivate their fields, yet many slaves are employed as tradesmen, who would be equally as profitably engaged in agricultural occupations, while the industrious mechanic is destitute of employment. No wonder that, under such discouragements, he is compelled to forego his fond attachment to his native soil, and emigrate to the neighbouring colonies, where his skill and diligence are better rewarded. Thus the physical strength of the country is daily diminished; and the common stock deprived of a due proportion of labour and industry. 'The decay of population,' according to an eminent political philosopher, 'is the greatest evil that a state can suffer; and the improvement of it, the object which ought, in all countries, to be aimed at in preference to every other political purpose whatever.'

"To check this alarming decrease of population two things are obviously necessary; first to provide homes for the poor, and employment for the industrious. Among the ancient Romans we find frequent mention of Agrarian laws for the relief of the poor. That wise and politic people thought that it signified but little, if, while the senate and patricians lived in affluence, the veteran soldier pined in want and obscurity. It is not intended to interrupt our modern patricians in the quiet possession of their estates, by recommending this example to their imitation; but it must be allowed, that there are very few plantations which cannot, without injury to the owner, spare a few acres of indifferent land at their extremities for the accommodation of the tenantry. This unfortunate, but useful class of people, ought to be assisted;

they deserve encouragement. On the scanty glebes which may be assigned to them, they would find rest when their labours were done, and shelter from the *pitiless pelting of the storm*. Here they would toil, and, enjoying the fruits of their industry, become useful members of the community. Sweet, to the mind of the most humble, is the little native cot, under whose lowly roof peace and security dwell. Another important object is, to find employment for the industrious. To effect this grand desideratum, one thing only is necessary; to confine our slaves, by an act of the legislature, to the labours of the field. This will furnish the inferior orders of people with an opportunity of gaining an honest livelihood in the various mechanical professions which luxury and necessity have introduced for the convenience or ornament of society. Were this done, Barbadoes would furnish employ and subsistence for her numerous sons at home; the security of the country would be strengthened by the aggregation of faithful loyal subjects; the community would enjoy the advantages of a general circulation of the wages of industry; and our planters would no longer require fresh importations of Africans for the cultivation of the land. Perfectly aware of the objections to the execution of this plan, I can only lament the invincible obstacles which deep-rooted prejudices and mistaken avarice have raised to oppose its accomplishment; for I feel the strongest conviction that the day is not far distant, when the proposed regulations, had they been early adopted, would have proved [*i. e.* if adopted would prove] the salvation of the country." p. 60.

"To provide a remedy suitable to the magnitude of this evil, the best policy which could be adopted in a country where slavery prevails, is to hold out every possible encouragement to that hardy and useful, though humble, class of people, known by the colonial appellation of the tenantry. The only legitimate aim of human politics is the extension of human felicity; and this cannot be effected except by the encrease of numbers, provided with the comfortable means of subsistence. To acquire and maintain an extent of population essential to the security and prosperity of the country, the rich, whose individual interest is inseparably connected with the public welfare, should be made to yield, in some points, to the support and accommodation of the poor. The proprietors of plantations may be compelled, by the militia law, instead of billeted men, to furnish tenants, in proportion to their quantity of land, who should be legally confirmed in the unmolested enjoyment of their little tenements\*. It was the wish of

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"\* The present militia law has made some provisions for tenants; but it seems to have been ineffectual. They are either eluded with facility, or violated with impunity. On some plantations, without regard to justice, policy, or humanity, the tenants have been wantonly and cruelly driven from their homes, and sham leases given to the white servants for the vacant tenements. In others, the poor tenant, besides his personal services, is compelled to provide himself with uniform, arms, and ammunition, at

Henry IV. of France, surnamed the Father of his People, that he might live to see a fowl in the pot of every peasant in his kingdom. Let it be the aim of every Barbadian, emulous of the same glorious appellation, to erect a cottage over the head of every peasant in Barbadoes, and gratitude will invigorate the arm under which the lordly possessor will find his best security in the hour of danger. The trifling property thus bestowed on the humble husbandman, the lowly roof endeared to him by the society of a wife and children, the partners of his toils and the solace of his days, would bind him, by the most invincible ties, to his native soil; and impel him, when led on by his generous landlord, to risque his life with ardour, in defence of a country to which he is attached by the most indissoluble connexions." p. 129.

To this plan we know only one objection: if the peasantry are virtuous, it should be adopted; but if vicious and intemperate, it would be ruinous. The necessity of this distinction is sufficiently obvious, without our referring to any illustrative facts. We fear, however, that the public stock of virtue is not very great in Barbadoes, especially as we find that there are numerous tribunals, or courts of justice, "regulated by laws" which are "in many instances partial, absurd, unjust, and oppressive." The want of judges\*, who are men of learning to expound the laws, is also feelingly and we think candidly deplored. A reform in the constitution of the courts of law, and a reduction of their number, are deemed indispensable; and it is frankly avowed that the salaries of the law-officers

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his own cost, which is more, in many instances, than the rent of the barren heath which he occupies is worth. Some men have a strange propension to evade the legal institutes of their country, merely to show their superior cunning and dexterity. But what minds must these men possess, who can find satisfaction in such pitiful evasions; who, while they waste thousands in riot and debauchery, deny bread to the labourer, and refuse rest and shelter to the houseless wanderer?

"\* Few of these gentlemen" (says the author) "have laid up any stores of knowledge to qualify them for the arduous undertaking; they have never drunk at the fountain of science; but trusting to natural intuition, they assume an awful office, and grasp the avenging sword of justice. Every ordinary justice of the peace, whose vanity prompts him to sit in judgment on the lives and liberties of his fellow-creatures, is eligible to a seat on the bench. A court of criminal judicature is thus formed of men unacquainted with the laws which they are bound, by the most solemn obligations, to administer faithfully. In a court so absurdly constituted, prejudice and partiality may safely exert their deleterious influence, secure within the dark immunities of a crowd." p. 206.

should be augmented, so as to make them worthy of the attention of men of talents and learning from this country. These are obvious and practicable reforms: but as they would perhaps, in the first place, occasion some additional expense to the parsimonious Barbadians, we fear that they will not be speedily adopted. Mr. Poyer says that his countrymen are influenced by the doctrines which prevail in this country; yet they have not attempted to imitate the British courts of justice. He affects to speak contemptuously of "Titus Oates," and the "other miscreants of the pretended plot" (if these words be not, as we suspect, interpolations); yet afterwards fully proves the guilt of the papists. As to the remark on the "universal and unjust odium" attached to the Jews, it only proves that our author professes the religion of a merchant, to whom all opinions are indifferent. The greatest error in which Mr. Poyer has fallen, is that of drawing from particular cases general maxims; and his accusations, although strictly just in their particular applications—such as "the contemptible sycophants" who flattered Charles II. in pompous addresses—when rendered general positions, become offensive and unfounded. We would not, however, be understood to extend this censure to the author's reflexion on the gross misapplication of the public money, by the Assembly's voting one hundred pounds to the captain of the frigate who brought the rapacious governor Sir R. Dutton to Barbadoes in 1685.

"A circumstance" (it is justly observed) "which, considering the character of the man, is scarcely credible, if, besides positive evidence, the fact were not corroborated by many later instances, of the respect and adulation with which the worst rulers are treated by men whose rank and station, in the community, ought to place them above every sinister consideration of hope or fear, and render them the faithful, as they are the delegated, guardians of their country's rights." p. 121.

"The extraordinary generosity of the Barbadians procured them no favour nor indulgence. Indeed, any expectation of conciliating the friendship of government, by such means, will ever terminate in disappointment. The readiness with which the colonial assemblies dispose of the money belonging to their constituents, is generally considered as an evidence of their wealth, rather than of the liberality of their minds; and the demands on their generosity will always be proportioned to the facility with which they are granted." p. 165.

Admitting the justness of the above remarks, we must deprecate such idle declamation as the following; espe-

cially when the author himself has repeatedly proved, in this work, that it is totally false and calumnious.

“ Those who hold the strings of the public purse, seldom reflect on the condition of the lower classes of people. Clad with authority, and indulging in the pleasures of affluence, they are strangers to the misery of those from whom they exact the last shilling, to pamper their own luxurious appetites, or to promote their schemes of ambition. They can well afford to gratify the liberality of their tempers, whose extravagance is supported by a whole community; and to purchase the patronage of a venal chief, when the price is paid out of the public treasury. A few leading members of the legislature enjoy all the merit, and receive the exclusive reward of their munificence, while the poor labourer, and the humble householder, from whose starving mouth the scanty morsel is snatched, and from whose shivering limbs the tattered weed is torn, are insulted and despised by the proud, unfeeling great, whom they contribute to support.” p. 164.

On the criminal laws of Barbadoes the author dwells with no little complaisance; and he contends, that there are fewer murders in that island than in any county of England. In thirty-four years not more than sixteen negroes were murdered; or, as he terms it, “ killed by white men;” and of these only six were of that nature which an English court of justice would punish with death. We cannot agree with the author in thinking that the murder of one black every two years, in a population of “ seventy-five thousand blacks and fifteen thousand whites,” is less than what takes place in any county in England; although we are far from supposing that the white people of Barbadoes have more cruel or more murderous hearts than the people of Great Britain. The following character of the West-India negroes, we have reason to believe, is unhappily too true, however the “ professors of philanthropy ” in this country may be disposed to deny it.

“ To the efficiency of the code of Barbadoes for the protection of slaves, it is objected, that it allows not the evidence of coloured people in any cause of complaint against the white inhabitants. Even the advocates for the admission of such testimony seem startled at the extravagance of their own proposition, and suggest, by way of modification, that the testimony of two or more negroes should be made equivalent to that of one white person; and that such as profess Christianity might be sworn on the evangelists. God forbid that such a direful calamity should befall this happy land! The avenging sword of the conqueror; the famine that spreads desolation in its progress; or the pestilence that precipitates thousands to eternity, is scarcely more terrible to the imagination than the idea of admitting seventy or eighty thousand

heathen slaves to bear witness against their Christian masters. A proposal so preposterous can originate only in the most consummate ignorance of the character of the negroes.

“They are pagans in the most extensive signification of that opprobrious appellative. Without even the advantage of idolatry, they have no system of morality, no sense of religion, nor faith in its doctrines; their creed is witchcraft, and their only religious rite the practice of Obeah. Travellers report, that the Africans are believers in the Supreme Being; that they have modes of worship, and many religious ceremonies. But those who have been brought to Barbadoes seem to have left their national faith and household gods behind; and, what is far more unfortunate, they have adopted no others in their stead. Some, indeed, profess Christianity, that is, they have been baptised, but their hearts are as void of any religious impressions as if they had continued in the wilds of Africa. Frequent attempts have been made by some humane owners to convert their favourite slaves to Christianity, and though many of them are treated with parental fondness and indulgence, no benefits have been derived from the pious endeavours to effect their conversion.” p. 140.

“I have already shown that the negroes are not possessed of those religious sentiments which can inspire them with a just sense of the sacred obligation of an oath. Besides an obvious distinction presents itself to the mind, between the testimony of infidel witnesses, in particular cases, and that of slaves admitted generally against their masters. The admission of such testimony, in special cases, in Europe, can be attended with no material inconvenience to the people. With us there is a difference; and it would be almost madness to expose the lives, the liberties, and properties, of the West Indians, to a savage multitude, who have not the fear of God before their eyes to restrain them as witnesses, from glutting their revenge by the most horrid perjuries. Were the testimony of slaves once allowed, Barbadoes would be no place of abode for any honest man who had a regard for his reputation, his interest, or his personal safety. No innocence of life, no integrity of heart, would afford security from criminal prosecutions, supported by such evidence. If in civilised society, in the most polished provinces of Europe, the most barefaced perjuries are daily committed by men educated in the principles of Christianity, it is easy to foresee what must be the fatal consequences of legalising the testimony of an ignorant, superstitious, vindictive race, whom no religious nor moral obligation can bind to speak the truth.” p. 143.

Speaking of the frequent conspiracies among the negroes, he furnishes a powerful argument to his opponents. “It is scarcely possible,” he concludes, “in a country where slavery subsists [exists], to guard against the dark designs of secret treachery, or the more daring attacks of open violence.” This we believe is true: but a more cau-



tious advocate for his country would have said, "*where negroes exist*," instead of "*slavery*." This, however, should be attributed to his candour, as the author very properly reprobates an opinion of his countryman, Mr. Frere, in his "*Short History of Barbadoes*;" maintaining that a native, or a person who had an interest in the country, was best qualified to make a good governor. Mr. Poyer calls this "one of the many plausible theories whose fallacy is demonstrated by experience." Of the situation of the clergy in Barbadoes, we have the following particulars:—

"As this venerable body of men have been separated from the busy part of mankind, that they may pursue those studies which would qualify them to instruct others in the great duties of religion, reason and justice demand that their situation should be rendered comfortable and respectable by a competent provision for their maintenance. Hitherto, the emoluments of the sacerdotal office consisted in the annual receipt of an assessment of one pound of sugar on every acre of land, and of such fees on marriages, baptisms, and burials, as custom had authorised. This was far from being a decent or an adequate maintenance for the clergy. It was therefore enacted, that, in addition to their glebes, most of which are considerable, the rectors of the different parishes should receive a salary of one hundred and fifty pounds, besides fees for the performance of occasional duty. This provision is certainly inadequate to meet the advance which the lapse of a century has made in the habits and expense of living; but it is to be observed, that, among the fees of office, to the augmentation of which the people have patiently submitted, those of the clergy have not been neglected; and in most parishes the rector's fees exceed one hundred pounds a year. Besides, in the liberality of the vestry, the incumbent generally finds an ample compensation for the smallness of the legal stipend. The annual presents voted to the rectors are commonly equal to the established salary, and frequently exceed it. Hence the least valuable church living in the island may be moderately rated at four hundred pounds a year. In addition to this revenue there is on every glebe a commodious, nay in most instances an elegant mansion, built and kept in excellent repair, at the expense of the parish, for the accommodation of the minister.

"It has lately been doubted whether even this is a sufficient \* provision for the support of the clergy, of whom many appear extremely anxious to be made independent of the bounty of their vestries. Those who are satisfied with what they receive, need neither wish for more nor for any alteration in the mode by which it is granted; and the minister who is determined to perform his duty diligently, and to conduct himself with humility and decorum, need not fear the resentment of those from whom he expects his reward.

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\* The legislature have just passed a law, augmenting the annual stipend of the rectors to three hundred pounds.

It were, however, much to be wished, for the sake of preserving the purity and dignity of the sacred function, that the rectors of the several parishes were rendered independent of occasional gratuities from their vestries. As lights of the world, they should be placed above the cares and perplexities of ordinary men. The clergy would then be no longer under the necessity of temporising, as some of them too often do, with the principal inhabitants of their cure. But in providing for the independence of the clergy, we should not lose sight of the circumstances of those by whom they are paid. Vestries should no longer be invested with a power, too frequently abused, of indulging an ostentatious generosity to the injury of their parishioners, whose means of subsistence are often abridged to procure the taxes which are levied on them, for the support of the parochial establishment." p. 196.

Mr. Poyer, after lamenting the factious broils which have long existed between the Assembly and the government, and painting their ruinous effects, proceeds to examine the actual state of the fortifications, and the administration of the military force.

" Besides an immense expenditure of stores, in which prodigality wantons without controul, great abuses are committed by the boards of commissioners. To answer some sinister purpose, to promote the interest of a favourite supervisor, or to gratify the capricious vanity of an hospitable captain gunner, considerable sums of the public money are squandered in repairing or erecting commodious houses and elegant apartments for his accommodation. Hence the annual expense of the fortifications may be fairly computed to exceed eight thousand pounds. Notwithstanding this profuse and wanton waste of the public treasure, many of the forts, particularly those which command the harbour of the second town in the island, are literally mouldering in ruins; they contain scarcely a single piece of serviceable ordnance, and are so completely destitute of ammunition, as to be frequently incapable of exciting or propagating an alarm.

" The accessible nature of the whole western coast lays the country so open to the predatory incursions of a daring or rapacious foe, that nothing can be more evident than the imperative necessity of putting some of our forts and batteries in a proper posture of defence." p. 236.

" But in their present ruined and dismantled condition, it cannot be dissembled, that the expenditure of the enormous sum annually thrown away upon them is unjust and oppressive. To provide for the support of government, and the maintenance of the public security, are duties incumbent on every good subject; but the power which wrests from him a single shilling unnecessarily must be tyrannical. To reconcile the people to the burthens imposed on them for the support of this establishment, some show of decency should be preserved. They should, at least, be amused with the idea of security. But the money drawn from their pockets is squan-

dered in thoughtless profusion, without the most flimsy pretext of necessity or expediency. The voice of justice calls loudly for the redress of this grievance. It is the duty of the representatives of the people to apply the proper remedy. No objection is made to the quantum of the sum annually expended on the fortifications; the misapplication of it is the only ground of rational complaint. Were they repaired and rendered capable of protecting our defenceless towns, the money required for their maintenance would be paid without a murmur. No people in the world, who contribute at all to the support of government, are more moderately taxed than the Barbadians; nor would they be dissatisfied at any augmentation of their burthens, were the produce of their taxes faithfully employed in providing for their safety.

“ It has been proposed to abandon our forts, or to sell them to the crown, rather than be at the expense of repairing them. Piti-  
ful economy! Is there a man so lost to every sense of public virtue, as not to condemn the insidious proposal? So blind as not to see its folly and danger? Or so ignorant as not to be sensible of the necessity of keeping in repair the batteries within the vicinity of the towns, for the protection of the adjacent harbours?” p. 237.

The remarks on the state of the legislation may tend to show some of the causes of dissension between the Assembly and government.

“ Every illiterate possessor of ten acres [of land] is born a legislator, or is at least eligible to a seat in the general assembly, as a representative of the parish in which his freehold lies. In some districts it often happens, that the freeholders are deprived of the power of making a discreet choice, by the difficulty of prevailing on gentlemen of respectability to accept the representation of their parishes. This inconvenience might, perhaps, be remedied, by imitating the policy of the mother country, and making it no longer necessary that the property of the person elected should be situated in the parish which he represents. In a country, circumscribed within such narrow boundaries, no danger need be apprehended from a dissimilarity of interests, or a want of local attachment; nor are genius and knowledge confined to any particular spot. An inhabitant of Christ Church may be as well qualified to represent the parish of Saint Lucy, as though he had been born and bred in the vicinity of Pye-Corner. Thus the deficiencies of one parish may be supplied by the talents of another; and the abilities which, for the want of an opportunity to display themselves, remain inert and undistinguished, may be placed in a sphere of action, in which they may be beneficially exerted for the general welfare.” p. 242.

On the law passed in 1766, allowing slaves to be sold by auction or “outcry,” the author observes:—

“ There is scarcely a law in existence, from whose operation the island has suffered greater injury than this. By the authority given to a rapacious creditor to seize the slaves of his debtor, and to sell

them to the highest bidder, the population of the country has been lessened; its agricultural improvements have been impeded; many respectable families have been reduced to indigence, and many driven into exile. When the labourers are swept away from the plantations, the lands cease to be valuable; the buildings are left to moulder into ruins by a gradual decay; and the fields, whose fertility added to the national wealth, become a barren waste over-run with noxious weeds. Of the slaves thus sold, the rich only can become the purchasers, to the utter extinction of those small estates which, in reality, constitute the real wealth and opulence of the country. It is a gross, though a popular error, to suppose that this transfer of property is attended with no detriment to the state, because the negroes who are removed from one plantation are employed on another. The argument might assume a plausible tone, if the real and personal estate went together; the aggregate wealth of the country might then be the same; though it is obvious that the general prosperity would be diminished by limiting the diffusion of the means of subsistence. Wealth might accumulate in the hands of the rich, but the inferior orders of society, deprived of the means of cultivating their little farms, would be driven from the island to seek security under the shelter of a wiser policy.

“ It will probably be objected, that these evils do not now exist in their full extent; that there are few attachments made under this law; and that, in the present prosperous condition of the country, no man is without a home, or negroes to cultivate his land. But we should not suffer our judgment to be blinded by prosperity. It is now only thirty years since we witnessed the melancholy verification of the arguments against this law. In the vicissitudes of human affairs, similar misfortunes may be approaching to overwhelm us. During the American war, when, added to the evils incident to a state of hostility, the hopes of the industrious planter were frequently frustrated by a series of natural calamities, the fairest portions of the island were desolated and sacrificed to an unwise and iniquitous policy. Afflicted by continued drought, and visited by tribes of vermin more destructive than the locusts and caterpillars of old, Barbadoes was then reduced to a state of comparative poverty; her soil and her negroes had sunk fifty per cent. below their original value. A total failure of crops, instead of exciting commiseration, sharpened the avidity of the rapacious; and the wretched slaves of the unfortunate debtor were dragged in crowds to the market, and thence transported to cultivate and enrich by their labour those colonies which, at the conclusion of the war, passed into the hands of our enemies. At that season of calamity, the pernicious tendency of the law was made visible as the sun at noon-day. The slaves were sold for less than half their value; the soil remained uncultivated; the original proprietors were ruined, and the junior creditors were defrauded of their just due, by the accumulation of expense, and the rapacity of the provost-marshal. The evil of that day is happily passed. How soon we may be reduced to the same deplorable condition, is known only to that omnipotent Being, by whose providence all things are ordered. It may be prudent to guard against the adverse change; and, in this our

better hour, repeal a law, which experience has shown to be so pernicious.

“The most enlightened writers on the subject of West-Indian concerns, have uniformly condemned this impolitic and inhuman law. In the whole system of colonial slavery, so universally, and often unjustly, censured in Europe, there is none more injurious and oppressive to the negroes than the legal usage of levying upon them, and selling them at auction. It is by far the highest degree of cruelty annexed to their condition. One of the strongest principles of human nature is, that local attachment which man feels for the place of his nativity. The untutored African shares this universal sentiment in common with the civilised European; and the sable creole is no less tenderly attached to the spot on which the careless days of infancy were spent; to the humble tenement which he has cultivated; to the friendly tree, under whose verdant shade he has passed the noon-tide hour; to the peaceful cot, beneath whose lowly roof he has participated with his wife and his children the few domestic comforts which have fallen to his lot. By a barbarous, erroneous policy, the wretched slave is dragged from this scene of all his enjoyments; torn from the hallowed spot which contains the remains of the mother whom he revered, the wife that he loved, or the child who was dear to his heart; dispossessed of the little property which bestowed on him an ideal importance in the eyes of his fellow-labourers; and sold into a new bondage, into a distant part of the country, under the dominion of an unknown master. Separated from the only consolations which can beguile the rigour of servitude, these wretched victims of avarice and folly often sink into a premature grave.” p. 333.

As Mr. Poyer manifests himself a good subject in general, and a real friend to his country, he has very justly animadverted on the factious parsimony of the Legislative Assembly of Barbadoes, when, in 1778 the island was menaced with invasion, it absolutely refused to assist the governor in putting the country in a proper state of defence; and after “some common-place professions of zeal and loyalty,” declared that they “would not consent to increase the public burthens.”

“That a British legislative assembly should be so perfectly insensible of the blessings of civil liberty, as to hazard its enjoyment by a pertinacious adherence to an erroneous system of economy, and to talk of arming only when the enemy should be at their gate, are facts scarcely credible, were they not authenticated by the minutes of their proceedings, published by their own authority. Nor can it fail to excite the astonishment of posterity, that the representatives of a free people should prefer individual conveniency to the public safety, and risk the whole of their property rather than sacrifice a part for the preservation of the rest. That public virtue, says the elegant Gibbon, which, among the ancients, was denominated patriotism, is derived from a strong sense of our own interest

in the preservation and prosperity of the free government of which we are members. But among the Barbadians, the only patriotism known, at the period of which we are speaking, seems to have consisted in an opposition to the measures of government, and an endeavour to promote the voluptuous ease of mercenary individuals at the hazard and expense of the country." p. 387.

As a striking contrast to the "entire dereliction of public spirit, which fatally pervades every department of our little state," the noble defence of Lord Macartney at Granada is then cited with merited approbation. Mr. Poyer having witnessed the dreadful havoc made by the hurricane in 1780, describes its effects with great minuteness and perspicuity; the simple pathos of his narrative is highly affecting, and would do honour to many a more learned writer; his picture is lively, natural, and impressive, without any gaudy decoration or colouring. It is estimated that property to the amount of 1,018,928*l.* sterling was destroyed by it, while more than three thousand persons perished in the ruins. The following contrasted anecdotes will not fail to excite the feelings of the reader. The houses containing the prisoners of war were all levelled to the ground, and their inmates set at liberty. But,—

"To the immortal honour of Don Pedro de Saint Jago, captain of the regiment of Arragon, and the Spanish prisoners under his direction, let it be remembered with gratitude, that, laying aside all national animosity in that season of calamity, they omitted no service nor labour for the relief of the distressed inhabitants and the preservation of public order." p. 454.

"The humanity of the Marquis de Bouillé should not be forgotten. The Laurel and Andromeda frigates having been wrecked on the coast of Martinico, that magnanimous commander sent thirty-one English sailors, who were all that were saved out of both crews, under a flag of truce to Commodore Hotham, at Saint Lucia, with a letter, purporting that he could not consider in the light of enemies, men who had escaped in a contention with the elements; but that they, in common with his own people, having been partakers of the same danger, were, in like manner, entitled to every comfort and relief which could be given in a season of such universal calamity and distress.

"What a contrast does this act of generosity in a noble enemy afford to the conduct of Governor Cunninghame! Amid the general convulsion of the Caribbean Sea, a small Spanish launch, having a few mules on board, sought security from the winds and waves in Maycock's Bay. The matrosses detained her until the governor's pleasure was known; and his excellency ordered her to be seized as a droit of admiralty, made the crew prisoners of war, and converted the vessel and cargo to his own use. Thus, what the wretched mariners had saved from the angry elements was torn from

them by the rapacity of a human being, insensible of the tender emotions of pity and compassion!" p. 455.

We think that the author has rendered an essential service, not only to the whole West Indies, but to this country, in exposing the infamous rapacity of Major-general James Cunninghame, whose malversations and bad government well deserve public exposition: at the same time, the factious malignity of the Assembly is not concealed; and it is declared that, "in the indulgence of their resentment, they sometimes lost sight of the welfare of their country." The dispute was originally occasioned by the Assembly, in consequence of the adverse situation of the colony, refusing to allow Governor Cunninghame more than 2000*l.* a year salary, instead of 3000*l.* as given to his predecessor; and thus, for the paltry sum of 1000*l.*, the governor and Assembly continued in perpetual enmity, and both neglected the permanent interests as well as the external security of the colony. The greediness of Cunninghame to extort illegal fees, and the unparalleled obstinacy of the Assembly in resisting them, occupy a considerable part of this narrative, which we hope will have the effect of warning all future governors—that, whatever may be the distance or the smallness of their dominions, they will one day or other be brought before the British public, and be rewarded by impartial posterity according to their merits.—The government of George Points Ricketts, esq., a native of Jamaica, from 1794 to 1800; and his conduct in pardoning the mulatto Joe Denny, who deliberately murdered a poor white man named Stroud, occasioned the following remarks, which deserve to be generally known, as an example to others.

"Unfortunately for the governor, unfortunately for Barbadoes, his excellency had brought with him, from Tobago, a mulatto woman, who resided at Pilgrim, and enjoyed all the privileges of a wife, except the honour of publicly presiding at his table. His excellency's extraordinary attachment to this sly insidious female was the greatest blemish in his character, and cast a baleful shade over the lustre of his administration. The influence which she was known to possess, produced a visible change in the manners of the free-coloured people, who assumed a rank in the graduated scale of colonial society, to which they had been hitherto strangers; and which the impolicy of subsequent measures and the immorality of the times have contributed to extend and confirm in a degree that cannot be contemplated without fearful apprehension. A woman of this description, who had been convicted of receiving stolen goods, and condemned to imprisonment, had been lately liberated by the

governor's order; and some other offenders, in the very commission of their crimes, had boasted of the impunity which they could obtain through the influence of Betsey Goodwin. A report had circulated, at least a fortnight before Denny's condemnation, of his having received assurances from her, that, let the event of his trial be what it might, she would protect him." p. 639.

The sketch of the constitution of Barbadoes convinces us how difficult it is to imitate that of England, and how easily some of its most valuable privileges may be perverted or misapplied. As the latter part of this volume treats of times just passed, it is of course less interesting; for absolute impartiality, which is the soul of history, is not to be expected in a writer who is a member of so small a community, and perhaps personally known to nearly all the white people of the island. About four hundred and fifty subscribers, however, patronise his labours, which will perhaps be better received, both in his own and this country, than he seems to expect.

*Clutterbuck's Inquiry into the Seat and Nature of Fever.*

[Continued from p. 55 of this Volume.]

IN the fifth and last chapter, Dr. Clutterbuck treats of the cure of fever generally, in relation to his doctrine; or chiefly, as theoretically deducible from the pathology which he has laid down; namely, "topical inflammation of the brain, or its membranes." Accordingly, the common treatment of inflammation is recommended; "evacuations of various kinds, as blood-letting, purging, sweating, &c.; the application of cold, and irritation of neighbouring and distant parts, as by blisters, sinapisms, &c."

Our author, however, does not contend that this mode of treatment is universally applicable in inflammation. "There are many inflammations," says he, "that are best treated by means the reverse of this—by remedies that give vigour to the system, and increase its activity." In this opinion we cordially agree, and think we could show that the antiphlogistic method of cure, as it has been termed, is much less applicable in the treatment of inflammation than has been hitherto imagined. We confine our observations, however, to the subject of fever.

Is fever, then, an inflammatory affection?—and if so, is blood-letting a proper remedy in this disease?



" If, under the title of inflammation of the brain, we are to consider only the most violent and acute form of the disease—that to which authors have especially given the denomination of *phrenitis*—undoubtedly it differs in many points, both in its symptoms and mode of cure, from ordinary fever. No one doubts of the propriety and necessity of having recourse in this case to profuse evacuations of every kind, and especially blood-letting; to the most rigid abstinence; and to all the other means calculated to subdue active inflammation. But it by no means follows, that, because this practice is not generally applicable in the treatment of fever, the disease must be of a different kind, and the doctrine that 'fever is inflammation' consequently ill founded. If it be admitted that the brain, like other organs, is susceptible of different degrees of inflammation—that the inflammation may be more or less diffused or circumscribed; in other words, that it may partake of the nature of erysipelas or of phlegmon—that it may be with or without general affection of the vascular system—that it may take place in different habits of body, and in combination with other affections—(circumstances, all of which are found to modify greatly the treatment of inflammation wherever seated)—surely it ought not to be expected that blood-letting should be universally admissible in the cure of inflammation in the brain: nor does its frequent inutility in fevers constitute an objection of any weight to the doctrine here endeavoured to be maintained." p. 233.

By this sort of probation we may prove any thing, or nothing, in medicine; for example:—

" This, I know, is in opposition to received opinions, and will be supposed to involve an inconsistency; namely, the recommending at once blood-letting, and the use of tonic and stimulant remedies. The inconsistency, however, in this case, is more apparent than real. If disease do not consist essentially in weakness simply—as has, I think, been clearly shown—but in some unknown deviation from the natural and healthy mode of acting; then it is clear that it may be obviated, and health restored, by remedies of either the stimulating or debilitating classes, which have no right therefore to be set in opposition to one another on this occasion. In fact, whatever is capable of producing any considerable impression on the system, or of changing its mode of acting, may become a remedy for its disorders; and hence means apparently the most opposite are often found to remove one and the same disease. Diseases accompanied with great debility have often been cured by loss of blood, and other evacuations, while those of an opposite character have, in many instances, yielded to the most active stimulants. A slight acquaintance with the history of physic will serve to convince us of this. The practice of Sydenham was in many respects in direct opposition to that of Morton: the one employed bleeding, where the other gave the most active stimulants; yet there can be no doubt that they both frequently succeeded in curing their patients." p. 237.

And in killing them, too, we should suppose!—Accor-

ding to this mode of reasoning, medicine is a perfect chaos. In what does disease consist? "In some unknown deviation from the natural and healthy mode of acting."—How is this "unknown deviation" to be removed? "By remedies of either the stimulating or debilitating classes." In short, we know nothing about the matter; and therefore one remedy may be just as good as another.

"The advantages to the medical practitioner," however, "of a just theory of diseases, will scarcely be denied. Experience, undoubtedly, is a sure and safe guide, as far as it goes; but it is too often lame and defective. It is impossible to foresee and provide adequately for the infinite diversity of changes that take place in living bodies, without the aid of analogy and induction: the practice of physic without these must ever be incompetent to meet the continually-varying circumstances of disease." p. ix.

Impressed with these principles, we shall endeavour to apply them in what we have further to offer on this subject.

"Inflammation occurs as readily, generally speaking, in weak as in strong habits: there appears even reason to believe that the former are in some respects more disposed to it than the robust and vigorous. It seems to be a general law of the animal economy, that, in proportion as the powers of the body are diminished, the excitability with regard to impressions, and consequently the disposition to be thrown into irregular action, are increased. Hence weakness, though never of itself a disease, may predispose to it. But the diseases which arise under such circumstances are characterised by less activity, and go on more slowly to disorganisation; and they commonly also require a less active mode of cure.

"When inflammation arises in debilitated habits, it is often not only not curable by general blood-letting and other evacuations, if employed to any considerable extent, but may be even rendered thereby more difficult of removal; and that, probably, for the reason above stated; namely, that weakening the system increases the disposition to irregular action, or predisposes to disease. The rule, however, is by no means constant, that blood-letting is improper as a remedy for inflammation in debilitated habits. On many of these occasions, it is found to be scarcely less effectual than in a state of vigour. To determine in different cases when it may be proper, or otherwise, is a very difficult task, and requires much judgment and experience on the part of the practitioner. From my own observation, I am inclined to believe, that, when properly adjusted to the actual strength of the system—a point of the first magnitude, but which has been too much overlooked—there are few cases of inflammation that are not capable of being relieved by it, and that it may form a valuable auxiliary to other means, even to those of a tonic and stimulant nature." p. 235.

"This," Dr. Clutterbuck is aware, "is in opposition to received opinions, and will be supposed to involve an incon-

sistency"—an inconsistency, in our opinion, not to be easily obviated, unless indeed it could be shown that blood-letting is adapted to remove that "unknown deviation from the natural and healthy mode of acting" of which our author speaks. He is "inclined to believe" it, however, from his "own observation;" and on the same ground to believe that "there are few cases of inflammation not capable of being relieved by" blood-letting—*i. e.* "when properly adjusted to the actual strength of the system." But we are aware of the value of medical facts and observations—we also know something of the nature of medical evidence—and our author knows that "experience is too often lame and defective."

Dr. Clutterbuck's reasoning, however, chiefly hinges on theory, and here we shall follow him.

From the passage which we have just adverted to, we learn that the benefits of blood-letting are only to be expected when it is "properly adjusted to the actual strength of the system." The question of blood-letting then does not involve the "topical inflammation of the brain or its membranes," abstractedly considered; nor the "unknown deviation from the natural and healthy mode of acting," which Dr. Clutterbuck considers as the true morbid state. It only regards the actual strength or weakness of the system, which, according to our author, is "never of itself a disease," but only predisposes to it.

Now, "inflammation occurs as readily, generally speaking, in weak as in strong habits; there appears even reason to believe that the former are in some respects more disposed to it than the robust and vigorous." Nay, "it seems to be a general law of the animal economy, that, in proportion as the powers of the body are diminished, the excitability with regard to impressions, and consequently the disposition to be thrown into irregular action, are increased." Bleed your patient, then, under the state of predisposition, and increase his susceptibility "to be thrown into irregular action"—the true morbid state.

But you are not to bleed him under the "weakness" of predisposition, but after he is "thrown into irregular action,"—into the real state of disease. "When inflammation arises in debilitated habits," however, "it is often not only not curable by general blood-letting and other evacuations, if employed to an considerable extent, but may be even rendered thereby more difficult of removal, and that probably for the reason above stated; namely, that

*weakening the system increases the disposition to irregular action, or predisposes to disease.*" Again, "I believe that blood is often drawn in too large quantity from the sick, without sufficient attention being paid to their state of *weakness* at the time. I have observed a manifest reduction of the strength, and a *feeling of weakness* continuing for several days, induced by the loss of not more than from two to three ounces." Now the question is—if weakness disposes to "irregular action," or the actual state of disease, will weakening the system still further enable it to throw off these "irregular actions?" This we cannot believe.

Dr. Clutterbuck indeed speaks of blood-letting "in debilitated habits," under fever, with caution; and even admits, that in such habits "it may be rendered thereby more difficult of removal." But what is the difference between the strong and the weak man in fever? If the strongest man be under fever, he is no longer strong. He has suffered the action of certain debilitating powers, and he has all the symptoms of debility. His body is deranged or debilitated, and displays "irregular action," or some unknown deviation from the natural and healthy mode of acting." But we call it derangement, or debility, because we understand as much by these terms, as by "irregular action," or "some unknown deviation," &c.

Reasoning in this manner, we think of the cure, or of promoting a favourable termination of the disease. We avoid all irritating, deranging, or debilitating powers, because they might operate in a somewhat similar manner to those which caused the disease, and we employ those of seemingly opposite tendencies. We excite the system to throw off its "irregular" or morbid action, and we avail ourselves of any thing like true experience. In all our measures we proceed with caution and circumspection; because we know that, on many occasions, the system has a power of repairing its injuries—"that fever has a strong disposition to terminate spontaneously"—and that "it is a disease the essence of which is not understood."

This is our theory with regard to fever; and the general practice we deduce from it. From experience we have little assistance.

"Every age, and almost every practitioner indeed, possessed of sufficient courage to think and act for himself, has had his favourite remedies, which have been relied upon as if they were exclusively adapted to the purpose." p. ix.

The whole *Materia Medica* has been ransacked; yet who can say that there is any thing like a certain remedy for fever?

Blood-letting has had a long and an extensive trial. "There is to be observed, in the practice of all ages, a strong propensity to employ blood-letting in the cure of fevers." In the present day, however, that "propensity" is much diminished. This, Dr. Clutterbuck thinks, is chiefly owing to the influence of hypothesis. "That it has gone so much into disuse in modern times," says he, "is perhaps more to be ascribed to the influence of hypothesis and speculation than to any direct experience of its ill effects." If it be as advantageous, however, in the cure of fever as Dr. Clutterbuck would have us believe, we can only say, that in setting it so much aside the moderns have acted injudiciously. Yet still there must have been some reason why they went a-hunting after new inventions.

The next remedy which our author proposes for fever is vomiting.

"No fact in medicine is better ascertained" (says he) "than the power of EMETICS in the cure of fevers of every description. Like blood-letting, their efficacy depends much on the earliness of their administration. When given at the very commencement of the symptoms, and before the disease is so fully formed as to have acquired the force of habit, they often put a sudden and entire stop to its progress; and where they fail of producing this effect, they seem to check the violence of the disease, and mitigate its future symptoms." p. 294.

If "no fact in medicine" be "better ascertained than the power of EMETICS in the cure of fevers of every description," medical facts stand on a very flimsy basis. We have had occasion to see them much employed, and have often employed them ourselves, even "at the very commencement of the symptoms" of what is called typhus fever; and we have never seen an instance where they "put a sudden and entire stop to its progress;" nor did they "seem to check the violence of the disease, and mitigate its future symptoms." On the contrary, in many cases they evidently increased that violence; and in two instances the energies of the patients sunk immediately after their operation, never to rise again.

The salutary effects which Dr. Clutterbuck ascribes to emetics in fever, he thus explains:—

"This effect of emetics is probably in a great measure derived

from their determining powerfully to the surface of the body, and relieving proportionally the internal organs from the force of the circulation." p. 295.

But while they "determine powerfully to the surface of the body," do they not determine as powerfully to the head? Let our author answer this.

"From theory, the use of emetics in fever might be deemed improper, and even dangerous, from their known tendency to determine the blood with greater violence towards the head; and, in fact, they have been often objected to on this account. No doubt, some caution is necessary in their administration; and experience seems to have ascertained, that they are rendered not only more safe, but more effectual likewise, by previous loss of blood. But experience has also shown, that they may be safely employed, in a great majority of cases, without such a precaution. Where the action of the heart and arteries is already violent, full vomiting certainly cannot be employed without some degree of hazard; and it has sometimes proved fatal in such cases, by occasioning a rupture of vessels in the brain or other vital organ." p. 295.

Thus, in order to render emetics safe, or to diminish their injurious consequences, we must premise blood-letting; *i. e.* "where the action of the heart and arteries is already violent." We are afraid, however, that our author mistakes accelerated for violent action. And is this all that can be said in favour of emetics?

"In order to account for the efficacy of emetics in the cure of fever, it is only necessary to advert to the intimate relation that subsists between the brain and stomach, and the influence exerted by each over the other, reciprocally. Let the brain be injured by a shock, or by compression, and the injury is immediately pointed out by nausea and vomiting, almost as clearly as by the disturbance of its own peculiar functions. On the other hand, a state of nausea, any how induced, depresses at once the energy of the brain, and with it that of the whole vascular system. This is evident in the paleness, coldness, and general feeling of debility, that announce the approach of vomiting, and which sufficiently explain its beneficial influence on inflammation in general, but especially when this disease arises in the brain itself." p. 298.

Now this is just the very objection that we have to "nausea," that it "depresses at once the energy of the brain, and with it that of the whole vascular system;" for the energy of the brain is already deeply depressed. It is this which constitutes the very essence of fever. Raise the febrile patient from the horizontal to the erect posture, and the same "paleness, coldness, and general feeling of debi-

lity that announce the approach of vomiting," will immediately take place. To what can this be owing but to diminished energy of the brain? Diminish it no further, then, by "nausea" or "vomiting."

The third remedy which Dr. Clutterbuck proposes for fever is purging.

"As being a debilitating remedy, however, purging as well as blood-letting has been in a great measure discarded from modern practice in fevers. Yet there is much satisfactory evidence to show, that it may be employed with advantage in fevers of various descriptions, even such as are characterised by great debility, as the low fever or *typhus mitior*, and remittents." p. 301.

Our author having adduced the "evidence" to which he alludes, proceeds to remark, on the other side of the question, that—

"Some practitioners have denied altogether the utility of purging in fevers, asserting at the same time that they tend to produce relapse. Dr. Fordyce, speaking on this subject, observes, that 'such evacuation (namely, purging) has never, in any degree, removed the fever, or prevented it from pursuing its ordinary course.' He has also seen, he says, 'relapses much more frequently take place when purgatives have been employed after a marked crisis, or after the disease has gradually subsided, than when purgatives have not been employed.' I am not disposed to question the accuracy of Dr. Fordyce's observation, as far as this goes; but his conclusion may be fairly supposed to be too general, since it is in opposition to the experience of others, possessed of scarcely inferior means of judging." p. 303.

Our author sums up the subject in the following manner:—

"I may repeat here, with regard to purgatives, what was formerly remarked of blood-letting as a remedy for fever—that there are circumstances of the disease under which they are not only safe, but effectual in carrying it off altogether: we have yet, however, much to learn upon the subject. They may be proper and efficacious at one period of the disease, and hurtful at another; and their use may be limited by a variety of circumstances that are not yet fully understood. Still the general fact recurs, that they do occasionally cure fever: nor do they seem more uncertain in this respect than in the cure of other inflammations." p. 309.

(*To be continued.*)

Barrow's *Account of the Public Life of Lord Macartney.*

[Concluded from p. 38 of this Volume.]

WE have now to notice his lordship's literary labours, abstracts of which constitute the second volume of these Memoirs. The first article is an account of Russia in 1767, and displays all that characteristic energy, that sententious brevity of expression, which prove, that however the author might speculatively prefer Livy and Sallust to Tacitus, the latter is the writer whose spirit and manner were most congenial to him. The population of the vast empire of Russia, during our author's embassy, exceeded twenty-eight millions; two of which were burghers, manufacturers, merchants, and mechanics, and only *one* of farmers: all the others were nobles, slaves, or savages! Since that period, the population has somewhat encreased, and a few of the serfs, or agricultural slaves, have been enfranchised and become farmers; but the number of savages or "wild nations" has not diminished, nor has civilisation been perceptibly extended. Russia, however, in the midst of political disgrace, disaster, and ignominy, has made one great and fortunate conquest, should she be able to retain it; we mean, the university and professors of Abo, in Finland. All the hotbed colleges, academies, and universities, which the autocrats of all the Russias have hitherto been able to establish at Moscow or Petersburg, cannot be compared with the learned and respectable seminary of Abo. Russia, indeed, possesses nothing congenial to learning, arts, and sciences—no men of learning have ever yet appeared in that country, except some German, Prussian, or Scotch adventurers, who have vainly attempted to enlighten the uncultivated minds of Russian braggarts, gascons, or boors. No people, who carry gasconade, luxury, and licentiousness to the utmost limits of human power, will ever attain any distinguished rank in the scale of rational existence; nor will any government, administered under the caprices and passions of mistresses, ever make a nation happy or prosperous. It is equally certain, that civilisation cannot be very rapid, in a country where one third of the whole population is in a savage state, one fifth vassals of the crown, and one fourth vassals of the nobles; that is, where nearly the half of all the inhabitants is in a state of slavery, bound to the soil, and sold or bought with it like the houses in which



they dwell; and where the greater part of the remainder leads a wandering and savage life, travelling in families from place to place, like the Arabs. The sketch of the Russian character, although designed nearly forty years ago, will we apprehend be found sufficiently correct, even at the present day. His lordship remarks, that "general portraits are oftener overcharged with the drapery of a rhetorician, than marked by the free and natural outline of the historian and philosopher; yet I am conscious the following picture is not liable to such an imputation." After observing that the "great variety of the shades of character which mark the different ranks of people," renders it necessary to divide them into classes; he proceeds:

"The common people, though not laborious, are strong and hardy, patiently bearing the extremes of heat, cold, and hunger to an astonishing degree; yet, in general, they are lazy in body, indolent of mind, and sensual to excess, knowing no happiness beyond the gratifications of drunkenness and gluttony; they are hospitable, charitable, and good-natured; nay, what may seem incredible to a foreigner, they are humane, and can by no means be justly accused of cruelty: the several late revolutions of government in this country are sufficient to plead against such a charge, where so little blood was shed, though the soldiery was let loose, while furious from provocation and thirsty for revenge.

"They possess a great deal of natural shrewdness and sagacity, have a strong turn for ridicule, and in their general transactions of business acquit themselves with uncommon cunning and address. The advantages, however, which might arise to the public from their understanding and penetration, are considerably lessened by their superstitious and obstinate attachment to ancient customs, which strangles in its cradle almost every child of improvement or discovery: those few which have arrived to any degree of maturity in this country owe their birth, or at least their education, to foreigners.

"The Russians, however, when properly managed, when soothed by persuasion, allured by profit, or animated by example, become extremely docile, and learn all mechanic arts with surprising facility. They generally pass for being knavish, yet surely they possess a greater share of honesty than we have any right to expect; for, considering the temptations they are exposed to, the abolition of capital punishment, and the little disgrace of successful villany and corruption in the highest ranks of people, it is astonishing that any integrity at all should be found among the commonality.

"They are handsome in their persons, easy and unaffected in their behaviour; and, though free and manly in their carriage, are obedient and submissive to their superiors, and of a civility and politeness to their equals which is scarcely to be paralleled. In

their houses though they live with little order or cleanliness, yet they are rather epicures in their table, neat in their persons, and decent in their dress.

“ Their habit is equally adapted to health and convenience, and extremely well suited to their usual occupations; the upper garment is a short wide coat without plaits, which wraps over, and is fastened round the waist with a sash; in winter they wear underneath it a sort of waistcoat lined with sheepskin, which defends them from the rigor of the cold; their necks and upper part of the breast are usually bare, but their feet and legs are constantly well covered with warm boots: on their heads they wear a cap either of cloth or fur, according to the season. All the lower sort, except livery servants, and those who belong to the military, wear their beards, and cherish them with religious attachment.

“ The common Russian, though not actively brave, is unaccountably indifferent to the love of life, or the terrors of death, and bears punishment and tortures with incredible fortitude: thus ignorance and insensibility often produce among them such examples of resignation and contempt of pain, as shame the legends of martyrs and the boast of heroes. They are not malicious or vindictive, their active passions being neither violent nor dangerous; as their resentments are not gloomy nor lasting, so their friendship is not permanent or warm. Indeed, all the affections of the soul seem weaker in them than in most other nations; they are, therefore, formed to be commanded, and perhaps the sovereign despotism which reigns here owed its rise, in the beginning, to an attentive observation of this part of their character. They possess most of the military qualities, enterprise excepted; and in point of obedience, discipline, and passive valor, make incomparable soldiers.” p. 28.

“ Having said thus much of the common people or peasants, I come now to speak of the second class, the burghers and traders, commonly called merchants; though, according to our acceptance of the word, there are very few, if any, who deserve the appellation. The eminent manufacturers, the rich wholesale dealers, neither of which are very numerous, the country chapmen, shopkeepers, and pedlars, compose this class. They are, in general, a very orderly sort of people, equally decent in their houses, and in their appearance; but comparatively much more awkward and embarrassed in their carriage than the peasants; whether that, by oftener conversing with the great, they grow affected from imitation, or, by dealing with foreigners, they grow modest from conscious inferiority, I will not pretend to determine. It is said that, anciently as they were more simple in their manners, they were also more just in their dealings; but now, though they avoid every open and flagrant act of knavery, yet they are by no means averse to the more secret and secure arts of dishonesty.

“ In the inner parts of the country, they are supposed to be more virtuous; indeed, it is but fair to observe, that the most

knavish, among the merchants, are those who have the most frequent transactions with foreigners: whether they are corrupted by ill example, excited by a spirit of rivalry and vanity which induces them to prove their talents at the expence of their integrity, or that a lust of lucre prevails over every other consideration. They are, notwithstanding, supposed to be the most devout and religious class of people in the empire.

“ Their piety, however, as well as that of the peasants, is reducible to a very few rules of duty; the principal of which are, abstinence in Lent, intoxication on holidays, and confession and sacrament at Easter. But there are two points of natural religion to which they adhere, and which seem very extraordinary in a people who appear so negligent of most others: the one is an extreme veneration, obedience, and respect for their parents; few instances of undutifulness or ingratitude to them being to be found here; the other regards their scrupulosity in taking an oath; in general they have a great aversion to submit to such an obligation, and, in civil causes, it is common to see each party refer his adversary to be sworn rather than to be sworn himself. I must observe, however, that this horror of perjury extends only to those cases, where a man swears against his better knowledge, and not at all to oaths of office, which are hourly taken and violated without fear or hesitation.

“ Before I conclude this article I must remark one thing which is equally true and extraordinary; though the Russians are in general extremely eager in pursuit of gain, and uncommonly sharp in their dealings, yet they are either entirely inattentive to the true principles of commerce, or incapable of attaining them: for notwithstanding their constant intercourse with the chief trading nations of Europe during two hundred years past; notwithstanding they must see the able manner in which other merchants carry on their business, and the advantages resulting from it; yet among the Russian burghers few of them can write, and not one in a thousand has learned our common arithmetic. To this day there is not a Russian counting-house established in any foreign country: they continue to sell their commodities to the factor, and not to the principal, few of them choosing to freight a ship upon their own account, having no idea of that extensive credit which is the soul of commerce; being impatient of returns, and unwilling to trust to the faith of distant correspondents, whom they cannot believe more honest or more punctual than themselves.

“ As to the clergy, their order has been brought very low, and their authority entirely annihilated. The common priests are usually of the meanest extraction and lowest education, and are treated accordingly: the monks alone, and the dignified clergy who are usually monks, possess the little theological literature that remains here: this extends only to a slight notion of ecclesiastical history, of ancient controversy, and of the lives and writings of the Greek fathers.

“ Though it is no uncommon thing to see persons, even ladies, of the first rank kiss the hand of a priest, it merely proceeds from superstitious custom, and not from any real deference or devotion;

for of all clergy in the world, the clergy of Russia is the least feared, respected, esteemed, or beloved.

“ The common people, the merchants, and the clergy, having now passed in review, the nobility demand our next attention: we should naturally suppose this order to be superior to the others in sentiment, in knowledge, and in behaviour; and yet, either so depraved are their dispositions, or so perverted their judgments, that, we may safely say, the nobility derive few advantages from birth or education, which claim the respect of others, or are of use to themselves: in their hearts, mean profligacy and vulgar weakness too often triumph over genius and honor, without which birth loses its dignity, and fortune has no value.

“ Conscious and jealous of the superior civilisation of foreign nations, sensible of, yet unwilling or unable to correct, the errors of their own, they endeavour to conceal their disadvantages under the affectation of despising the stranger, and under the practice of mortifying him. But these are principally exerted against those whom they are jealous of, or those whom they envy for their eminence of talents and superiority of genius; for the humbler foreigner, who has pliancy or baseness enough to submit to their pride, to flatter their vanity, or minister to their pleasures, is certain of securing their favour, of acquiring a confidence, and enjoying an influence, which wisdom or virtue could never have obtained. Of this we see innumerable instances in those crowds of French adventurers, who daily resort here, and are received into most families with open arms, as secretaries, librarians, readers, preceptors, and parasites; though the greatest part of these gentry are equally impudent and illiterate, vagabonds from indigence, or fugitives for crimes.

“ The Russian gentlemen are certainly the least informed of all others in Europe; the chief point of their instruction is a knowledge of modern languages, particularly the French and German; both which they usually speak with very great facility, though incapable of writing either with precision or propriety. Those who can afford the expence, and indeed many who cannot afford it, complete their education by a tour to France; where ignorant and unprincipled as they are, they catch at every thing that feeds the fancy or inflames the passions: there they find ample fuel for both; they greedily devour all that is set before them without selection, and lose their delicacy of taste in enormity of appetite: to Frenchmen they become despicable Russians, to Russians despicable Frenchmen, to others equal objects of pity and contempt. So seldom do they derive advantage from those circumstances which form and accomplish the gentleman of other countries, that, instead of instruction or real improvement, they rarely acquire more than personal affectation and mental distortion, and, after all their travels, return home far inferior, in the virtues of a good citizen, to those who have never travelled at all.

“ Their natural parts are tolerably good, but they universally want the discriminating faculty; whence they fall into the most absurd imitations of foreign life and manners, and, abandoning the common

sense of nature, adopt fashions and customs totally contrary to their climate, and troublesome to themselves. Though freezing under the 60th degree of northern latitude, they build their houses like the airy palaces of Florence and Sienna. In France it is the etiquette of fashion to begin the spring season at Easter, and to mark it by dress: the imitative Russian does the same, and flings off his winter garments whilst the earth is covered with snow, and himself shivering with cold. It is the peculiar privilege of the noblesse at Paris to have Swiss porters at the gates of their hotels: at Petersburg a Russ gentleman of any fashion must have a Swiss also, or some tall fellow with a laced belt and hanger, which it seems are the indispensable accoutrements of a Parisian janitor. It would be an endless task to recite the follies and absurdities of this kind, which they every day fall into, but these few examples will, I presume, appear sufficient.

“ This ridiculous imitation of foreign and particularly of French manners, is attended with the most serious consequences and with innumerable ill effects: it not only divests them of national character, but prevents them from aspiring to the praise of all national virtue: it represses their native energy of mind, and extinguishes every spark of original genius. Nothing was ever more just than Rousseau's censure of Peter the First's conduct: that monarch, instead of improving his subjects as Russians, endeavoured totally to change and convert them into Germans and Frenchmen: but his attempts were unsuccessful; he could not make them what he wished to make them, he spoiled them in the experiment, and left them worse than they were before. His successors have continued the same process, but their projects have been equally ineffectual to the people and unprofitable to the state.

“ The Russian nobility from this error of their late princes have contracted that unfortunate bias which will not suffer their nature to shoot upright. Warped by imitation of alien manners without selection, they too often appear vain, petulant, light, inconsequent, indiscreet, envious, and suspicious, faithless in their engagements, traitors to one another, incapable of true friendship, and insensible to all the nobler movements of the soul; luxurious and effeminate, listless and indisposed. Though in a northern climate, they have an Asiatic aversion to all corporal activity and manly exercise, and scarce form an idea of either, beyond the smooth velocity of a sledge, or the measured paces of a managed horse: they have no passion for the sports of the field: hunting, shooting, and fishing, as practised with us, they are utterly strangers to. Avoiding every recreation attended with exertion and fatigue, they prefer the more indolent amusements of chess, cards, or billiards, in all which they are usually extraordinary proficient: few of them employ their leisure in polishing their minds: insensible to the charms of conversation and the refinements of literature, they loiter and sleep away life, and wake but to the calls of sensuality and the grosser pleasures.” p. 31.

Of their military skill and domestic habits, we have

here a sketch, the truth of which, even at the present day, must be evident to Europe, since the late campaign in Poland.

“ Those who serve in the army or in the navy seldom arrive at any extraordinary excellence in either profession, and seem in general as unambitious as undeserving of military fame. They are looked upon as very moderate proficient by all foreign officers; and if sometimes they seem to perform their duty with the spirit of a soldier, they are rather actuated by the principle of mere obedience and the dread of punishment, than inspired by the nobler motives and generous impulse of magnanimity and true valour.

“ The nobility, in common with the inferior classes, are remarkable for filial piety; but this their so much boasted duty to parents seems to proceed more from principles of dependence and slavery, than from unixed affection or well-founded gratitude; for every father, in the little sphere of his family, is as despotic as the sovereign in his larger dominion. But this virtue, whether real or pretended, is the principle one which they practise: they have not, nor do they affect to have, that abhorrence of vice and dishonesty, which prevails among other nations; in so much, that many persons retain their employments, nay judicial employments, though notorious for the most infamous frauds and cruel extortions; for, excepting a few and those in the highest offices, the rest of the nation, though in the morn of greatness, have all the corruptions incident to a declining state, instead of the sterner virtues which raise an empire to meridian glory.

“ The abject court and adulation, which they pay to minions, ministers, and men in power, are intolerably offensive to every mind that feels for freedom and independence: to an Englishman they are particularly disgusting. Chiefly attentive to their own fortunes, and in the immediate gratification of personal vanity, the Russian nobility are regardless of public virtue, and improvident of posterity; preferring the smile of a courtier, or the hollow patronage of a favourite, to the rational pleasures of equal society, and to the happiness of conscious virtue. Their fondness for external honors makes a striking part of their character; there are few of them who would not sacrifice the most solid advantage to the superficial decorations of a ribbon or a title; so much attached and accustomed are they to these ornaments, that a foreigner, however great his merit, is but little respected who does not wear such marks of distinction.

“ From hence a rigid observer might be led to pronounce them a nation of inconsistency, contradiction, and paradox, uniting in themselves the most opposite extremes: hating the stranger, they copy him; affecting originality, they are the slaves of imitation; magnificent, and slovenly; irreligious, yet superstitious; at once proud and abject, rapacious and prodigal, equally incapable of being reformed by lenity, or corrected by punishment.” P. 28:

The character of the Russian women is thus delineated :

“ The women of the lower sort still retain all that primæval barbarism of submission to their husbands, which has been so particularly remarked by all the ancient observers and travellers. The wives of the burghers or merchants are said, in general, to possess most of those virtues or qualities which constitute *la bonne femme du vulgaire*.

“ Among many in high life, the most profligate manners and unbounded libertinism prevail. Female chastity indeed seldom long flourishes in a gay court, nor is it any where much respected, unless accompanied with other virtues. Female manners in every country must receive a strong tincture from those of the men, and where the one is faulty the other cannot remain unimpeached. In Russia, as the instruction of the latter is usually committed to French adventurers, so the education of the former is assigned to French governesses, whose incapacity is the least of their defects, and whose former situations render them but ill-qualified for so important a trust. Hence it is that in taste, elegance, and accomplishment, the Russian ladies are inferior to the fair sex of the neighbouring nations. Neglected or corrupted in education, and destitute of resources in themselves, they naturally fly to every object that can dissipate or entertain them. Uninspired by sentiment, inconstant in engagement, they are often capricious, nay illiberal in their choice: late examples of such indelicacy are not wanting, where the tenderest attachments have given way to the lowest amours.

“ They are vain, light, and many of them interested, eagerly following every shadow of new and untried amusement, bold and adventurous in the pursuits of pleasure, equally regardless of danger and dishonour, unabashed by detection, and callous to reproach!!!” p. 41.

According to the quackery of modern philosophists, it would be easy to account for such characters as those depicted by his lordship; yet we perceive that this statesman, who certainly knew much more of the true science of government than any of the politicians of the new school, or than Jean Jaques himself, expresses his opinion with great caution on this head.

“ Despotism can never long flourish, except in a barbarous nation; but to despotism Russia owes her greatness and dominion; so that if ever the monarchy becomes more limited, she will lose her power and strength, in proportion as she advances in moral virtue and civil improvement.

“ It will therefore always be the interest, as it has ever been the practice, of the sovereign, to hold the scale of civilisation in his own hand, to check every improvement where it might clash with his authority, and encourage it only when subservient to his grandeur and glory.

“ I am sensible that the various projects of the present empress may seem to contradict what I have said above; but the fact is, that most of her projects are impracticable; and therefore my assertion loses nothing of its weight. Besides, should the least inconvenience arise from the execution of them, the empress, than whom no sovereign was ever more jealous or tenacious of *her* authority, can suppress them with a nod, or overthrow them with a breath.

“ Though the form of government certainly is, and will always be, the principle cause of the want of virtue and genius in this country, as making the motives of one, and the rewards of both, depend upon accident and caprice; yet there are many others, the examination of which might prove a source of very ingenious investigation to the curious enquirer. I must, however, confess, that my own consideration of these points has never been attended with any great degree of demonstration, or conviction to myself. In moral and political as well as in metaphysical and theological researches, there is nearly the same incertitude; and though we may amuse ourselves with the speculation of second causes, we must still remain ignorant of the first: we are bewildered in our pursuit, at the moment we think the chase within our reach, it mocks our eagerness and vanishes from our view.” p. 46.

We hope this example of diffidence will not be lost, and that it will teach pert boys and half-informed novel-writers to be more cautious in pronouncing on the nature and causes of the particular genius and vices of nations. His lordship, unable to satisfy himself as to the effects of despotism, has recourse to the history of Russia, of which he gives a short but interesting and luminous view; remarking all “ the great events and revolutions which, either in themselves or in their consequences, have produced even the small degree of civilisation to which Russia is arrived at the present period.” The history of Russia is dated from 987, when Volodimer King of Muscovy became a member of the Greek church, and compelled all his subjects to adopt the same religion. It was not, however, till the end of the 15th century that the sovereigns of Russia were able to extricate themselves from the yoke of the Tartars. The victories of John Basilowich in 1500 and the discovery of Archangel by the English in 1559, were the chief aids to the civilisation of this savage empire. During the reign of Alexis Michaelowich, which commenced in 1646, “ the establishment of the principal manufactures was begun, and the first idea of regular military discipline was given to the Russians by the generals Gordon, Leslie, and Dalziel.” To Britons, indeed, Russia owes almost entirely her civilisation, her arts, and



manufactures. In 1696 Peter (called the Great) became sole czar and monarch of the Muscovite empire. His lordship's opinion of this man is very different from that generally entertained:

"This reign forms the grand æra of that reformation which, though much more extensive than the preceding, is falsely believed to have totally changed and civilised the whole Russian nation. Peter, though endowed with strong natural abilities, and with wonderful talents, yet, like most Russians I have met with, he possessed not the discriminating faculty, that divine sagacity which explores the diamond in the mine, seizes its value, and at once decides amidst various degrees of excellence which is most excellent.

"To the want of this power are to be attributed all the imperfections which his plans were attended with: for, in the ardour of alteration and improvement, he indiscriminately adopted a thousand foreign customs and institutions, without regarding time, place, propriety, or circumstance: instead of forming his people upon originality, he moulded them into imitators, and injudiciously deprived them of their ancient character, without ascertaining the practicability of giving them a better." p. 53.

The following trait unfolds the genuine features of the Russian character.

"On the 6th December, 1741, Elizabeth Petrowna mounted the throne of her father. This princess reigned upwards of twenty years, and enjoyed during her lifetime a much higher reputation than she merited. Equally ignorant of the principles of government, and of the character of her subjects, capricious and unjust, she abolished capital punishment, and yet retained the use of the torture. *Her tender mercies were cruel.*

"Though she affected the praise of humanity, and was even so vain as to order Elizabeth *The Clement* to be inscribed on her medals; she by no means merited that illustrious title; for under her reign, and by her order, the most barbarous and wanton scene of cruelty was acted that ever disgraced the annals of any nation, and which sufficiently disproves the pretended civilisation of this. Two ladies of the highest rank, eminent for their wit and extraordinary beauty, guilty of no real crime (whatever was pretended), were exposed almost naked to the public view on a scaffold, suffered the most inhuman infliction of the knout, and had their tongues cut out with every circumstance of the most outrageous brutality. This horrid tragedy was performed at St. Petersburg, on the — day of —, 1743, by the command of Elizabeth *The Clement!*

"The princess had all the extremes of female pride and weakness; she was vain of her own charms beyond all credibility, and so jealous of those of others, that at her court beauty was an unpardonable crime. Abandoning herself to every excess of intemperance and lubricity, she was inflexibly severe to those who,

imitating her example, permitted themselves the same indulgences; prodigal, pusillanimous, vindictive, and inconstant. Such is the real character of Elizabeth, which has been so much mistaken, and misrepresented by many, who have not had opportunities of being truly informed. It is not to gratify malignity, or from an affectation of singularity, but merely from a love of justice, that I have painted this princess in these colours; I would not wantonly tear the chaplet from her brows; but the incitements to virtue are destroyed, when we adorn vice and folly with the wreaths of honour." P. 57.

The religion of the Russians is that of the Greek church, and is not very dissimilar to that of Rome, although it is unquestionably more ancient. At the time our author composed this work, the whole of the ecclesiastics in Russia, including friars, nuns, and the families of the clergy, amounted to 335,782 souls. They hold the doctrine of the Trinity, but that the Holy Ghost proceeds from the Father only; and they pay a secondary adoration to the Virgin Mary, the Apostles, and a vast multitude of saints. They use only *painted* figures of their gods, whereas the papists use *graven images*. The doctrines of predestination and transubstantiation are common to both. The Russians cross themselves with the thumb, first, and second finger (as emblematical of the Trinity), on the forehead, breast, and each shoulder, thus making the figure of the cross. They keep four great fasts or lents in the year, during which neither flesh, milk, eggs, nor butter are eaten; but only vegetables, bread, and fish fried in oil. The ceremony of baptism is not a little curious.

"As soon as a child is born, unless it be too weak, it is carried to church by the god-fathers and god-mothers, where being met at the door by the priest, he signs the child with the sign of the cross on the forehead, and gives it the benediction, saying, 'The Lord preserve thy going out and thy coming in.' They then walk up together to the font, which is placed in the middle of the church; round the edge of which the priest fastens four lighted wax-candles delivered to him by the sponsors, whom he incenses, and consecrates the water by dipping the cross into it with a great deal of ceremony: then begins a procession round the font, the clerk goes before with the image of St. John the Baptist, being followed by the sponsors with wax-candles in their hands; thus they go about it three times, while the priest reads the service. The procession being over, the sponsors give the name of the child to the priest in writing, which, among the common people, is usually that of the saint of the day, or within eight days nearest it, either preceding or following; but this is not much observed among the gentry, who choose to keep family names: the priest

puts the name upon an image, which he holds upon the child's breast, and asks the sponsors, 'Whether the child believes in God the Father, Son, and Holy Ghost?' Having answered 'Yes' three times, they all turn their backs to the font, as a sign of their aversion to the three next questions to be asked by the priest; *viz.* 'Whether the child renounces the devil? whether he renounces his angels? whether he renounces his works?' The sponsors answer 'I renounce,' distinctly to each question, and spit three times upon the ground, as a mark of detestation. Then they turn their faces to the font again, and being asked by the priest, 'Whether they promise to bring up the child in the true Greek religion?' the exorcism begins; the priest puts his hand upon the child, and blows three times, saying these words: 'Get out of this child thou unclean spirit, and make way for the Holy Ghost.' He then cuts off a lock of the child's hair, and wraps it up in a piece of wax, and throws it into the font; after which the child is stripped quite naked, and the priest takes it in his arms, and plunges it in the water three times, pronouncing the words of the sacrament, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.'

"Immediately after the immersion, he signs it with the sign of the cross, with an oil consecrated by a superior bishop, on the forehead, on the breast, on the shoulders, on the palms of the hands, and on the back. This is another sacrament called the *chrism*, or *baptismal unction*, and by virtue of this it is supposed the child receives the Holy Ghost. The priest having put a corn of salt in its mouth, puts a clean shirt upon it, and says, 'Thou art as clean and clear from original sin as thy shirt.' He then hangs about its neck a little cross of gold, silver, or lead, which is strictly preserved by the Russians, who deny Christian burial to such as have not one about them when they die: in cases of necessity, the midwife or any other person, except the parents, can administer baptism. *Those who are sponsors for the same child are looked upon as so nearly related, they are not permitted to intermarry.*" p. 70.

From the ignorance, vulgarity, and immorality of the clergy, as well as the people, his lordship concludes;—

"Upon the whole, it may with justice be said, there is amongst them the greatest degree of superstition and bigotry, the lowest notions of the duties of morality, and the most idolatrous ideas of the adoration of the Deity imaginable: for it is thought, that building a church, performing a pilgrimage, giving alms, or abstaining from meat, is a compensation for any breach of the moral law; and it is as certain as natural, that the pictures and saints of the priests are the gods of the vulgar; who cannot salve their idolatry with art and distinction, but worship with their heart what they behold with their eyes. And to those of superior rank and better education, especially such as have travelled, if they have discovered the absurdity of their earlier principles, and surmounted those prejudices, they have generally stopped at

that point, and are, for the most part, sceptics, without any religion at all, and commonly without knowing why they are so; taking up their infidelity upon trust, from those with whom they have chanced to converse abroad, or from a few foreign books they have read; and following those guides as implicitly, as others follow the superstitions of their ancestors." p. 80.

There are twenty-five bishoprics and one hundred and fifty-seven monasteries in Russia; and the whole number of monks, who are all of the order of St. Basil or St. Anthony, is two thousand eight hundred and forty-two: there are sixty-seven nunneries, and 1366 nuns: the secular priests, with their wives and children (for they are not confined to celibacy, like the papists), are estimated at 168,519 males and 163,263 females; and the officiating priests at twenty-five thousand. All sects are tolerated but Jews and Jesuits, and even some of these are connived at.

The "Short Sketch of the Political History of Ireland, by a late Chief Secretary of that Kingdom" in 1773, is the least valuable article in this volume, as the civil constitution, especially in what relates to the Roman Catholics, is totally changed since that period. Besides, the view of Irish affairs here given must have been designed for a particular purpose, and not for the public eye. The anecdotes and facts, however, relative to the principles and conduct of the Ponsonbys are particularly interesting, and prove that there is a great similarity between them and the Grenvilles, at least in an insatiable desire of pensions and places, without any regard to the general welfare of their country.

The last article is Lord Macartney's Private Journal of his Embassy to China in 1792, 1793, and 1794, with an Appendix. The principal facts in the Journal have already been laid before the public by Sir George Staunton; but the Appendix containing his lordship's remarks and observations on the manners, customs, and characters of the Chinese, are new and important. That solidity of judgment which characterises all his lordship's productions is here displayed to great advantage.

"A little before that period [the conquest of China by the Western or Mogul Tartars in the 13th century], the Chinese had reached their highest pitch of civilisation: and no doubt they were then a very civilised people in comparison of their Tartar conquerors, and their European contemporaries; but not having improved and advanced forward, or having rather gone back, at least for these hundred and fifty years past, since the last conquest

by the northern or Mantchou Tartars, whilst we have been every day rising in arts and sciences, they are actually become a semi-barbarous people in comparison with the present nations of Europe. Hence it is that they retain the vanity, conceit, and pretensions that are usually the concomitants of half-knowledge; and that, though during their intercourse with the embassy they perceived many of the advantages we had over them, they seemed rather surprised than mortified, and sometimes affected not to see what they could not avoid feeling. In their address to strangers they are not restrained by any bashfulness or *mauvaise honte*, but present themselves with an easy confident air, as if they considered themselves the superiors, and that nothing in their manners or appearance could be found defective or inaccurate.

“ Their ceremonies of demeanor, which consist of various evolutions of the body, in elevating and inclining the head, in bending or stiffening the knee, in joining their hands together and then disengaging them, with a hundred other manœuvres, they consider as the highest perfection of good breeding and deportment; and look upon most other nations, who are not expert in this polite discipline, as little better than barbarians. Nevertheless having once shown off and exhausted all these tricks of behaviour, they are glad to relapse into ease and familiarity, and seem never so happy as when indulging in free conversation with those whom they do not distrust; for they are naturally lively, loquacious, and good-humoured. They were certainly much surprised to find us so mild, sociable, and cheerful.

The court character is a singular mixture of ostentatious hospitality and inbred suspicion, ceremonious civility and real rudeness, shadowy complaisance and substantial perverseness; and this prevails through all the departments connected with the court, although somewhat modified by the personal disposition of those at their head; but as to that genuine politeness, which distinguishes our manners, it cannot be expected in Orientals, considering the light in which they regard the female world.

“ Among the Chinese themselves, society chiefly consists of certain stated forms and expressions, a calm, equal, cold deportment, studied, hypocritical attentions, and hyperbolical professions. Morality is a mere pretence in their practice, though a common topic of their discourse. Science is an intruder, and gaming the resource. An attachment to this vice accompanies even the lowest Chinese wherever he goes. No change of country divests him of it. I have been assured that the Chinese settled in our new colony at the Prince of Wales's island, pay no less than ten thousand dollars *per annum* to the government for a licence to keep gaming-houses and sell opium.” p. 413.

It appears that the Chinese have no idea of the moral obligation of truth, and that they promise every thing without the least intention of performance. The Mandarines treat their servants with great familiarity, yet expect and receive unremitted attention and obedience:

their domestic economy is much superior to their domestic utensils.

“ A Chinese family is regulated with the same regard to subordination and economy that is observed in the government of a state; the paternal authority, though unlimited, is usually exercised with kindness and indulgence. In China, children are indeed sometimes sold, and infants exposed by the parents, but only in cases of the most hopeless indigence and misery, when they must inevitably perish if kept at home; but when the thread of attachment is not thus snapped asunder by the anguish of the parent, it every day grows stronger and becomes indissoluble for life.

“ There is nothing more striking in the Chinese character through all ranks than this most respectable union. Affection and duty walk hand in hand, and never desire a separation. The fondness of the father is constantly felt and always increasing; the dependence of the son is perfectly understood by him; he never wishes it to be lessened. It is not necessary to coax or to cheat the child into the cutting off an entail, or the charging his inheritance with a mortgage; it is not necessary to importune the father for an irrevocable settlement. According to Chinese ideas, there is but one interest in a family; any other supposition would be unnatural and wicked. An undutiful child is a monster that China does not produce; the son, even after marriage, continues for the most part to live in the father's house; the labour of the whole family is thrown into one common stock under the sole management of the parent; after whose death the eldest son often retains the same authority, and continues in the same union with his younger brothers.

“ The houses of the better sort exhibit a certain show of grandeur and magnificence, and even of taste and elegance in their decorations; but at the same time discover, at least to our eyes, evident marks of discomfort and inconvenience. There is a want of useful furniture. They have indeed lanterns of gauze and paper and horn and diaphanous gum, most beautifully coloured and disposed; and they have tables, couches, and chairs, loosely covered with rich carpeting, with gold and silver damasks, and other silks; but they have no bureaux, commodes, lustres, or looking-glasses; they have no sheets to their beds, neither does their bedding itself seem well adapted or agreeable. They do not undress themselves entirely as we do, when they go to rest; but lay themselves down upon alcoved benches, which are spread with a single mat or thin mattress, and adjusted with small pillows and cushions. Their apartments are not well contrived or distributed, according to our ideas of utility and propriety, having seldom any doors that shut with locks or proper fastenings; but in lieu of them screens and curtains, which are removed or drawn back as occasion requires. In the cold weather they are warmed by flues under the floor; for there are neither stoves, fire-places, nor fire-grates in the rooms; but sometimes brasiers filled with charcoal are brought in and occasionally renewed.

“ The people, even of the first rank, though so fond of dress as to change it usually several times in a day, are yet in their persons and customs frowzy and uncleanly. Their outward garment of ceremony is richly embroidered with silks of different colours (those of the highest class of all with golden dragons), and their common habit is of plain silk, or fine broad cloth; but their drawers and their waistcoats (of which they usually wear several according to the season) are not very frequently shifted. They wear neither knit nor woven stockings; but wrap their legs round with a coarse cotton stuff, over which they have constantly drawn a pair of black satin boots without heels, but with soles nearly an inch in thickness. In summer every body carries a fan in his hand, and is flirting it incessantly.

“ They wear but little linen or calico, and what they do wear is extremely coarse and ill washed, the article of soap not being employed by them. They seldom had recourse to pocket-handkerchiefs, but spit about the rooms without mercy, blow their noses in their fingers, and wipe them with their sleeves, or upon any thing near them. This practice is universal; and what is still more abominable, I one day observed a Tartar of distinction call his servant to hunt in his neck for a louse that was troublesome to him.

“ At their meals they use no towels, napkins, table-cloths, flat plates, glasses, knives, nor forks; but help themselves with their fingers, or with their chop-sticks, which are made of wood or ivory, about six inches long, round, and smooth, and not kept very cleanly. Their meat is served up ready cut in small bowls, each guest having a separate bowl to himself. Seldom more than two sit together at the same table, and never above four. They are all foul feeders, and eaters of garlick and strong-scented vegetables, and drink mutually out of the same cup, which, though sometimes rinsed, is never washed or wiped clean. They make use of little vinegar, no olive oil, cyder, ale, beer, or grape wine: their chief drink is tea, or liquors distilled or prepared from rice and other vegetables, of different degrees of strength according to their taste, some of which are tolerably agreeable and resemble strong Madeira.

“ They almost all smoke tobacco, and consider it as a compliment to offer each other a whiff of their pipes. They also take snuff, preferring that of Brazil when they can get it, but in small quantities; not in that beastly profusion which is often practised in England, even by some of our fine ladies.” p. 416.

The articles of English manufacture, and every necessary of civilised life, such as saddles, knives, forks, spoons, surprised and attracted the attention of the Tartars, who could not restrain their admiration of his lordship's carriage and harness. These things, in conjunction with the honesty and veracity of the English, are likely to make an advantageous impression on the Chinese.

“ The common people of China are a strong hardy race, patient,

industrious, and much given to traffic and all the arts of gain; cheerful and loquacious under the severest labour, and by no means that sedate, tranquil people they have been represented. In their joint efforts and exertions they work with incessant vociferation, often angrily scold one another, and seem ready to proceed to blows, but scarcely ever come to that extremity. The inevitable severity of the law probably restrains them; for the loss of a life is always punished by the death of the offender, even though he acted merely in self-defence, and without any malice afore-thought.

“ Superstitious and suspicious in their temper, they at first appeared shy and apprehensive of us, being full of prejudices against strangers, of whose cunning and ferocity a thousand ridiculous tales had been propagated, and perhaps industriously encouraged by the government, whose political system seems to be to endeavour to persuade the people that they are already perfect, and can therefore learn nothing from others: but it is to little purpose; a nation that does not advance must retrograde, and finally fall back to barbarism and misery.” p. 421.

“ The women of the lower sort are much weather-beaten, and by no means handsome. Beauty is soon withered by early and frequent parturition, by hard labour and scanty fare. They have however a smart air, which arises partly from their manner of tying up their hair on the crown of their heads, and interspersing it with flowers and other ornaments. In the neighbourhood of Pekin I met some ladies of the higher ranks in their carriages, who appeared to have fair complexions and delicate features. They were all painted, as indeed are many of the inferior classes.

“ There is no law to prohibit intermarriages between the Tartars and the Chinese, but they very seldom intermarry. The Mantchoo and Mongol Tartars chiefly marry together, and scarcely ever with any of the other Tartar tribes. The Mantchoos often give large portions with their daughters; the reverse is the case among the Chinese, where the parent usually receives a consideration or handsome present from his son-in-law.” p. 425.

“ The Chinese ladies, like other Asiatics, never alter the costume of their dress. The shift is of silk netting, the waistcoat and drawers are usually of silk, and trimmed or lined with furs in cold weather; over all they wear a long satin robe made full and loose, which is gracefully gathered round the waist and confined with a sash. These different members of their apparel are usually each of a different colour; and, in the selecting and contrasting of them, the taste and fancy of the wearer are usually displayed.

“ They adorn and set off their hair with ribbons and flowers, with bodkins, mock pearls, or real ones below a certain size; but wear neither powder nor pomatum, diamonds nor feathers. Many of the mysteries of an European toilet they have never heard of, though perfectly versed in all those of their own, to which they devote no small portion of their time. They have



not yet been initiated in the secrets of captivation by false pretences and love swindling, or of eking out a skeleton figure by a cork rump, a muslin bosom, and a buckram stomacher; for though they reckon corpulence a beauty in a man, they think it a most palpable blemish in their own sex; they therefore pay particular attention to the slimness of their shape, and have the art of preserving it in all its ease and delicacy without effort or compression.

“ Though a Chinese has properly but one wife at the head of his family, the number of his concubines depends on his own opulence and discretion. So far, in this point, Chinese and European manners seem pretty much alike; but they differ widely in another: the mistresses of a Chinese live in tolerable harmony together in the same house, and even under the authority of the wife, who adopts and educates their children; and these children inherit from the father equally with their own.” p. 428.

The distinction between the Chinese and Tartars is still very evident; and the latter have usurped all the authority over the former, and retain the superiority of victors, even after the lapse of five centuries.

The population of China is estimated, by his lordship, at 333 millions, on an extent of 1,297,999 square miles, or 830,719,360 acres. If one fourth of this surface be deducted for roads, canals, marshes, mountains, and uncultivable grounds, there will still remain very nearly two acres to each individual, or a square mile to every 337 persons, which is but about as three to two of the population of some European states. The annual revenues of China are likewise estimated at 66,666,666l. sterling. The incidental expenses of military and other establishments of her provinces are discharged on the spot, and the surplus remitted to the imperial treasury at Peking. In 1792 this surplus amounted to about 12½ millions sterling. The army in time of peace consists of a million of infantry and 800,000 cavalry: swords, bows and arrows, and matchlocks, are their principal implements of war.

To the Appendix is subjoined a humorous account of a Chinese merchant who came with his ship to trade in London, his petition to the “Great Colao Dundas,” &c. in which the exactions of the excise and custom-house officers are ludicrously detailed, the seizure of his ship and his subsequent confinement in prison are all related, and the great injustice and tyranny of such regulations happily contrasted with those of China. The Chinaman's mode of reasoning is very natural; he thought “ that if the Emperor of China admitted all English ships without dis-

tion to trade to Canton, the King of England would not forbid any Chinese ship from trading to London." We have, however, already extended this article to an unusual length, and can only recommend these volumes as worthy a place in the library of every scholar and statesman. We repeat our hope, that the entire writings of his lordship will soon be laid before the public in a convenient form and more perfect manner; although Mr. Barrow certainly deserves our thanks for thus promptly furnishing so much.

*Observations on the Influence of Soil and Climate upon Wool; from which is deduced, a certain and easy Method of improving the Quality of English clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged in different Climates.* By Robert Bakewell. *With occasional Notes and Remarks by the Right Hon. Lord Somerville.* 8vo. pp. 166. 6s. 6d. Harding. 1808.

AFTER noticing the work of Mr. Luccock, a practical writer on wool, in our 23d volume, we expected that some more experienced and scientific author would take up the subject and avail himself of the mass of observations which that work contains, in order to furnish a treatise better adapted to the taste of the public. Mr. Bakewell seems better acquainted with the art of book-making than his predecessor, but he is as much less acquainted with his subject. He has indeed charged his reader 6s. 6d. for about one third of the information for which Mr. Luccock charged only 5s. 6d.; yet he assures us that he has not "written to censure, or to supply [and why not?], the defects of other writers, but to direct the attention of wool-growers to objects of practical utility." This object could certainly have been attained much better by a shilling pamphlet, or by communication to a newspaper, than by the volume before us, even although it is enriched with Lord Somerville's annotations. He adds, with as much confidence as if he had actually made a discovery, "Should it be found that the management I recommend is not new, this will not lessen its value; for if the practice be of considerable antiquity, its

application for the direct purpose of ameliorating [meliorating] the wool, has in no one instance, that I know of, been resorted to; nor has the principle whence its benefit would arise, been understood or explained." This practice is neither more nor less than the use of an "ungent." Had Mr. Bakewell read our review of Mr. Luccock's Treatise, he certainly would not have hazarded the above assertion. In the Antijacobin Review for February 1806 it is stated, that "smearing sheep with a mixture of tar and grease, is no less comfortable to the animal than *advantageous* to the *quality* of the pile;" and that "this covering retaining the insensible perspiration, prevents all evaporation from the body of the animal." Here the practice is recommended, and the principle on which it is founded explained, above two years and a half before the appearance of Mr. Bakewell's book; we believe, indeed, that pages 143 and 144 of the volume and month above mentioned contain nearly every practical idea which occurs in our author's observations; and most of them are explained on principles more consonant to nature than the speculations before us. We submit it therefore to Mr. Bakewell, if an author should not make himself previously acquainted with what has been written on any subject, before he attempts to publish his own observations, which may have been often made before. We shall, however, for the interest of our manufactures and sheep-breeders, extract the principal facts which the author considers important and useful.

Two of his five chapters are dedicated to explain the nature and causes of "the soft and hard qualities of wool." The hardness of wool, which is rightly considered as distinct from the fineness of the pile, he ascribes in general to lime, where the sheep depasture on chalk soils, or even on marble or limestone. This fact is sufficiently obvious; and it cannot for a moment be doubted, that wherever sheep lie often on chalk, pulverised limestone or marble, Fuller's-earth or gypsum, these substances will absorb much of the natural moisture necessary to the preservation of the wool, and will consequently render it harder, and brittle, and less disposed to felt. Mr. Bakewell's observations, although made on different soils, have not extended to marle, Fuller's-earth, and gypsum, although the latter is well known to be highly injurious to wool in Spain; and in those provinces or districts in which it abounds, especially in Aragon, no fine-woolled sheep are bred. As to the author's modestly-enough termed "conjecture," that wool (as well

as hair, feathers, and horn) is an "animal excrescence, composed of albumen differently modified by the secreting vessels," he probably confounds *albumen* with *gelatin*. The supposition that the "absorption of oxygen near the surface of the skin," may contribute to the formation of the wool, is a mere play upon words, which have become useful to philosophical juggling. As we were advocates for the practice of *greasing* and *colling* long before our author, we most willingly subjoin his additional recommendations of a system which carries with it positive and direct advantages, not only to the sheep-breeder, but also to the consumer of mutton, the clothier, and the weaver of cloth.

"Investigation" (observes Mr. Bakewell) "has enabled me to state as a general position, that, by the application of a well-chosen *unguent*, wool may be defended from the action of the soil and elements, and improved more than can be effected by any other means, except an entire change of breed. Not only will the quality of the wool be ensured by this practice, but it will become finer, and the quantity will be increased: it is also found to preserve the sheep in situations where they would inevitably perish, without this defence. Where the practice of greasing the sheep has prevailed, the great quantity of tar which was always combined with the unguent, prevented the advantages of its application to the wool from being discovered; and the breed of sheep on which it is most practised, is naturally the worst which exist in Britain for the production of wool. It is only in Northumberland, and in some parts of the neighbouring counties, that flocks of fine-woolled sheep have received the benefit of greasing with a mixture, in which the tar used was merely sufficient to give it tenacity. The ignorance or the selfishness of the wool-buyers, for a long time prevented the acknowledgement of the advantage which the wool received from the ointment. Many were afraid to purchase it, from the extra weight of grease in the fleece, and made its dirty appearance a pretence for reducing the price below what ought to have been allowed for the weight of the ointment it contained. The nature of this wool is now better understood: when sorted, it is purchased by the manufacturers of coloured cloth in preference to any other. The same preference is given to the cloths when sold in an unfinished state, in the Yorkshire cloth-halls, and they always have a ready sale, whatever may be the general depression of trade.

"When these cloths are finished, their superiority is still more apparent. I am informed from authority which I cannot doubt, that many cloths, made from greased Northumberland wool, have been sold as cloths made from good Spanish wool, and have equalled them in their texture and softness: ungreased wools equally fine, and manufactured in the same way, would have made a cloth, the value of which would not have equalled the former by at least thirty per cent." P. 33.

It is unnecessary that we should notice the author's

attempt to explain the nature of these effects, as we have before stated that the ointment being a non-conductor, prevented the escape of heat, and consequently kept the animal in a uniform temperature as well as in a healthy state—the sure means of having fine and strong fleeces. Mr. Bakewell, however, very properly corrects Luccock for saying that the practice of anointing sheep “is not necessary to the health of the flock, or the good quality of the fleece;” the reverse of which is true. Our author's directions for the application of the ointment are judicious and just.

“Some skill is required in the application of the ointment, the ignorance of which has prevented the extension of the operation in many places. *If the ointment be merely rubbed on the wool, it collects in the top of the staple, attracts and mixes with the soil, and is rather injurious than beneficial to the fleece.* The proper method is to divide the staples with one hand, and apply the ointment to the skin with the finger of the other hand, by which means the ointment is kept constantly soft by the warmth of the skin, and is equally diffused through the fleece. Attention to this trifling circumstance is of the greatest importance to the success of this practice. The quantity of the mixture laid upon the sheep, varies with the size of the animal, and the practice of different farmers. In the lighter mode of greasing, one gallon of tar and twenty pounds of butter will be sufficient for forty-five or fifty sheep. Some piles of fine fleeces from Scotland, which I have lately seen, have been greased in the improper manner here described, by laying the ointment upon the wool, instead of applying it close to the skin: the benefit of the application is thus lost to the wool, and the upper part of the staple rendered useless. An inspection of a few fleeces greased in the best and worst manner, would prove most clearly the advantages of this practice, and how its misapplication might be avoided.” p. 51.

Mr. Bakewell, indeed, is grievously at a loss to know how to make a serviceable ointment, as tar injures the colour of the wool, and olive oil and butter only are not sufficiently tenacious. To obviate this, he recommends the substitution of the expensive article of bees'-wax for tar. We can teach him, however, to make a cheaper and more efficacious ointment than any which he mentions, or which we believe has hitherto been used, except under the direction of the writer. It is composed of good spermaceti oil, either boiled or burnt till it attains a consistency and tenacity sufficient to cover and adhere to the skin and wool of the animal. If it is too thick, butter, lard, oil, or goose-grease, may

be added to it. An ointment\* thus prepared will be found greatly superior to any preparation of tar or bees' wax, and it has the additional advantage of not affecting the colour of the wool, or being too difficult to scour. It is also necessary that we should in every practicable case use either the produce of our own country or that of our colonies—a principle which the use of this preparation happily supports. The general application, as recommended by Mr. Bakewell, of a thin ointment to the skin of the sheep immediately after sheering, and another thicker one at the approach of winter, we are persuaded from experience would not only increase the quantity and improve the quality of the English fleece, but also save the lives of great numbers of sheep, which would be not a little advantageous to our meat-markets. From the author's observations, he concludes;—

“ That the hard quality found in some wool, prevents it from making cloth of the same value as the softer wools, if the former are considerably finer than the latter. That the application of unctuous matter sufficiently soft and tenacious to cover and remain upon the fleece, will defend it from the action of the soil, and is found to produce the soft quality of wool so desirable to the manufacturer. Hence the greased fine wools of Northumberland and Yorkshire, possess a superior degree of softness to any ungreased wools in the kingdom. Hence sheep that have received the benefit of this practice, and are driven into other counties not remarkable for soft wools, still preserve the distinguishing softness of their fleece. Hence we learn the reason why ointments, when casually employed to cure some disease of the animal, have also generally been found beneficial to the wool.

“ If these facts and inferences be admitted, we may also infer, that an improved method of greasing fine-woolled sheep should be adopted in every part of the kingdom, and that it would greatly improve the quality of the wool, and annually save many thousand sheep from perishing by the severity of the climate.” p. 62.

We object *in toto* to the project of washing sheep with alkaline lees, or adopting in our climate the method used in Sweden: the reasons must be sufficiently obvious. The author asserts (p.88.), what we previously adduced in nearly the same terms, “ that in proportion to the regularity of the temperature in which sheep are kept, and to the regular supply of nourishment they receive, will the hair or fibre of the

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\* In cases where the fleece is much exposed to calcareous earth, or to be torn by thorns or bushes, a little common resin may be added to the prepared oil to give it greater tenacity. — *Rec.*

wool preserve a regular, even degree of fineness." We stated, in examining Mr. Luccock's volume, that "a temperate regular habit of life is the most advantageous to the animal economy, and consequently the most likely to effect that uniform elongation of the laminous filaments, or laminous tubes, which produces the finest and strongest pile." The reader will perceive the identity of the propositions. The South-sea seal produces wool, which, being buried under coarse hair, was long neglected. It is now, we are told, manufactured into cloth and shawls by Messrs. Fryers of Rastrick, near Halifax: these shawls exceed in softness those of Persia, India, or even of Cashmere. Mr. Bakewell says he has seen wool from Buenos Ayres, some of the staples of which measured 20 inches. The following appeal does honour to the author's head and heart; and although we fear that humanity will not, yet we trust that a proper sense of their own interest will, make farmers attend to his remonstrance, after two such severe winters in succession.

"Both interest and humanity call upon the farmers to provide some shelter for their flocks during the severity of winter. I trust the efforts which Lord Somerville has for some time made to awaken the northern farmers from their supineness, will not be in vain. It is not only in the northern counties, but in every part of our island that more attention is required to provide occasional shelter against the inclemencies of the climate, both for sheep and all other animals which are exposed in the fields. In proportion as they are made comfortable, will be their tendency to improve; and it is not only our interest, but every humane man must feel it a duty, to provide for the comfort of those animals which are entrusted to his care. In the northern districts such attention seems absolutely necessary. The farmers in the midland and southern counties can scarcely form an idea of the tremendous wintery storms which sweep over the Cheviot hills, and the wild fells of Cumberland and Westmorland, or the still bleaker mountains of Scotland. At such times the heavens are darkened with descending snows, and sleet driven by furious gusts of wind, which compel the sheep to seek protection in hollows and glens near the bottom of the mountain. Suddenly an impetuous blast uplifts whole fields of snow from its shelving sides above, and driving aloft in tumultuous whirl, precipitates the contents on the miserable flock, which are in a moment buried deep under the surface. In vain may the shepherd try to trace them over a driving expanse of snow: were he to attempt it he might share the fate of his flock. But all effort of this kind is fruitless; for the summits, the sides, and the very base of the mountain, 'are involved in tempests and a night of clouds,' which bury every object in impenetrable gloom. Sometimes these immense volumes of rolling snow pour dispart, and open for a few moments to disclose the horrors of the scene. The shepherd,

mindful of his own safety, returns home, and day after day awaits the hour when he may wander out safely in search of his flock; whilst they, in the mean time, sickening with hunger and perishing with cold, are at last relieved by death from their long protracted misery. Thus have perished during the last winter many thousand sheep in Northumberland, and other northern parts of our island. The owner, whilst he wanders over these wild and melancholy wastes, and observes his thinly scattered flocks, may perhaps murmur at the order of nature: let him rather accuse his own supineness, and learn at length to profit by the lessons of a dearly purchased experience." r. 143.

It is not a little extraordinary that a "a race of black sheep should be suffered to exist among any of our Merino flocks;" and Mr. Bakewell very properly and learnedly remonstrates against it. Here our author brings the pastoral pipe of Virgil and the battering ram of Pliny, to aid in abolishing such a pernicious custom. Considering the slow progress of knowledge among farmers, the general ignorance of the nature and properties of wool, and the great national importance of the subject, we cannot hesitate to recommend these "Observations" to the attention of all persons interested in agriculture. Every new volume on wool, although more expensive than necessary, must still contribute something to the diffusion of useful knowledge; and as the principle plan here recommended deserves the highest approbation, it should be generally and immediately adopted by all the sheep-farmers of the United Kingdom.

*Picturesque Views and Antiquities of Great Britain*, engraved by S. Middiman, from Drawings by the most eminent Artists; with Descriptions, in English and French, by E. W. Brayley. Nos. I. II. III. and IV. Long 4to. 10s. 6d. each, on French Paper; Proof Impressions, 1l. 1s. Clarke. 1808.

THE cultivation and spread of the *Fine Arts* are intimately connected with the best interests of the human race; and those countries where they most flourish must ever be regarded as pre-eminently adapted to increase the enjoyments and forward the happiness of mankind. In proportion as the higher faculties of the mind are brought into action, the sensations become more delicate; the grossness of the passions is chastened by an enlightened



understanding; and the heart best preserves its virtues when both the taste and the judgment are improved together.

The day-spring of the arts, which beamed upon Great Britain under the patronage of Charles the First, was long over-clouded from the effects of the disastrous Civil War, which puritanical zeal, and a too vehement maintenance of kingly prerogative, combined to produce in the time of that sovereign. During the succeeding reigns, till about the middle of the last century, the light still shone with a sickly ray; but, after the accession of his present majesty, and through a happy combination of events, partly fortuitous, the feeble lustre of the dawn was changed into the blaze of day, and the sun of British art is now advancing with a steady, perhaps rapid, pace, towards the full radiance of meridian splendour.

The very general diffusion of the love of the fine arts in this country, is strongly marked by that fondness for pictorial embellishment which pervades all ranks. Scarcely a book of whatever kind can now offer itself for general circulation, without illustrative or ornamental engravings; and though we readily admit, that mediocrity alone is attended to in the majority of these productions, yet we cannot help regarding even that feeling, as the undoubted harbinger of a far better taste. We can perfectly remember the time when the ill-drawn and badly engraved representations in Grose's *Antiquities of England and Wales*, were considered as *valuable specimens of art*; yet were such views to be published in these days, they would never obtain purchasers. With society in the aggregate, indeed, it is the same as with the individual. Knowledge can be acquired only by degrees, and from experience; the man rejects the toys of his childhood, and the community of an improved age contemns the things which gave pleasure in a less civilised state. In this country engraving was but of late introduction, and it has not yet arrived at its zenith.

The work before us appears to have a two-fold object; that is, to unite picturesque effect and scenery with architectural accompaniments. As an engraver of landscape, Mr. Middiman has long held a distinguished rank; and the present undertaking does by no means detract from his acknowledged merit. Every number contains four engravings, with a page of letter-press to each, on which the descriptions are printed in double columns. A professional analysis of the engravings themselves will not be

expected from us: indeed, it could convey but little information to any except those who had the work before them, and in that case would hardly be necessary. Generally speaking, they possess considerable beauty, and have all the richness of Vivares, combined with the clearness and precision of Brown and Woollett. In some few instances, we think, the brightness is too vivid and snow-like. The descriptions that accompany them possess considerable neatness of style, and have all the characteristic energy and good sense which distinguishes the writings of their author, Mr. Brayley. The French descriptions are correctly translated from the English, without any further alterations than what the different idioms of the language require.

The first number contains views of *Arundel Castle*, *Lanercost Priory*, *Kirkstall Abbey*, and *Eggleston Abbey*; the three former from drawings by P. S. Munn, the latter from a drawing by the late T. Girtin. *Eggleston Abbey* is thus described.

“ *Eggleston Abbey, Yorkshire.*

“ The ruins of Eggleston Abbey occupy a beautiful and elevated spot, on the southern bank of the river Tees, which separates the counties of York and Durham, and through a great part of its course unites in the composition of some of the most wild and romantic scenes in England. Its interesting character is particularly apparent in the vicinity of the abbey, where the rocks are bold, and the current rough and impetuous; the bed of the river being full of massive fragments and ledges of rock, over which the water foams with tumultuous rapidity. The contiguous banks are, in many parts, covered with rich hanging woods, whose pendant branches, as if in respectful homage to the Naiades of the stream, wave over the circling eddies with inexpressible grandeur. In the Saxon times, Eggleston formed part of the possessions of the brave Earl Edwin; but after the Norman invasion, it was granted, with the whole of Richmondshire, and the Earldom of Richmond, to Alan, Earl of Bretagne, nephew to the Conqueror, and commander of the rear guard of his army at the battle of Hastings. Conan, fifth Earl of Richmond (a descendant from the Earl of Bretagne), who died in the year 1171, is recorded by Camden and Speed to have been the founder of Eggleston Abbey: but Tanner, on the authority of a manuscript in the Ashmolean Museum, gives that honour to Robert de Multon, whose family held their lands under the Earls of Richmond. This latter statement appears to be the most correct, as the Lord Dacre, who married the heiress of the Multons, was patron of this house at the time of the Dissolution.

“ Dugdale has arranged this foundation among those of the Augustine order; but it seems to have actually been founded for

Premonstratensian canons, about the latter end of the reign of Henry the Second, and to them the manor of Eggleston was given by Gilbert de Leya, by a grant, wherein the name of Ralph de Multon occurs as witness. On the surrender of the abbey possessions, in the reign of Henry the Eighth, the revenues of the canons were estimated, according to Speed, at 65*l.* 5*s.* 6*d.* annually; but Dugdale records them at 36*l.* 8*s.* 3*d.* only. In the third of Edward the Sixth, the site of the abbey was granted to Robert Strelly, who alienated it by license to the Saville family, in the fifth year of Queen Elizabeth. How it descended from them is uncertain: but in the year 1672 it became the property of Sir John Lowther, of Lowther, Bart. Henry, third Lord Lonsdale, grandson to Sir John Lowther, sold the abbey, in the year 1740, to the late Sir Thomas Robinson, of Rokeby; and of him it was purchased, in 1769, by John Sawrey Morritt, esq. the present possessor.

“ The principal feature in the ruins of the abbey, is the church, which was built in the pointed style of architecture, and still displays many traces of elegance. An ancient tomb of grey marble, yet preserved here, is supposed to be the same mentioned by Leland, as containing the remains of Sir Ralph Bowes.”

In Number II. are views of *Conway Castle*, *Dover Castle*, *Byland Abbey*, and *Bethgelert Bridge*, all from drawings by Mr. Munn; whose excellencies in landscape consist principally in the striking effect which he contrives to introduce by the breadth and brilliancy of his lights, and in the general felicity of his choice. His detail, however, is not unfrequently inaccurate, as we could evince by several instances from the subjects before us. In the view of Conway Castle, the relative situation of that noble building with the surrounding country is better displayed than in almost any other representation of the same object that we have seen. Dover Castle is not so good: its towering sublimity and stupendous character are partly lost, through the point of view being too contiguous to the fortress itself: it seems to have been taken about midway up the hill, on the road to Deal. We shall insert the description accompanying it, as we can vouch for its accuracy.

“ *Dover Castle, Kent.*

“ The white cliffs of Dover have been celebrated from the earliest period of our annals; their extent, magnitude, and stupendous grandeur, exciting the admiration of all who view them. On the summit of one of these tremendous heights, of steep and difficult access, stands Dover Castle, an immense congeries of every kind of fortification which the art of war has contrived to render a station impregnable. So highly important, indeed, was this fortress for-

merly considered, that Matthew Paris calls it, *Clavis et Repagulum totius Regni*; the lock and key of the whole kingdom! And other writers have not been deficient in recording the distinguished superiority that was thought to be attached to its possession. Though still of vast strength, and additionally secured by entrenchments and outworks of more recent date, its consequence has been much lessened since the invention of cannon, the eminences to the north-west by west and south-west being considerably higher than the site even of the citadel itself.

“ The foundation of Dover Castle is generally attributed to the Romans; yet as the natural strength of the situation must have rendered it a very obvious post for defence, and as its contiguity to an enemy’s shore must have pointed it out as very necessary to be defended, probability cannot be violated by assigning it to the Britons. That the Romans greatly increased and improved the fortifications, there is no doubt; and part of the Roman buildings is yet distinguishable in the remains of a pharos, or light-house, within an advanced circular work in the southern division of the castle. This was originally much higher than at present; and is built with Roman tiles intermixed with flints; its outward form is octagonal, but the interior is square. Adjoining to it is the shell of an ancient church, in which also are evident remains of Roman workmanship: this is said to have been the first Christian church in Britain.

“ The buildings of the castle are very extensive, and of almost every age from that of the Romans to the present. Within the outer walls is included an area of thirty-five acres; and of these about six are taken up by the more ancient parts; in the midst of which, proudly pre-eminent, rises the keep, or citadel. The views from the north turret are almost unequalled both for extent and beauty. The whole breadth of the channel is distinctly beheld, together with the coast of France, including Dunkirk, Calais, and the hills between Calais and Boulogne. The most remarkable objects on the English side, are the town and singularly situated harbour of Dover, the North-Foreland light-house, the towns of Ramsgate and Sandwich, Richborough Castle, and Reculver and Minster churches: these are beautifully intermingled with a wide extent of country; and the interest is still increased by the vicinity of the sea, though, to use the language of the immortal Shakspeare,

‘ The murmuring surge,  
 ‘ That on th’ unnumber’d idle pebbles chafes,  
 ‘ Cannot be heard so high.—I’ll look no more  
 ‘ Lest my brain turn, and the deficient sight  
 ‘ Topple down headlong.’

“ To describe, or even to name, all the numerous works included by the extensive limits of this castle, within the compass of a page, is impossible. They comprehend a most interesting variety of specimens of the styles of fortification adopted for defence in ancient and modern warfare, and are now garrisoned by a strong force. The distant parts of the works are connected with each other by subterranean passages and covered ways, cut through the solid rock. The

hills opposite to the castle have also been fortified; and every means has been employed to render the works impervious to assault."

Byland Abbey is a most sweetly picturesque scene, and has all the chaste placidity of evening repose. It presents such a rich assemblage of beautiful nature, and combines so very charmingly, that it might easily be mistaken for a composition. In the view of Bethgelert Bridge, the rude character of the landscape, as it exists in nature, is somewhat lost in a too sylvan softness; but the engraving is very finely executed: it is described in these words:—

*"Bethgelert, Carnarvonshire, North Wales.*

"Bethgelert, or Beddgelert, is a small irregular village, beautifully situated in the bosom of a picturesque valley, near the confluence of two mountain rivers, which, uniting at a short distance from the bridge, roll on, with impetuous velocity, through the famous pass of Pont Aberglaslyn, the only road by which Carnarvonshire is accessible from the south. The extremely romantic situation of Bethgelert, and its convenience as a central station to those who are desirous of inspecting the wild and stupendous scenery of North Wales, renders it a frequent abode of the tourist, though the accommodations to be procured here are but indifferent. Placed, indeed, at the foot of the Snowdonian range of mountains, which taking their more immediate rise from the adjacent valley, extend in a south-easterly direction, and boldly project into the sea at Penmanmaws, it becomes a necessary resting place for every traveller whom admiration of the sublime induces to ascend the steep acclivities of the 'cloud-capt' Snowdon.

"The legend from which the name of this village is generally derived, is the counterpart of a mythological tale, of very remote antiquity; and which, so far from having a distinct locality, excepting at Bethgelert, is common, with scarcely any other variation than proper names, to Britain, Persia, and India. The event which assigned it to this spot, is traditionally said to have occurred in the time of King John, whose son-in-law, Llewelyn, is reported to have had a mansion near this village, and the site of which is still pretended to be pointed out. This prince had a favourite greyhound, named Gelert, which on a certain day was missing during the chase, and on the prince's return from hunting was found smeared with blood. The cradle in which Llewelyn's infant child had lain, was also blood stained, and overturned. In a paroxysm of rage, Llewelyn drew his sword, and, supposing that the hound had killed his boy, plunged the weapon into the heart of the faithful animal; which had, in fact, rescued the child from a furious wolf, whose breathless carcase was lying near the cradle, while the infant was sleeping unhurt beneath it. The grief of Llewelyn was excessive: he caused the greyhound to be interred in much state, and, erecting a tomb to his memory, the place was thenceforth distinguished by the name of *Bedd-Gelert*—the grave of Gelert. This tradition has been elegantly versified by W. R. Spöncer, esq., whose ballad has these concluding stanzas:—

‘ And there he hung his horn and spear,  
 ‘ And there, as ev’ning fell,  
 ‘ In Fancy’s ear he oft would hear  
 ‘ Poor Gelert’s dying yell.  
 ‘ And ’till great Snowdon’s rocks grow old,  
 ‘ And cease the storm to brave,  
 ‘ The consecrated spot shall hold  
 ‘ The name of *Gelert’s Grave.*’

“ In the beautiful vale of Gwynant, which extends from Bethelger towards the south, and for its variety of wild and picturesque scenery can scarcely be paralleled, are some remains of an ancient British fort, called Dinas Emrys, the erection of which is attributed to the skill of Merddin Emrys, or Merlin, about the close of the 5th century.”

Number III. contains *Framlingham Castle*, from a drawing by the late M. A. Rooker; and *Naworth Castle*, *Pont-y-Pair*, and *Brinkburn Priory*, from drawings by P. S. Muir. The two latter of these views are very beautiful: *Pont-y-Pair* has all the charms of romantic grandeur, and *Brinkburn Priory* possesses the more elegant forms of the picturesque. The account of *Pont-y-Pair* is given in these words.

“ *Pont-y-Pair, Carnarvonshire, North Wales.*

“ *Pont-y-Pair*, or the Bridge of the Cauldron, is a singular and lofty structure of five arches, erected over the river Llugwy, which falls into the Conway at a little distance below. The scenery on both sides of the bridge is very romantic, the bed of the river being covered with masses of rock, of most strange and uncouth forms, over which the foaming stream rushes with impetuous velocity. The vicinity of the mountains, whose aspiring fronts rise, range above range, till they terminate in the heights of Snowdon, increases the grandeur of the prospects, and give birth to the kindred emotions of admiration and sublimity. Though both rivers, before their junction, dart furiously along their rugged beds in broken torrents, yet they afterwards assume a more placid character, and flow with chastened vigour between the counties of Carnarvon and Denbigh, till they fall into the estuary of the Menai.

“ The many beautiful scenes in the vicinity of *Pont-y-Pair*, occasion this neighbourhood to be frequently visited. The celebrated cataract, called *Rhaiadr-y-Wenol*, or the Cataract of the Swallow, is scarcely more than a mile distant on the road towards Capel Curig. This is situated in a deep and narrow glen, through which the river Llugwy foams with vehement rapidity, and in a wet season exhibits all the wildness and fury of an Alpine stream. The water is at first precipitated in a broad sheet over a rock almost perpendicular; but below that it descends in a varied course along a smooth and slanting bed. The banks of the glen are adorned by oak, birch, and hazel, hanging from the rocks, and composing, with the cataract, a most picturesque and charming landscape.”

In No. IV. are views of the *Peak Cavern* and *Newark Castle*, by P. S. Munn; *Oakhampton Chapel*, by J. C. Smith; and *Rivaulx Abbey*, by F. Nicholson. The subject called the Peak Cavern is improperly designated. It represents only, the passage between the cliffs which leads to that tremendous hollow from the village of Castleton; but the cavern itself is far beyond. We have more than once visited the interior of this gulph, and can again pledge our credit on the veracity of the accompanying description.

“ *The Peak Cavern, or Devil's Cave, Derbyshire.* ”

“ The Peak Cavern is one of the greatest and most singular-natural curiosities in Great Britain. The entrance is most extraordinarily magnificent: its situation is in a dark and gloomy recess, formed by a chasm in the rocks, which range perpendicularly on each side to a great height; having, on the left, a rivulet that issues from the cavern, and pursues its foaming way over craggy masses of limestone; and, on the summit of the steep above, the ruins of a Norman castle, which was built here, on an almost impregnable site, by William Peverel, natural son to the Conqueror. A vast canopy of unpillared rock, assuming the appearance of a surbased arch, forms the mouth of this stupendous excavation: the arch is about one hundred and twenty feet wide, upwards of forty in height, and in receding depth about ninety. Proceeding about thirty yards, the roof becomes lower, and a gentle descent conducts, by a detached rock, to the interior entrance of this tremendous hollow. Here the blaze of day, which had been gradually softening, wholly disappears, and all further passage must be explored by torch-light.

“ The visitor is now obliged to proceed in a stooping posture for twenty or thirty yards, when a spacious opening, called the Bell-House, again permits him to stand upright. Hence the path conducts to the margin of a small lake, locally termed the First Water, where a boat, provided by the guide, is ready to convey the passenger to the interior of the cavern, beneath a massive vault of rock, which in one part descends to within eighteen or twenty inches of the water. Beyond the lake, a spacious vacancy, 200 feet in length, 200 feet broad, and in some parts 120 feet high, opens in the heart of the rocks. In a passage at the inner extremity, the stream which flows through the bottom spreads into what is called the Second Water: this can generally be passed on foot: at other times the visitor is carried over on the shoulders of the guide. Near the end of this passage is a projecting pile of rocks, distinguished by the name of Roger Rain's House, where the water incessantly falls in large drops through the crevices of the roof. Beyond is the entrance to another fearful hollow, called the Chancel: here the rocks are much dislocated and broken, and large masses of stalactite incrust the sides and prominent points. The path now conducts to the Devil's Cellar, and thence, by a somewhat rapid descent of about 150 feet, to the Half-way House. Further on, the way proceeds beneath three natural arches, pretty regularly formed; beyond which is another vast concavity in the roof, assuming the

shape of a bell, and from this resemblance denominated Great Tom of Lincoln. The distance from this point to the extremity of the cavern is not considerable: the vault gradually descends, the passage contracts, and at length nearly closes, leaving no more room than is sufficient for the course of the water, which flows hither through a subterraneous channel of some miles from the distant mines of the Peak-Forest.

“ The effect of the light, when returning from the recesses of the cavern, is peculiarly impressive; and the eye, unaccustomed to the contrast, never beholds it without lively emotions of pleasure. The gradual illumination of the rocks, which become brighter as they approach the entrance, and the chastened blaze of day, which ‘shorn of its beams’ arrays the distance in morning serenity, is one of the most beautiful scenes that the pencil can be employed to exhibit. The entire length of this wonderful fissure is 750 yards; and its depth from the surface of the mountain about 208.”

The chapel in Oakhampton Castle has considerable merit as an engraving, but as a picture it excites little interest. Newark Castle has far superior attractions; yet, if our recollection fails not, Mr. Munn has, in this view, sacrificed fidelity of representation to picturesque effect. The accompaniments of boats, &c. are not natural to the spot; and we remember several peculiarities in the architecture of the castle which are not at all indicated in the print. These things, however they may be disregarded by the generality of draughtsmen, we cannot but consider as deserving of reprehension. The same degree of truth that is requisite in portrait-painting, should be extended to local delineations: not any feature that distinguishes character should be omitted; nor should any adjuncts be introduced to destroy the resemblance, however they may be calculated to set off the beauty. Rivaux Abbey is a most impressive composition: it possesses all the sweetness of an Italian landscape; and the building itself is so happily introduced, as to excite the idea of a Greek or Roman temple rising in classic grandeur amidst a proud luxuriance of umbrageous foliage. The engraving is finished in a very superior style; and it furnishes a strong proof of that exalted taste, and vivid feeling for the excellencies of his art, which characterises the performances of Mr. Middiman. It is intended, according to the prospectus, that this work shall be completed in fifteen numbers, or one hundred views, all of which are to be engraved by Mr. Middiman, who we are happy to find is *sole proprietor* of this publication; Mr. Brayley having undertaken to supply the descriptions from motives of private friendship only. We have been long aware



of the manifold inconveniences and disadvantages to the graphic art, which arises from the intervention of print-dealers, who, planting themselves in the mid-way, intercept those streams of liberal patronage that ought only to flow upon the artist. There are few branches, either of science or of living, in which the middle men have not a fatal operation on the best interests of the public. To the arts of engraving and painting they are particularly obnoxious; and though the latter, we trust, is about to be for ever rescued from their grasp by that patriotic establishment, the *British Institution*, the former is still within their withering power. How gladly should we hail the dawn of a more equitable dispensation!

This publication is fully deserving of the most extensive patronage. We know of no other of the same class, and of equal merit and price, that has ever appeared in this country. It possesses also that truly commendable, though most rare, qualification in a periodical work, of the latter numbers being in every respect quite equal, if not superior, to the preceding ones; and we therefore doubt not but that it will proceed in the same course, and terminate in the same spirit. That Mr. Middiman may obtain that enlarged encouragement which his talents deserve, is our most sincere wish. The numbers are stated to appear in quarterly succession; but we believe that a longer interval occasionally elapses, through the impossibility of one person completing the engravings in sufficient time.

*Memoirs of Horatio, Lord Walpole, selected from his Correspondence and Papers, and connected with the History of the Times, from 1678 to 1757. Illustrated with Portraits.* By Wm. Coxe, M. A. F. R. S. F. A. S. Rector of Bemerton. Second Edition, corrected and enlarged. 2 vols. 8vo. About 480 pages each. Longman and Co. 1808.

THE first edition of these Memoirs not having been reviewed in the *Antijacobin*, we have now the pleasure of noticing them in an improved state. The work is a necessary supplement to the author's Memoirs of Sir Robert Walpole, Earl of Orford, and must be ranked among the best *Memoires pour servir à l'histoire* of the age in which these fraternal statesmen lived. Horatio, afterwards Lord, Walpole—the subject of the present Memoirs, brother

of Sir Robert Walpole, first Earl of Orford—was born at Houghton, in Norfolk, December 8, 1678. He was educated at Eton; and in 1698 admitted in King's College, Cambridge, where he distinguished himself for the elegance of his Latin compositions, as well as for his satirical wit on the tories and jacobites, among whom were the then provost and fellows. Descended from a family distinguished by their attachment to the ostensible principles of the whigs, he embraced the views of this party with zeal, and may be said to have outlived, if not extinguished, the distinction between whig and tory.

“ From an early period of his life, Lord Walpole was engaged in a public capacity. In 1706, he accompanied General Stanhope to Barcelona as private secretary, and was employed in various missions of consequence. In 1707, he was appointed secretary to Mr. Boyle, first as chancellor of the exchequer, and afterwards as secretary of state; and, in 1709, accompanied the Duke of Marlborough and Lord Townshend, who were plenipotentiaries at the Congress of Gertruydenberg. Soon after the accession of George the First, he was successively under-secretary of state, secretary to the Treasury, and envoy at the Hague, until the schism of the Whig Ministry, which terminated in the resignation of Lord Townshend and his brother, as well as his own.

“ In 1720, he became secretary to the Duke of Grafton, lord-lieutenant of Ireland; was re-appointed secretary to the Treasury, and again deputed to the Hague.

“ In 1723 he commenced his embassy to Paris; and continued to fill that important station until 1730. In 1733 he was nominated ambassador to the States-General, and remained at the Hague until 1739, when he returned to England.

“ During the whole period of Sir Robert Walpole's administration, Lord Walpole was an able and useful coadjutor to his brother, both in and out of Parliament; and was consulted in all business of state, particularly foreign transactions. During his residence abroad, besides official dispatches, he maintained a private intercourse of letters with his brother, and even a confidential correspondence with Queen Caroline, who reposed the fullest reliance on his talents and integrity.

“ Although, from the time of his brother's resignation, he filled no official station; yet, in consequence of his abilities, experience, and weight among his party, he retained a considerable influence over many of the ministers; he was confidentially consulted by Mr. Pelham and Lord Chancellor Hardwicke, and often gave his opinion in the most frank and unreserved manner to the Duke of Newcastle, to the Duke of Cumberland, and even to the King.

“ The importance of his correspondence and papers will fully appear from this sketch of his life; and it would be difficult to point out another character, who, for so long a period, was more

trusted with the secrets of government, more acquainted with the motives and springs of action, and possessed more influence in the direction of foreign and domestic affairs." p. ix.

The materials from which the author has composed this work, were, he informs us, Mr. Walpole's Apology, written by himself towards the latter end of his life, and still preserved in his own hand-writing, containing a candid and lively narrative of his transactions from 1715 to 1739; his extensive correspondence during his embassy at Paris; his correspondence with Queen Caroline, and other branches of the royal family, not before printed, particularly his letters to the Duke of Cumberland in 1746 and 1747; his miscellaneous correspondence from 1742 to 1757; thoughts on Prussian alliances in 1740; rhapsody on foreign politics, occasioned by the treaty of Aix-la-Chapelle in 1748, and that with Spain in 1750; and several drafts of speeches in Parliament, on continuing Hanoverian troops in British pay, 1743; on the supply to the Empress-Queen in 1749; and the fulfilment of his majesty's engagements with the King of Poland in 1752. In addition to these, Mr. Coxe has also been favoured with permission to copy or extract from the Hardwicke papers, the Hampden papers, and those of Sir C. Hanbury Williams, in the possession of Capel Hanbury Leigh, Esq. as well as Mr. Etough's "Minutes of Memorable Conversations with the late Lord Walpole, Baron of Wolterton, with Remarks on his Character and Conduct."

"The principal documents from which I have compiled these Memoirs, being in manuscript, I have had little occasion to draw my materials from printed narratives; but I have not omitted to cite those authors on whose testimony I have advanced any material fact." p. xv.

"From the resignation of Sir Robert Walpole, I have expatiated more largely on the history of the times. I have attempted to develop the characters and administrations of Lord Granville, Mr. Pelham, and the Duke of Newcastle; to sketch the state of parties, particularly the contests for power between Lord Granville and the Pelhams, and between Mr. Pitt and Mr. Fox; and to form a connected narrative of political transactions, from 1742 to the death of Lord Walpole in 1757. With this view, besides the correspondence of Lord Walpole, I have introduced various letters from the Duke of Newcastle, Lord Chancellor Hardwicke, Mr. Pelham, and Mr. Fox." p. xvi.

The death of his college friend, the young Marquis of Blandford, in 1703, disappointed Horatio's hopes of en-

tering the army; he took chambers in Lincoln's-Inn, and commenced the study of the law, but relinquished the profession, being appointed in 1705 secretary to Brigadier-general Stanhope, envoy and plenipotentiary to the Archduke Charles, son of the Emperor Leopold, and acknowledged King of Spain by the allies. Such a subordinate situation of course precluded him from any particular distinction, and he only animadverted on the superstition and phlegm of the Archduke Charles, who, although contending for the Spanish crown, stopped at Barcelona and Montserrat to return thanks to the Virgin and St. Antonio. Unhappily both Austrians and Spaniards are still the slaves of such pestiferous superstition; and hence one of the principal causes of all their disasters. It was, however, during his embassy to Paris that Mr. Walpole's character was developed and his skill and address properly called into action. The following statement of the origin and progress of the alliance between George the First and the Duke of Orleans, as regent of France, although stated in the manner most forcible to the Walpolian whigs, unfolds one of their fundamental errors.

“ The peculiar situations of the Duke of Orleans and George the First changed the discordant politics of the two cabinets, and united the interests of England and France. By the treaty of Utrecht it was stipulated, that the crowns of France and Spain should never be joined in the same person; and Philip Duke of Anjou was acknowledged King of Spain on renouncing his right to the crown of France, which was to devolve on the Duke of Orleans should Louis the Fifteenth die without issue male. The young monarch being of a sickly constitution, this event was not improbable; and Philip, notwithstanding his renunciation, entertained designs of ascending the throne of France, and was countenanced by a considerable party in the kingdom. Hence the Duke of Orleans, threatened with the loss of the succession, favourably received the overtures of England as the only power able to support his right: and George the First was equally anxious to conciliate the friendship of France, as the principal means of counteracting the schemes of the jacobites, and annihilating the hopes of the Pretender. When their interests thus concurred, it was not difficult to adjust the conditions of a treaty of alliance: after a few obstacles and delays, occasioned by the volatile character of the Regent, a negotiation was commenced by the Earl of Stair at Paris, continued by Mr. Walpole and Chateaufort the French minister at the Hague, and finally concluded by secretary Stanhope, and du Bois the confidential friend of the Regent.

“ The principal articles of the treaty which formed the bond of union between the two countries, were, on the side of the Regent,

to send the Pretender beyond the Alps; and on the part of George the First, to guaranty, in conformity with the peace of Utrecht, the eventual succession of the house of Orleans to the crown of France. This singular alliance, concluded on the 21st of August 1716, formed the commencement of a new æra in the political annals of Europe, and united the rival powers of France and England, whose enmity had deluged Europe with blood, and whose union produced a long and unexampled period of peace and tranquillity.

"From the conclusion of this treaty the great object of the English cabinet was directed to keep the Regent steady to his engagements, through the channel of du Bois, who was gratified with a large pension from the King of England\*. To attain this point, it was necessary to procure the dismissal of Villars, Noailles, Torcy, and d'Uxelles, who were attached to the old system, and gradually to raise du Bois to the office of prime minister. But to compass this scheme was no easy task; for notwithstanding the wonderful ascendancy which du Bois had acquired over his illustrious pupil, the Regent did not without great reluctance consign to him the supreme direction of the state.

"Misinformed writers have asserted, that the advancement of du Bois was as unobstructed as it was rapid, and that the Duke of Orleans was as eager to promote him as he was to be promoted. The dispatches of the Earl of Stair † prove the falsity of these unqualified assertions, and show that the Regent hesitated, that du Bois almost despaired of conquering his repugnance, and that his success was principally owing to the influence of the English cabinet, by which the Regent from personal motives was governed." p. 45.

"Having thus obtained for du Bois the management of foreign affairs, the next attempt of the English cabinet was to effect the dismissal of de Torcy, secretary of state, the inveterate enemy of England, and the ablest minister in the French cabinet.

"John Baptiste Marquis de Torcy, second son of the great Colbert, was born in 1665: brought up under the auspices and improved by the instructions of his celebrated father, he was soon initiated in state affairs, and commenced at a very early period his diplomatic career as secretary and envoy in different courts of Europe. In the twenty-second year of his age he was appointed secretary of state for foreign affairs. He distinguished himself in the negotiations which took place on the death of Charles the Second, King of Spain, in regard to the succession of the Spanish dominions, at the congress of Gertruydenberg, and in the conferences which settled the peace of Utrecht. A striking proof of his ability is given in the history of these transactions published

\* St. Simon affirms that this pension was 40,000*l.*; but this sum was so enormous at that period as to render it probable that he was misinformed.

† Hardwicke's State Papers, Vol. II.

after his death from his papers\* ; it is one of the most *curious monuments of the superiority of the French cabinet in every species of intrigue and address in negotiation.*

“ Torcy continued to enjoy, during the reign of Louis the Fourteenth, the full confidence of his sovereign, and was engaged in secretly promoting the success of the invasion against England, and in making excuses for permitting the Pretender to reside in Loraine. On the death of Louis the Fourteenth, he was continued in the ministry, as the only person versed in the management of foreign transactions; his capacity for affairs, and the talent which he possessed of rendering business agreeable to the Regent, made him a necessary instrument in the administration. But Torcy † had become obnoxious to George the First, and to the whigs who directed the counsels of England at this period, by his declaration to Lord Bolingbroke concerning the nullity of any renunciation which could be made by Philip Duke of Anjou to the crown of France ‡.” p. 48.

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“ \* *Memoires de Torcy pour servir à l'Histoire des Negociations, depuis le Traité de Ryswick jusqu' à la Paix d'Utrecht.*

“ † Torcy is represented by the French writers, and particularly by St. Simon, who knew him personally, as remarkable for the mildness of his manners and the placidness of his temper; yet the Earl of Stair has recorded an instance which proves a great want of self-command, and a peevish aversion to the English, at a time when it was the interest of the French court to continue on good terms with them.—See Hardwicke's Papers, Vol. II. p. 530, 535.

“ ‡ Though the peace of Utrecht had obliged the Spanish branch of the Bourbon family to renounce by oath the right of succession to the crown of France; yet the doctrine of its invalidity, as an act void *ab initio*, had been publicly avowed. Torcy frankly owned to Lord Bolingbroke, ‘The renunciation desired would be null and invalid by the fundamental laws of France, according to which laws the nearest prince to the crown is of necessity the heir. This law is considered as the work of Him who has established all monarchies, and we are persuaded in France that God only can abolish it. No renunciation therefore can destroy it; and if the King of Spain should renounce it for the sake of peace, and in obedience to his grandfather, they would deceive themselves, who received it as a sufficient expedient to prevent the mischief we purpose to avoid.’—See Report of the Secret Committee, p. 13.

“ Torcy made no scruple of publicly declaring that this expedient, which had been devised to prevent the union of France and Spain under one monarch, could be of little force, as being inconsistent with the fundamental laws of France. ‘This declaration,’ observes a judicious author, ‘gives a remarkable instance of the weakness or wickedness of that administration, who could build the peace of Europe on so sandy a foundation, and accept of terms which France itself was honest enough to own were not to be maintained.’—Letter to Two Great Men, p. 20.” p. 48.

This declaration of de Torcy, which must be confessed to be not entirely devoid of foundation, is particularly worthy of attention at present, when we see a family dethroned, made prisoners, and their sovereignty usurped; all on the pretext of a *forced* "renunciation!" But what are "fundamental laws" to a man who barter states, and transfers oaths of allegiance, with all the indifference that a jockey changes his horses.

Mr. Coxe certainly discovers rather too much leniency in treating of the character of the licentious Abbé du Bois, tutor of the Regent Duke of Orleans. We would not, indeed, have him to adopt the malignant censure of St. Simon; but as a divine it was his duty to have pointedly stigmatised the infamous life of this abandoned priest, and also the corrupt see of Rome, which made such a man an archbishop and a cardinal! Surely it would not have detracted from the merits of his hero, to have expressed his own detestation of Du Bois's crimes. That he should pardon the extravagant licentiousness of the Regent, is much less extraordinary, as many of the prince's vices were derived from his tutor. To discriminate truth from falsehood, justice from injustice, may not indeed be essential to such hybrid compositions as "*Memoirs*," although it is the first object of history. Yet the writer who betrays either negligence or laxity of moral rectitude, in extenuating the vices of ambitious intriguers, can never extend the fame of the truly illustrious dead. Morality, like chastity, is still revered even by those whose lives are the least influenced by it. We would not, however, be understood to reflect on our author's own moral principles, but rather on his indecisive or vague manner in detailing the history and progress of Cardinal Du Bois and the Duke of Orleans. He has, indeed, very justly rested their defence, in a great measure; on the notorious falsehood of some of the charges brought against them by the diabolical spirit of the *saintly* Madam Maintenon. This is another instance of the evil consequences, as well as the defeat of malignity. Madam Maintenon, like some English female saints of the present age, blended the offices of religion and all the exterior characters of piety with several atrocious vices. In order to advance her favourite Duke of Maine, she accused the Duke of Orleans with poisoning three French princes, and with a design to destroy the whole royal family. The profound cunning with which this odious insinuation was propagated, made a strong impression on Lewis XIV; but its extrava-

gant falsehood was soon detected; and its malignity not only defeated itself, but became a veil to all the excesses of Orleans and Du Bois. Popular opinion, which ever runs to extremes, not satisfied with proving them much injured individuals, metamorphosed them into virtuous and enlightened statesmen. Historians, it appears, still admit the delusion. As to Du Bois, or any other minister who takes *bribes* from foreign states, there is but one reward for him; that is, to be suspended on the gibbet of eternal infamy.

A considerable part of these Memoirs are appropriated to narrate Mr. Walpole's labours and negociations at Paris, relative to the creation of the Marquis of Vrilliere, who married a bastard daughter of the King of England, a duke and peer of France. The whole of these proceedings, it may be readily believed, are contemptible enough, and serve only to show the weakness and littleness of statesmen, as well as the inanity of pompous negociations. To Mr. Walpole's honour, he firmly resisted this business, which had so long and so deeply interested our ambassador, Sir Luke Schaub, at the French court.

We here find some additional proofs of the infamous character of Bolingbroke, who bribed the Duchess of Kendal with eleven thousand pounds, by which means he obtained the favour of the King. Lord and Lady Bolingbroke were both constantly employed intriguing in France with the party hostile to this country; and Sir R. Walpole would never have consented even to the restoration of his family estate, had not the King threatened him with dismission if he persisted in refusing. Hence the origin of Bolingbroke's "unceasing enmity to the character and administration of Sir Robert," who prevented his complete restoration. Archbishop Herring, in a letter to Mr. Etough, observes, "Bolingbroke was so *abandoned* in all respects, that I always and shall reverence Sir Robert Walpole for setting his face against him." An intrigue of Lady Bolingbroke's, to give up Gibraltar, drew forth the following remarks by Lord Walpole, in a letter from Paris. "To serve Lord Bolingbroke's ambitious views, there is certainly nothing so black nor base that that dear couple [Lord and Lady Bolingbroke] will not say or do; though his lordship is the greatest poltroon that was ever known." Several other anecdotes are related of the baseness of this man, whose talents procured him a temporary reputation, but whose writings are happily sinking into oblivion. Of his historical character we shall have occasion to speak hereafter.



The most gratifying details in these volumes are those of Mr. Walpole's negotiations and communications with the virtuous Cardinal Fleury. Both these statesmen were sincere in their desire of peace and friendship between France and England; both reposed implicit confidence in each other's integrity; and both endeavoured to check intriguing and deception. The good cardinal, however, was easily persuaded by Mr. Walpole to preclude one of the ablest statesmen then in France, the Marquis de Torcy, from the councils of his sovereign. Torcy was supposed to be hostile to England on account of his frank declaration of the nullity of Philip's renunciation of the French crown. Walpole called him a Jansenist; and the cardinal acquiesced in the charge, and never admitted him into office.

With respect to the existence of the secret treaty between Austria and Spain, in 1725, which gave rise to a controversy still undecided, and which was positively but evasively denied by the German and Spanish ambassadors in London, we have the following facts, which seem to settle the question. To the assertion that Mr. Walpole firmly believed in the existence of that treaty, is added the following statement in a note, which also tends to illustrate the accuracy and the truth of the writings called historical by little Mr. William Belsham.

" I have, in the Memoirs of Sir Robert Walpole, asserted, ' that the papers and documents submitted to my inspection fully display the proofs on which the reality of the secret articles was formed,' and which occasioned the public declarations of the King and ministers in parliament; that the Emperor and King of Spain proposed to attempt the recovery of Gibraltar and the restoration of the Pretender. I flattered myself, that the documents I had inserted in the Correspondence, and the proofs I had given in the Memoirs, would be sufficiently decisive, in the opinion of any reasonable and unprejudiced person, to certify (as far as was compatible with the nature of such evidence) the existence of the secret articles. The only contradiction to these proofs was the simple disavowal of the Emperor; but his assertion can be of little weight in this instance, as he equally denied other secret stipulations, which were afterwards proved. In fact, the *confidential* letter from Count Zinzendorf, the Emperor's favourite minister, to Palm, confirms beyond a doubt the secret resolutions of the Emperor.

" ' Do they say there is a secret engagement entered into in the offensive alliance concerning Gibraltar? That is the greatest untruth, as the treaty itself shows. Do they say an agreement is made concerning the Pretender? That is likewise the greatest untruth that can be imagined. Let them ask all the Jacobites, whether they have heard one word from us or from Spain that

' could be construed to mean such an enterprise, SO LONG AS WE DON'T ENTER INTO A WAR? *but then we shall help ourselves as well as we can.* In short, the mad English ministry shall never bring us to any thing through fear: our measures are so taken, that certainly we shall be able to oppose the aggressor.'

" These words, if they mean any thing, prove the point in dispute. For it cannot be supposed that the Emperor intended to assist the Pretender, unless he entered into a war with England; and that war could only be avoided, on the part of England, by acceding to the treaty of Vienna, which stipulated the restitution of Gibraltar, and contained articles inimical to the commerce of England, and the subsisting treaties in Europe.

" It is needless to quote any more of this extraordinary letter, which contains only vague assertions of the Emperor's peaceable desires; yet Mr. William Belsham cites this very letter as '*an historical demonstration, that the intelligence upon which the court of London relied in this instance was wholly erroneous, from whatever quarter, or with whatever view or intention it might have been communicated.*' I must however remark, that this author, with his usual inaccuracy of quotation, when a passage militates against his own opinion, has omitted two threatening sentences; the first beginning with, '*In short the mad English,*' &c.; and the second, which thus concludes the letter: '*What then is the cause and reason for making war? The augmentation of 30,000 men goes on, and we are sure of many friends.*'

" The same author, after citing the sentence of the Memoirs, at the beginning of this note adds, '*If this cloudy jargon be intended to convey a belief of the reality of this design, let him produce those papers and documents which he pretends to have been submitted to his inspection, and which shall outweigh and supersede the positive and confidential declaration of the imperial prime minister to the imperial ambassador, actually resident at the court of London.*' Mr. William Belsham's *Two Historical Dissertations*, page 82.

" I am unwilling to deluge the public with more state papers, after having published two thick quarto volumes; but it will be a sufficient answer to Mr. Belsham's challenge, to subjoin the fifth article of the secret treaty, which was communicated to Platania and Carraccioli, the two Sicilian abbots, by King Philip himself:

" '5° Their Cesarean and Catholic majesties, foreseeing that the king of England will oppose the execution of such designs, as well in regard to his particular interests, as not to lose his umpireship in Europe, for which reason he will undoubtedly engage the English nation, and unite the Dutch and other princes in his league, they oblige themselves to seek all methods to restore the Pretender to the throne of Great Britain; to which end the Catholic king was to make use of the pretence of the restitution of Gibraltar, which he was to demand immediately as soon as the peace of Vienna was published.'

" The free remarks which these ecclesiastics made on the secret articles, inflamed the resentment of Philip, and he banished them from Spain. They then retired into France, enjoyed the protection

of the French government, and imparted much useful intelligence to Mr. Walpole. I trust this document, in addition to those already published, will show the futility of opposing *vague conjectures* and *perverted reasoning* against positive fact." p. 250.

(To be continued.)

*An Elegiac Tribute to the Memory of Lieut. Gen. Sir John Moore.* By Mrs. Cockle. 4to. pp. 16. 2s. Chapple. 1809.

WHATEVER we may think of a general who in a panic suffered himself and his troops to be *hunted* two hundred miles by a force which he could have two hundred times annihilated; who, after having his army reduced by the sickness of disappointed valour, the unnecessary fatigues of a precipitate retreat, and the effects of inclement weather on their almost naked bodies, at length charged, fought, and *conquered* the enemy, even when he had concentrated his forces! a general, who spent months at his head-quarters as ignorant of the situation of his allies or his enemies as of the hour of his conception, and only occupied himself in writing vindictive letters against a country which he ought to have known was mountainous, sterile, inhospitable by nature, thinly inhabited, and destitute of every kind of military accommodation or resource, and against a people—ignorant, obstinate, prejudiced, but brave, honest, patriotic, and generally virtuous; whatever we may think of a general who threw his gold into the rivers instead of freely dividing it among his brethren in arms, who *burnt* his magazines of clothing at the very time that his soldiers were *ragged*, and exposed without food or sleep to the most intense cold and storms of snow, and who precipitately abandoned all the impregnable passes in the country of his allies to their enemies; we cannot withhold respect from the philanthropy, genius, and patriotism, evinced in this elegant "Elegiac Tribute to the Memory of Sir John Moore." He fell into the arms of immortal Fame and fruitless Victory at the moment he was about to be enveloped in a cloud of disgrace. His memory will be hallowed by the patriot Muse, while his country perpetuates his name in marble. Yet posterity may perhaps recognise some analogy between his fame and his victory, and the tribute of the poet greeted as in the appropriate sphere of fiction.

In thus frankly expressing our opinion of a brave man,

who has fought, bled, and fallen in the service of his country, we certainly cannot be supposed to be actuated by any hostile emotion, or any other sentiment than the love of truth and justice. Neither are we ignorantly declining on impracticable things. We have sojourned in the country which General Moore traversed; we know the disposition, principles, *indole*, manners, and customs, of the people; we are also perfectly aware of the badness of the roads, the numerous and almost insuperable difficulties which an army must encounter at every step; the want of provisions and every kind of domestic accommodation; the peculiar disinclination of the people to communicate with strangers (especially heretics), their reluctance to sell them their goods even for money, and their eternal dread of dearth and famine; their absurd prejudices, obstinacy, and caprices; their indignation, occasioned by what they deem a national affront, at all foreigners who cannot speak fluently their diverse dialects; and their general distrust of strangers, with whose characters they are unacquainted; all contribute to render a campaign in Spain the most arduous and difficult enterprise which could be undertaken by an English officer. Notwithstanding these and many more embarrassing circumstances, which we could enumerate, that Englishman who once convinces a Spaniard of his candour, honesty, and favourable opinion\* of Spain, will ever after have a firm, faithful, and generous friend. There is perhaps no other country in Europe where prudence and address can do so much, and none where violence or force can effect so little. It is peculiarly the country of enthusiasm, heroism, and intrepidity. The genius and the hero, who manifests zeal, conceives rapidly

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\* Little care was taken, we suspect, to display such opinions, or to persuade the Spaniards that we were *heartily and disinterestedly their friends*; on the contrary, whether from the pressure of harassing and accumulated difficulties, or from a naturally petulant disposition, the language of detestation, abuse, and even curses, were liberally bestowed on them and their country. This conduct, accompanied with other acts which must pass unamed, very naturally excited the indignation, and in some cases the vengeance, of the people. Yet our "blanket heroes" complain of their inhospitableness, and our "perfumed popinjays" of fatigue! A soldier would be ashamed to murmur at the temporary privation of roast beef and down beds. Those epicent bipeds of a Hyde-Park review may disgrace, but certainly cannot serve, their country.—*Rev.*

and executes effectually whatever tends to the honour of Spain, will be revered, obeyed, and may become invincible; but the cold calculator, the dry reasoner, the man of method and business, however great his knowledge, however respectable his endowments, and profound his skill, will be invariably despised, shunned, and ridiculed. *El genio del hombre no está á mi gana*, exclaims the Spaniard; and neither prudential reasons nor self-interest will ever induce him to have any further communication or correspondence with him. Between them there exists none of those natural sympathies of heart, nothing of that congeniality of mind, which insensibly draw and unite persons together: they are of opposite sentiments and feelings; the Spaniard retires more than ever attached to the fancied superiority of his own imagination, and the reasoner can perceive no cause for abandoning his consequences and his prudent anticipation.

From this view of the Spanish character, the reader will be at no loss to decide why General Moore, and some other British officers, should have imbibed such adverse impressions of the general disposition of the Spaniards, and supposed them lukewarm in the cause of their country. It manifests great weakness or want of candour to pronounce dogmatically on the character of any people or nation, merely from traversing one of its provinces, especially in a country where every one has not only its peculiar laws, manners, and customs, but also its own dialect. But it was particularly delusive and unjust to draw any general conclusions from the state of Galicia—a province which has had so much intercourse with the miscreant Irish, who have artfully aroused all the religious prejudices of the vulgar, who have fabricated extravagant tales of English hostility to papists, and who have adopted every other wicked artifice calculated to excite in the Gallicians a permanent aversion from the character and principles of Englishmen. Surely he must be a very prejudiced observer, indeed, who could not discriminate a palpable difference between the conduct of the people in Estremadura and Galicia. We have, however, too long detained our readers on this subject, and must now introduce the poem.

“ What frequent tears the Patriot Muse has shed :  
 A nation's tribute to her mighty dead ! !  
 What suns have set in Glory's radiant way,  
 To gild with cloudless beams a brighter day !

Succeeding WOLFES, in conquest's glowing hour,  
 Succeeding CHATHAMS, eloquent no more!  
 From the parch'd plains of Egypt's barren sand,  
 And there, where Tagus laves fair Lisbon's strand,  
 To that where Trafalgar's victorious wave  
 Saw dear-bought laurels deck a NELSON's grave;  
 In the full blaze of victory's bursting light,  
 What orbs have sunk and left the sudden night!  
 Yet shed their parting beams of brightness here,  
 To shine unsetting in a purer sphere!  
 Another falls — and MOORE's unconquer'd name  
 Gives a new hero to a nation's fame." p. 3.

The poet then describes, with considerable strength and felicity of expression, the mental endowments and achievements of her hero in different quarters of the globe. To the glorious list could we have added, that instead of vacillating months at Salamanca \*, he passed in the enemy's rear, joined his allies at Tudela, changed the fate of things there, and mingled his blood and his arms with the immortal heroes of Zaragoza; we should then indeed have "melted with the melody of her lays." Unhappily, experience seems to be lost on mankind; and after the lapse of a century, the drama of Peterborough and Galway has again been rehearsed before us. There are energy, beauty, and fidelity, in the following description: —

" A Tyrant nods — and o'er a fated land  
 Fell USURPATION hurls her flaming brand,  
 Then flings it furious o'er the peaceful plain,  
 Blood on her brow, and terror in her train;  
 Her drooping children, peaceful now no more,  
 Mark the dire progress of its blasting pow'r;  
 See its red glare in dreadful ruin rise,  
 And turn — to Britain turn their suppliant eyes.  
 That generous Britain, on whose sea-girt breast,  
 Peace, the fair exile, guards her halcyon nest,  
 Rears 'mid the victor wave her radiant form,  
 Strong in the whirlwind, fearless in the storm;  
 Nor asks in vain — a nation's ardour pours  
 Her matchless heroes from her friendly shores.

" Nor DESOLATION marks the scene alone,  
 But captive monarchs, and a vacant throne.  
 Madrid's proud walls beheld the impious deed,  
 Arm'd her brave chiefs, nor fear'd the glorious meed;

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\* Perhaps, indeed, this might not be the fault of the commander, but of the contradictory orders which he received. In justice to the memory of the deceased, it was necessary that this point should be ascertained; *the campaign was entirely left to his discretion!*

Mark'd with exulting eyes her patriot band,  
 And hail'd the heroes of her native land;  
 Saw their bright colours blending hues combin'd,  
 And Britain's name with fair Iberia's join'd."

" What though rude War's licentious footsteps stray,  
 Through all thy blushing wilds, thy fragrant way;  
 What though she bid her rough unsparing hand  
 Seize the rich treasures of thy blooming land;  
 Yet raise the pensive eye—yet smiling see,  
 One dazzling wreath of deathless victory;  
 Whose sweets immortal deck a WELLESLEY's brow,  
 Unfading trophies from a fallen foe!"

From the liveliness and strength of the likenesses, we were preparing to remonstrate against the justice of the epithet "*mightier conqueror*," till we recollected the adage, *sæpe poetarum mendacia dulcia finxi*. We must extract, however, the following apostrophe, which does equal honour to the departed hero, the head, and the heart of our author.

" Ye brave companions, who, in honour's day,  
 Still fearless trod with him her dangerous way;  
 Ye who still *live*, his high deserts to tell,  
 And ye, alas! like him, who nobly *FELL*,  
 Take from the mourning Muse her grateful tear,  
 Nor think it falls alone to deck *his* bier;  
 For *ALL* it trembling fills her pensive eye;  
*ALL* claim alike a nation's sympathy;  
 Whilst nobly emulous, like you to prove,  
 Britannia's bulwark and her monarch's love,  
 The proud protectors of her righteous cause,  
 The unrival'd champions of her equal laws,  
 Succeeding heroes by *your* names inspir'd,  
 With rival zeal, with rival ardour fir'd,  
 Like you triumphant shall her laurels share,  
 Her *pride*, her *hope*, her *glory*, and her *care*."

There is one feature in this noble "*Tribute*," which is now become so rare, that we shall be pardoned, if not thanked, by every independent mind, for holding it up to general admiration; we mean its perfect freedom from every designing or selfish idea, from every sentiment of interested adulation or groveling sycophancy, and even from the talentless vanity of "*an avarice of praise*." Throughout the whole we behold the soul of genius, humanity, taste, and genuine English independence and patriotism. The concluding lines have another excellence equally deserving of attention. They manifest an enlightened mind, conscious

of the beneficence of Providence, clearly conceiving just notions of the power and goodness of the Sovereign Arbitrer, and deeply imbued with the true sublimity of Christianity, very different from the vulgar cant of modern evangelicals. Although we have already extracted liberally from this interesting poem, the concluding prayer is so apposite and so proper at present for every subject of the United Kingdom, that we feel it a duty to insert it.

“ Amidst the mercies of a chastening hand,  
 May holier zeal preserve this favour'd land!  
 Protect her altars in the threaten'd storm,  
 Nerve the rais'd arm, to shield their sacred form:  
 That lifted arm, which strong in Virtue's cause,  
 Would guard her King, her Liberty, her Laws!  
 And fix that diadem, which sparkles now,  
 With gathering glory, on a BRUNSWICK'S brow;  
 Preserve its lustre from a TYRANT'S pow'r,  
 Yet grateful turn to HIM in conquest's hour,  
 That BETTER trust, whose hand sustains on high,  
 The great, th' eternal chain of destiny!  
 And as the cloud for ISRAEL'S favour'd race  
 Still mark'd his presence, and his resting place,  
 Oh! let the kindred beam reposing here  
 Yet show his guardian, his directing care;  
 Yet point to Britain's sons the radiant way,  
 Whilst future MOONES, on many a distant day,  
 Like him shall triumph, and like him shall prove,  
 A nation's gratitude, a nation's love!  
 And rival heroes, bending o'er his urn  
 In awful pause, this patriot truth shall learn;  
 Marking the track his conquering footsteps trod,  
 The path where Glory points, conducts to GOD.” p. 11.

Would to God the campaign which gave occasion to this poem had been *planned* or *executed* with equal ability! But while our ministers think it best to have *no* plan, lest it should be violated, or embarrass their generals, and while the latter are more desirous of marching or negotiating than conquering, it is not surprising that discomfiture, disaster, and ignominy, should pursue our arms. The march of the English troops in Spain was projected in ignorance, executed with *ill-natured* contempt, and terminated with the most fatal disgrace. No man of sense would have drawn the enemy to the great naval *depot* of the kingdom, where a fleet of nine sail of the line and immense naval stores must inevitably fall into his hands!



## AGRICULTURE AND BOTANY.

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*The Practical Norfolk Farmer; describing the Management of a Farm throughout the Year; with Observations founded on Experience.*  
Svo. pp. 140. 5s. Stevenson and Co. Norwich; Scatcherd and Letterman, London.

THE superiority of the Norfolk system of husbandry is so generally admitted, that, notwithstanding the numerous volumes which have been written on it, a brief and accurate account, like that contained in this work, of the different process adopted during each month in the year, must still be very convenient to farmers and agriculturists in general. The author has modestly concealed his name; but he assures us, that his "observations are such as have occurred during 30 years experience as a practical farmer on the different soils of the county." This book bears internal evidence of the truth of his assertion, as it is devoted to a full and impartial statement of facts, without any alloy of theoretical speculation garbled from ill understood works on chemistry. Our Norfolk farmer begins the agricultural year with September, and details the nature and order of the business of his farm during every succeeding month till the August following, describing the methods of preparing manure, tilling, planting, reaping, &c. with considerable neatness and perspicuity. We shall extract the author's account of the "different courses of farming" in Norfolk.

"The turnip system of husbandry, as it is usually termed, has prevailed in this county for near a century with unrivalled success, and would with the same attention, no doubt, be found as beneficial in different parts of the kingdom. In the south part of the county, the land consisting of a strong clay, the four-course husbandry prevails; 1st. of turnips, 2d. barley or oats, 3d. clover, and 4th. wheat. Where beans can be grown with advantage, they pursue the following method; 1st. turnips, 2d. barley or oats, 3d. clover, 4th. wheat, 5th. beans, 6th. wheat. The five-course husbandry is often practised here: 1st. turnips, 2d. barley or oats, 3d. clover, 4th. wheat, 5th. barley or oats, and invariably manure for their turnip and wheat crops.

"In the south-west part of it, where the land is light and the success of their crops depends in a great measure on the sheep, they pursue the following course; 1st. turnips; 2d. barley; 3d. grasses, a considerable part of which is fed; 4th. grasses fed; and 5th. wheat or rye. By this system a fifth part of the land is with turnips and two fifths with grass, and a greater quantity of sheep fed than by any other method, and the turnips being sowed from wheat stubble, produces a superior crop than, from the appearance of the soil, could be supposed.

"In the east part, the four-course husbandry is practised: the land being ploughed up for wheat, after the first year lay, on the clover stubble; this district consists chiefly of a good loam, but in those parts of it which is lighter, the six-course husbandry prevails.

“In the west, north, and north-west, which comprise the most considerable part of the county, the six-course husbandry, with few exceptions, is adhered to: 1st. turnips; 2d. barley or oats laid down with clover and grasses; 3d. clover and grasses mowed; 4th. grasses fed; 5th. wheat; 6th. barley or oats. This excellent system, the best adapted for the soil, which consists chiefly of a sandy loam, ought never to be deviated from; and as, in these districts, the quantity of pasture and meadows is inadequate to the arable land to that in the south parts, a greater quantity of stock can be fed.”

This volume, which is printed by the publishers at Norwich, and dedicated to T. W. Coke, Esq. M. P. is much more elegant than many of our London works. It looks, indeed, as if it were designed to be read; all the letters are of a bright and deep black, and consequently will neither fatigue the eyes nor exhaust the patience in making out the words, like many (we had almost said most) of the books printed in the metropolis. We are happy to find that this useful style of printing is becoming very general, not only in Scotland, but throughout the whole country.

*The English Botanist's Pocket Companion; containing the essential genuine Characters of every British Plant, arranged agreeably to the Linnaean System; together with a short and easy Introduction to the Study of Botany, and an Explanation of the Principles upon which the Classification of the Sexual System is founded.* By James Dede. 12mo. pp. 152. 4s. Hatchard. 1809.

NUMEROUS compilations have lately been offered to the public under the convenient title of “Botanical Pocket-books,” &c.; but very few, if any of them, are in the least calculated either to facilitate the acquisition of this science, or to initiate tyros in the rudiments of botanical knowledge. They contain, indeed, something of the sexual system, but it may be doubted whether their meagre abstract of it be not much more difficult to comprehend and apply to practice than the complete work. Such compilations are beneath the attention of professed botanists; and to students they are almost unintelligible; they are also confined to mere nomenclature, a circumstance which has very considerably injured and impeded the progress of botanical knowledge. The valuable work of Withering is too voluminous for common use; but Dr. Smith's able “Introduction,” which we have recently noticed, will be found equally useful and attracting to lovers of vegetable nature. With respect to Mr. Dede's “English Botanist's Pocket Companion,” it is not too much to say, that it is in general greatly superior to most similar works, that the classes are *intelligibly* defined, the common uses of British plants noticed, and their orders and genera explained and described. The author acknowledges his obligations to Withering's arrangement, which he has adopted with some slight and judicious alterations. Had Mr. Dede added the names of all the known English species of plants, it would not have augmented the size of his work, so much as it would have contributed to its utility.

## EDUCATION.

*Institutes of Latin Grammar.* By John Grant, A.M. 8vo. pp. 464.  
Longman and Co. 1803.

ONE of the greatest obstacles to the rapid acquisition of Latin, is the too general conviction that, as it is "a dead language," it is both unnecessary and impossible to speak it. Under this impression almost all our Latin grammars have been composed, and are still used, although it is evident, from the short period in which persons learn Italian or German (which are very little less difficult), that to endeavour to speak would be the speediest mode of becoming good Latinists. Mr. Grant, we suspect, had not precisely this object in view, in composing these "Institutes;" yet he has done for the students of Latin very nearly what Chambaud did for those of French, in furnishing a comprehensive collection of rules illustrated by examples, either for translating or writing Latin. It will not be expected, that we should attempt to analyse so copious and multifarious a work, which professes rather to contain what is useful than original. We can therefore only observe, that to persons who have made some progress in the study of Latin, to tutors and others who may wish to improve their grammatical knowledge, Mr. Grant's *Institutes* will be found more useful than any similar English work with which we are acquainted. The lists of the variously construed neuter verbs will tend to obviate many of those perplexing difficulties which, at first, beset young grammarians, and assist them in comprehending the real import of several idiomatical expressions. We had prepared some observations on the author's "remarks on the classification of certain verbs," which are sensible and judicious; but it would extend this article to an inordinate length to insert them. The general merit and utility of this volume, and the immense number of words and idioms which are illustrated in it, make us regret that the author has not subjoined a verbal index, which would have added considerably to its perspicuity, and also enabled the reader to have turned to all the different pages in which the same word may occur, although for different purposes. The advantage of such an appendage is so obvious, that we presume the ingenious author will yet adopt it. The work, we must say, is shamefully printed, although on good paper; many pages are so pale and colourless, that the accents and Greek characters are scarcely discernible. It is very dishonest to print school books in such a manner, as they must be illegible with a few days' usage.

*The Stranger's East-Indian Guide to the Hindoostanee; or grand popular Language of India (improperly called Moors).* By John Borthwick Gilchrist, Esq. LL. D. Author of the Hindoostanee Philology, Indian Monitor, &c. Second Edition. 8vo. pp. 226. 9s. Black, Parry, and Kingsbury. 1803.

THE talents of Professor Gilchrist are well known to all persons acquainted with India affairs; and this new edition of his excellent

"Guide to the Hindoostanee," will be gratefully received by all those of either sex who intend to visit the British possessions in the East, or who devote their attention to the study of the oriental languages. The great and arduous labour of reducing such a language to grammatical rules, adapting English characters to express their sounds, and compiling dialogues, must be evident to every reader. The Hindoostanee is by far the most generally useful language in the East; and there are few persons, we are told by Mr. Bayley, "between Cape Comorin and Kabool, a country about 2000 miles long and 1400 broad, who are not conversant in the Hindoostanee; and in many places beyond the Ganges, this language is current and familiar." Dr. Gilchrist's Guide is allowed to be "the plainest introduction to the knowledge of Hindoostanee ever published." When we state that to this concise grammar are added a copious vocabulary of English and Hindoostanee, and Hindoostanee and English exercises, poetical pieces, &c. we presume that all classes of persons, going or trading to India, will find it well worthy of their attention.

## POETRY.

*The Poems of Richard Corbet, late Bishop of Oxford and of Norwich. The fourth Edition, with considerable Additions. To which are now added "Oratio in funus Henrici Principis," from Ashmole's Museum. Biographical Notes, and a Life of the Author. By Octavius Gilchrist, F. S. A. 8vo. pp. 340. 8s. Longman & Co. 1808.*

WHEN we noticed the excellent tract in defence of Ben Jonson, by Mr. Gilchrist, we could not help expressing our wish that the author would pursue his researches, and favour the public with a more extensive work. The present volume had then appeared, and we can trace, in the well-written life of the worthy bishop, the same felicity of illustration, the same happy talent of extracting all the wit and humour without any of the verbiage of ancient writers, which are so conspicuous in the defence of Jonson. Bishop Corbet was born at Ewell, Surrey, in 1582, and died at Norwich in 1635. His poetical effusions were never intended for publication, yet we apprehend that the reader will not be dissatisfied at Mr. Gilchrist for bringing them before the public in a more complete and collected manner than they have hitherto appeared. Seventeen of the pieces here published, besides the original account of the author's life, and several curious notes and illustrations, are not contained in any other collection of the bishop's poems. "His panegyric," observes Mr. Gilchrist, "is liberal without grossness, and complimentary without servility; his satires on the Puritans, a pestilent race, evince his skill in severe and ludicrous reproof: and the addresses to his son and parents, while they are proofs of his filial and parental regard, bear testimony to his command over the finer feelings. But the predominant faculty

of his mind was wit." It is impossible to convey any adequate idea of these memoirs and illustrations, by an analysis; we shall therefore extract one of the short poems.

" *To the Ghost of Robert Wisdom.*

" Thou, once a body, now but aire,  
Arch-botcher of a psalme or prayer,  
From Carfax come:  
And patch me up a zealous lay,  
With an old *ever and for ay*,  
Or, *all and some.*  
Or such a spirit lend mee,  
As may a hymne downe send mee,  
To purge my braine:  
So, Robert, look behind thee,  
Least Turke or Pope doe find thee,  
And goe to bed again."

We lament that a portrait of the learned and ingenious bishop is not attached to this volume, particularly as it is said that he had "a face which might heaven to affection draw." Such an addition was practicable, as there is an acknowledged good one of him in the hall of Christ Church, Oxford.

*The Council of Hogs, a descriptive Poem, containing a patriotic Oration to the Swinish Multitude.* 8vo. pp. 16. 1s. Hatchard. 1809.

UNHAPPILY this is not the age for chaste and delicate satire, still less is this a proper subject for it. It is vain to talk of honour, truth, consistency, justice, and such like things, to those who can feel only a "cat o'-nine-tails." In other times we should have expected the author's well-designed poem would have been useful in exposing the nefarious practices of unprincipled men; but vice is become too callous, too gigantic to be shamed by a simply ludicrous contrast with virtue.

*The Flowers at Court.* By Mrs. Reeve. Small 8vo. pp. 30. 2s. 6d. Baldwin. 1809.

MRS. REEVE very justly thought that the Court of Flora should not pass uncelebrated; and that the subject might not only be amusing, but instructive, in the science of botany. Should she succeed in drawing but one hapless fair one from the naturally debilitating and necessarily vitiating music-mania of the day, she will have done some positive good to her kind. The preceding works of this nature are thus introduced:—

" In a bow'r where the *Rose* and the *Eglantine* twin'd,  
Sad and pensive the once laughing Goddess reclin'd;  
To her, Gossip Rumour had whisper'd the tale  
That the Peacock in splendour his friends would regale;  
That the Grasshopper boasted of having his feasts,  
And that concerts and balls had been given by beasts;

That e'en Fishes, resolv'd such diversions to share,  
 In their coral abodes had a gala more rare.  
 Ah! Flora exclaim'd, shall my beautiful train  
 In their own native woodlands neglected remain?"

In this style the characters of all the more generally known plants are introduced to the Court of Flora; and Mrs. Reeve discovers a respectable knowledge of vegetable phenomena. Her views and moral principles deserve our commendation, and her verses are easy and flowing.

### MISCELLANEOUS.

*The Young Sea-Officer's Sheet-Anchor; or a Key to the Leading of Rigging, and to practical Seamanship.* By Darcy Lever. 4to. pp. 120. 11. 11s. 6d. Gill, Leeds. Longman and Co. London. 1808.

THIS is certainly the most complete representation of all the mechanical operations of seamanship which has yet appeared. The author has accurately delineated, on one hundred and eleven large quarto plates, containing five hundred and eighty-seven figures, all the different parts of the rigging, the various positions of the ship, sails, shrouds, masts, yards, tackles, ropes, cables, anchors, tacks, buoys, compass, &c. &c.; with ample directions for splicing ropes, making sails, &c. This work, which evinces great labour and attention, is patronised by the Admiralty and the East-India Company, as well as recommended by a dozen admirals and as many captains, besides several respectable masters of merchant ships. The engravings are neatly executed, and are very creditable to the talents of Messrs. Butterworths of Leeds. This "Key to Rigging and Seamanship," will also be useful to ship-owners, as well as the young midshipmen of his majesty's navy. It would, however, have added considerably to the utility of this work, had the author given the dimensions of the sails, cables, anchors, &c. according to the tonnage of the vessel and mode of rigging adopted.

*A Collection of Modern and Contemporary Voyages and Travels. Vol. II. containing Travels in Iceland, performed by Order of his Danish Majesty.* By Messrs. Olafsen and Povelsen.—*Travels through the four principal Islands of the African Seas; by Order of the French Government, in 1801, and 1802.* By M. Bory de St. Vincent.—*The Gleanings of a Wanderer in various Parts of England, Scotland, and North Wales, in 1804.*—*And an Analysis of Holcroft's Travels from Hamburgh to Paris.* 8vo. With 13 Plates. pp. 642. 15s. Phillips.

In the Appendix to Vol. 17, our readers will find a review of a French translation of Olafsen's Travels in Iceland, to which we refer them for an account of their contents. The English translation

professes to be taken from the original Danish. It appears in general to be sufficiently accurate. For an account of St. Vincent's Travels, we must also refer the reader to our review of the original work, Vol. 19, p. 457. Holcroft's Journey from Hamburg to Paris was examined at considerable length in our Nos. for May and July 1804. The "Gleanings of a Wanderer" consist of transitory descriptions of the different places of importance from York to Edinburgh, Aberdeen, Inverary, Glasgow, Carlisle, Lincolnshire, Staffordshire, Herefordshire, Monmouth, and Chester; the whole interspersed with historical and biographical anecdotes, which give an interest to the hasty outline. The reader will find both amusement and instruction in this volume, at a very moderate expense.

REVIEWERS REVIEWED.  
CRITICAL REVIEW.

To the Editor of the Antijacobin Review.

Sir;

LETTER III.

IN my last letter (p. 84 of this volume) I exhibited to your readers a specimen of the behaviour of the Critical Reviewers on subjects relating to *politics* and *government*. It there appeared, that these writers exert their utmost zeal, and nearly exhaust language, in depicting the corruptions of our government, the folly and wickedness of its agents, and our general state of oppression and sufferings. This reprobation of the agents of state, it was proved, is not confined to any one set of men or of ministers, but is bestowed pretty equally on all; on whigs and tories, on the violent and the moderate, the profligate and the virtuous, on their greatest favourites while in opposition, whenever they are the servants of his majesty, or act in concert with their measures. It was proved, too, by a copious induction of particular instances, that in this zeal to inspire us with a hatred of those who conduct our public affairs, and with a strong sense of the evils brought upon us by their misconduct, these reviewers are wholly regardless of the means which they employ, and continually issue forth a torrent of such palpable, shameless, and dreadful falsehoods, as have seldom disgraced the most unprincipled and outrageous calumniators; and that, therefore, their efforts are most mischievous, and directly tend to excite murmurings and discontent, faction and insurrection.

I will now show, that this critic's exertions are not less mischievous in respect to the *Church* and *Religion*. This position will need little proof to those who have observed the uniform behaviour of other similar spirits. It is a fact highly deserving of attention, that all those persons who have lately distinguished themselves in the work of demolition, have attacked at the same time the *Church* and the *Government* of their country; and, openly or insidiously, have prepared men for their state projects, by lessening their respect either for religion itself, or at least for the established and national

No. 128. Vol. 32. Feb. 1809.

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system of it. The perpetrators of the unexampled atrocities in France were prepared for their diabolical work by an almost incredible and successful diligence in propagating infidelity among them. Our own arch-anarchist, the infamous Paine, libelled all earthly governments in his "*Rights of Man*," and the government of heaven in his "*Age of Reason*." And, very generally, those among us who are so loud in their clamours against government, and so eager to reform every thing but themselves, will be found, either such as disregard the dictates of Christianity altogether, such as embrace it in a very partial and mutilated form, or, at the best, such as do not conform to that pure and scriptural system of it which is displayed in the documents of the Established Church. This, indeed, must be the case. So peremptory are the injunctions of the Christian Scriptures, "*Let every soul be subject to the higher powers; for there is no power but of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and shall receive to himself damnation. . . . Wherefore ye must needs be subject, not only for wrath but also for conscience' sake.*" "*Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.*" So indispensably are Christians required to render unto all who are set over them their due degree of affection, honour, and tribute, according to their office, for their *office' sake*—so awful are the threatenings denounced against disobedience to these injunctions—that no persons who have not learned to reject the authority of such Scriptures; or, which is nearly the same thing, have learned to take profane liberties with them, and to make them speak just what they please, dare act in opposition to them. (See, e. g., Rom. iii; 1st. Pet. ii.) And as the Church, as happily constituted in this kingdom, is the ground and pillar of the truth, and possesses a scheme of worship and instruction adapted above every other system to impress men with right ideas respecting their civil as well as religious duties, so it will be found in fact, nearly without an exception, that in exact proportion as they adhere to her system, they respect the injunctions of Scripture on this head, and are loyal and peaceable subjects. They who adhere to her fully, forget not her early instructions "*to honour and obey the King, and all that are put in authority under him,*" and are usually the most distinguished for these virtues: They who receive her doctrine but reject her discipline, or who respect her discipline but neglect her doctrine, are less to be depended upon, and more liable to be thwarted by the influence of other circumstances: They who reject both her doctrine and discipline, and approach the nearest to unbelievers, or are in reality such, will almost, to a man, be found among our "*murmurers and complainers, whose mouths speak great swelling words;*" our "*filthy dreamers*" of some unattainable state of social bliss, "*who despise dominion and speak evil of dignities.*" "*These are they who separate themselves, sensual, not having the spirit;*" who "*deny the only Lord God, and our Saviour Jesus Christ.*" (See St. Jude.) In which of these classes of men our critics are to be ranked, will appear as we proceed.



That they are bitter enemies of our Church, as at present by law established, and zealous promoters of *heresy and schism*, are facts most notorious. They are the avowed and strenuous advocates for the repeal of the *test laws*, and of "every law" and restriction which are inconsistent with what is called "*unlimited toleration*," and the forming, in the stead of our present admirably constituted Church, an heterogeneous and most unnatural association of papists and protestants, churchmen and dissenters, including every jarring, extravagant, and impious sect which disgraces Christendom. They allow no religious system to be either scriptural or rational, but that which strips Christianity of its most distinguishing and valuable peculiarities, and reduces it to little more than an improved system of heathenism; this they denominate *unitarianism*. They extol in the highest terms of panegyric the most impudent and blasphemous writers of this sect; such as Evanson, Fellowes, and Stone. They ridicule, they depreciate, they revile, by every possible means, whatever is connected with the Church — her founders, her Liturgy, her Articles, her clergy. This they frequently do with a degree of violence, of ferocity, and of shameless disregard to truth and decency, which is strongly indicative of madness, or of dispositions the most truly diabolical. And this fury against the established clergy, rages in exact proportion to their conscientious adherence to their engagements with the Church, and their zeal for her honour. In short, Sir, all the extravagant abuse of the Church and her orthodox sons, which I quoted from this critic in my first letter to show his extreme inconsistency with his former principles, may now be produced as descriptive of his prevailing behaviour. (See Anti-jac. Review, Sept. 1808.)

The fact is, that, as of old, "certain Jews banded together, and bound themselves under a curse, that they would neither eat nor drink till they had killed Paul;" so at present, in this kingdom, there is "a band of persons" who have resolved never to rest, nor to suffer our governors to rest, till they have overturned our present Church Establishment. And, as a celebrated predecessor of these worthies, on witnessing before his death some of the blessed effects of the French revolution, exclaimed, "*Lord, now lettest thou thy servant depart in peace*," so are our present conspirators fully persuaded, that "*Now is the day of their salvation*." "Much good," they say, "has been done to their cause, by the late discussions which have taken place in Parliament, on the question of Catholic emancipation." And, considering how "truly critical" the times now are, "*never*," it is added, "may the advocates of this inestimable right, in this country, *hope to find a fitter occasion than the present, for entering into the most arduous, but necessary controversy*," Their whole forces are, therefore, summoned immediately to come forth and "bear a part" in it. "To the liberal, among their brethren of the Established Church, they look with confidence for their concurrence.—To the numerous class of Catholics, and the almost equally numerous sects of protestants who differ from our Church, they look with not less confidence for their approbation and our cordial co-operation; and, thus supported, they trust, their plea for

unlimited toleration will not be offered to Parliament in vain, in the succeeding session." (See Crit. Rev. Aug. 1808, p. 414—423.)

In the mean time, and until their efforts are crowned with complete success, all possible means are to be employed to *prepare the people* for this project; that the "numerous classes of the people most liable to be prejudiced against" such a measure, "may be prepared to maintain against the arts and efforts of intolerant men, the justice and piety as well as the policy and humanity" of it. To this end, "discussion" on the subject is every where to be promoted: our projectors' own representations of it are to be disseminated "in papers which are widely circulated through the country, in magazines, &c.:" men are to be decoyed into an approbation of the measure, by the enchanting sounds of "*civil and religious liberty*," "*enlightened liberality*," "*higher state of social bliss*," "*best of causes*;" and the assurance that its abettors are influenced by "*the best principles of our holy religion*," and are only endeavouring "*to diffuse the true principles of Gospel-benevolence, and Christian liberty*;" they are to be alienated from the present system by the frightful charges of "*despotism*," "*hypocritical pageantry*," "*bigotry and fanaticism*," preferred against it; and insinuations, that its supporters are "*spiritual despots*," "*popish inquisitors over the consciences of men*," "*infuriated ecclesiastics*," "*bigots of intolerance*," "*corrupt politicians*," the "*fawning sycophants of power*," &c. &c.: they are to be assured, that however "truly critical" the times are, the most timid cannot justly apprehend the smallest *danger* from this attempt; that the danger "*lies all on the side of intolerance*:" they are to be terrified, by the direful menace, that if through "the clamours of bigots and the calumnies of corrupt politicians" the wishes of this party are not gratified, *then "this misguided nation may tremble at the near approach of that revolution which may with reason be expected to explode from the rage of disappointed millions."* The "*legislature*" also is to be taught, that "*every attempt to bias men in the choice of their religion, whether by terror, or by sordid motives of emolument, must be condemned.*" In short, "if the government want either the wisdom or the virtue to do this unasked," such an impression is intended to be "produced as will make even an *unwilling Cabinet* comply with the demand." (See Crit. Rev. as above; and Vol. 13, p. 29; 14, p. 170.)

All this, and abundantly more, we are expressly taught, by our English Abbé Sieyès, a man who has grown grey in attempts to embarrass the measures of government, under every critical emergency of his country; a man who, although himself a clergyman of the established church, is so far blinded by party zeal, as under a pretence of tenderness for men's consciences, thus publicly to call upon his brethren in the church, to violate the most solemn engagements by which men can be bound; a man who, with the genuine cunning of his prototype, in this work of preparing the people for his purpose, urges on his partizans the policy of being "*temperate*," but who at the time of action does the very reverse of this; who, when an important political measure is to be agitated at a meeting of his county, issues his inflammatory hand-bills, and invites "*able-bodied men to leave their looms*" to regulate the decision

upon it. How these *loom-men* do political work, the country had a notable specimen at the late general election.

Now, Sir, in forwarding this daring and most pestilent project, our Critical Reviewers are zealous and distinguished co-operators. They enter fully into the Abbé's views, admire his efforts, reiterate his statements, and hope ardently for the success of his scheme. And, while their *Monthly*, and *Annual*, and other less intrepid coadjutors, are employed chiefly in *mining* and *sapping*, it is more particularly their province to attack the sacred edifice by storm. It is their province to show, that this long-admired structure is the work of dark and rude times, and a disgrace to the present highly enlightened age; that its materials are corrupt and worthless; that it is the harbour of ignorance, idleness, and fanaticism; like Babylon of old "the habitation of devils, the hold of every foul spirit;" and, that it is the duty of every friend of his country and his species immediately to come out of it, and assist in its demolition. Arguing in favour of the change which they wish to effect in this kingdom, "It is time," they say, "to have done with autocrats and popes, with secular and with spiritual despots of every description, whether in ermine, in purple, or in lawn. The tragedy of temporal and of spiritual domination has been acted long enough; the hypocritical pageantry may have cheated the senses, but nothing but murder, cruelty, and injustice, have been perpetrated under the mask." They hope that our House of Commons will "abolish the inquisitorial powers of the Spiritual Court, and put a stop to the further progress of *ecclesiastical domination*." (Vol. 13, p. 33; 14, p. 414.)

On a leading point connected with their statements, it may be remarked, by the way, that our critics are guilty, at once, of mistake and inconsistency. They argue on the absurd but too prevalent supposition, that Christianity, like philosophy, is capable of a progressive improvement, through the aid of time and new discoveries. Whereas, a Revelation of the Will of God is, doubtless, *perfect at first*; and the highest improvement of which it is capable by any future ages, is a perfect comprehension of what was at first delivered. Now the advantage with respect to this must *decrease* rather than *increase*, in proportion to our distance from the time of its origin. So these critics, when it suits their purpose, feel, and revere, "the immutability of truth:" then they assure us that "truth and falsehood are not conventional and fluctuating things;" but that "their differences are fixed, permanent, and eternal." (*ibid.*)

Let us, however, further attend to their doctrines and procedure as they bear upon the Established Church. In regard then to the system which these gentlemen wish to have propagated, it is notoriously that worst substitute for Christianity, which includes only a few fragments of it, divested of its leading and characteristic doctrines. "Christ," they say, "never preached either the doctrine of *original sin* or of *vicarious punishment*; these are the contrivances of men who understand not his great commandment, to do as we would be done by, and to love one another. This is the substance of that doctrine which Christ preached; *all beside is vanity and strife*." "The *simple morality* of the Gospel, enforced by the impressive sanction of a future life," they say, "comprises all the

religion that Christ taught." "All besides," with the doctrines of the "Trinity," "of incarnation, of the atonement, of hereditary depravity, of the moral incapacity of man, of justification by faith, &c. &c." expressly are, in these critics' estimate, "vain ceremonies and mysterious creeds," the "sluices of sectarian hostility," "a Babylonish jargon of theological contradictions," no better than the "superstitions" of "the Hindoos." And the form of Subscription for teachers of religion which they would substitute for that now prescribed by the church of England is this: "I A. B. do with all my heart and mind assent to this truth, that Jesus, the founder of Christianity, was a teacher sent from God to communicate his Will to mankind." (Vol. 12, p. 95, 205, 220, 321, 324; 11, 174—182; 14, 431.)

In conformity with this system of doctrine is the selection of their favourites. "The protestant dissenters," they say, "are the firm friends of knowledge and of liberty," and have all high "claims to civil and religious immunities; but "the presbyterian interest," it seems, merits peculiar attention. This interest we are informed "was most strenuously active, and most forcibly operative, in placing the present family on the throne, and has not for many years experienced much favour from the court." (Vol. 11, p. 299.) They speak too of "the wise and the upright body of UNITARIAN and RATIONAL Christians." (Vol. 14, p. 181.) — On Mr. *Evanson*, whose Sermons, as these critics have informed us, were "preached in a congregation of Unitarian Dissenters" at Lymptone, and "who," as they have also told us, "HAS REASONED HIMSELF INTO DISBELIEF OF THE AUTHENTICITY OF SO GREAT A PART OF THE SACRED VOLUME;" who maintains that "three" out of our four Gospels are "forgeries," they bestow very high encomiums. "The mind of Mr. *Evanson*," they remark, "was a striking exception to the monotonous dulness of the clerical intellect, when fostered by emolument." The opportunities for research and improvement afforded to this gentleman by ecclesiastical preferment, "he employed," it is said, "to the best advantage." By this research, it seems he discovered "some very serious errors and unscriptural dogmas" in "the Articles and the Liturgy of the Establishment." And hence, after many ineffectual endeavours to procure a "change in her unscriptural tenets and opinions," he determined "to renounce a worship which he thought so strongly tinctured with idolatry and superstition." For all this, Mr. *Evanson* is extolled by our critics: those who would not suffer him with impunity to mangle our Divine Service at his pleasure, are charged with "malice and bigotry;" and these critics, among other reasons, "for the love of truth which they breathe, and the useful instructions which they contain, wish, heartily wish, that his Sermons may obtain an extensive circulation!!" (Vol. 7, p. 95; 12, p. 374—382.) — Of Mr. *Fellowes*, that Mr. *Fellowes* who has deluged the world with so much heresy in prose, and given it some such charming specimens of bad grammar, nonsense, and licentiousness in verse; that modest Mr. *Fellowes*, who not only denies many express doctrines of the Church of which he is a minister, but affirms of some of them, that they are glaring "absurdities," "a mere fiction, fit only for some

canting fanatic to inculcate, or some superstitious old-woman to embrace;" and that they "encourage personal depravity." Of this Mr. Fellowes they can scarcely speak but in raptures. (See his *Cant without Religion*, and his *Love Songs*.) Mr. Fellowes, these Reviewers say, "is among the few who have strenuously endeavoured to counteract the perilous mischief" of a flagitious doctrine, "but his honest labours never experienced an adequate encouragement!" The "publications of Mr. Fellowes," they add, "show the extent of his researches, the elegance of his taste, and those habits of exact and profound reflexion, which qualify him for giving new interest to common topics, and throwing new light upon the uncommon. With great and singular felicity he has united philosophical reasoning with scriptural doctrines. . . . His style is clear, copious, and animated. His principles will justify intelligent and impartial readers in ascribing to him the sagacity of a philosopher, the benevolence of a patriot, and the piety of a Christian." He is compared with, and represented as having improved, Butler and Barrow!!! &c. &c. &c. (Vol. 13. p. 182; 14, 113—125)——— It cannot be, then, to adopt our reviewer's mode of reasoning in another instance, as it is so generally insinuated that Mr. Fellowes has here "been his own reviewer\*"; for we do not believe that any man since the days of Æneas ever had the impudence to praise himself so fulsomely." (See Vol. 13, p. 53.)

But the most notorious of our modern heresiarchs is the *Rev. Francis Stone*. This hoary Socinian has had the effrontery to attack the fundamental doctrines of the Church by which he was fed, in a Sermon preached before his Archdeacon and a Congregation of his Clerical Brethren. His impudent and blasphemous heresies have compelled even the mild and pious Bishop of London to inflict upon him legal chastisement. Yet, with the greatest possible zeal, the cause of Mr. Stone is advocated by our Critical Reviewers. They have devoted nearly thirty pages of their work to this object. They thought "him deserving of no small share of praise for the truly Christian frankness and intrepidity with which he announced" his opinions in his Sermon. "In that Sermon," they say, "we observed, and we applauded, an enlightened zeal in the detection of unscriptural error, and more than ordinary manliness of conduct in the vindication of revealed truth." "He is," they add, "our friend only because he is the friend of truth; for the sake of which he is undergoing persecution." They consider his vindication of himself, in his Letter to the Bishop of London, as "satisfactory and complete," in which, speaking of the *Thirty-nine Articles*, he says, "I have no more concern with them than with the reveries of the *Koran*, or with the fables of the *Tahaud*." They support, with all their powers, through nineteen pages, his "*Unitarian Christian Minister's Plea for Adherence to the Church of England*." They characterise the proceedings against him, as "unjust, uncharitable,

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\* In several public companies the following introduction has been used: "This is Mr. Fellowes, Editor of the Critical Review," — Further deponent saith not.

and unscriptural;" as marked with "severity and injustice;" as "the exercise of ecclesiastical intolerance;" as "a prosecution of which any papist would be ashamed;" and which strikes at the very root of all "religious liberty." And while Mr. Stone, and these Reviewers, with "the upright and the wise body of Unitarian and Rational Christians" are "rolling us gradually forward to a higher state of moral existence and of social bliss," their opponents are "the Agents of Tyranny" who would "push us back into the abyss of ignorance and barbarism;" "infuriated ecclesiastics;" the prophaners "of holiness, of sincerity, and truth;" men who "advocate the interests of intolerance, of error, and impiety;" and whose conduct is chargeable with "the utmost aggravation of absurdity." &c. &c. &c. (Vol. 11, p. 93; 13, p. 22—33; 14, 165—183.)

Such are this critic's encomiums on Unitarian ministers who subscribe a Trinitarian confession: such is his reprobation of those persons who think, that in matters relating to religion, at least not less than in the affairs of common life, respect is due to common honesty, and that men should adhere to their solemn engagements. Whether this behaviour of our critic displays more of "the utmost aggravation of absurdity," or of something still worse, the intelligent reader will judge. This inundation of abuse, he will know, is vented against those who simply think, that while men continue members of any society, and enjoy the benefits attached to such an association, they should not be permitted to violate and revile the laws of this society; but who yet leave them the most perfect liberty to relinquish it, and to form whatever other connexion they may like better. The clamour respecting the violation of religious liberty is groundless and disingenuous. All men, in this kingdom, have perfect liberty to worship God under whatever form they please. The uneasiness which is manifested does not arise from spiritual restraint, but from temporal ambition. This should be honestly avowed. But has not the national Church the privilege which is common to every other society of men, to make and enforce her own laws? And would she not be chargeable at once with the utmost aggravation of absurdity, and with the heinous guilt of suicide, to reward those who openly revile her ordinances, and lift up their hands against her?

With these opinions, however, and these favourites, in precisely the same style our critics treat the discussions on the *Test Laws*. These tests they represent as the "weak and crumbling fortifications of mystery and intolerance." The arguments for their immediate repeal, they consider as incontrovertible and unanswerable, while the measure is opposed only by "half-formed sentences, and shuffling duplicity;" by "the anti-papistical Mr. Perceval and his pensioned coadjutors; by the sordid, narrow minded, and time-serving ministers of the establishment." "Buonaparte," they say, "has taught us, that an ecclesiastical establishment may be constituted both of papists and protestants without any collision of religious animosity, or any disturbance in the internal tranquillity of an empire." The prescriptions of these laws, they tell us, are "as impolitic and absurd as it would be to enact, that no man

should be either barber, taylor, or shoemaker, who disbelieved in the existence of the antipodes." Their repeal, we are taught, is essential to the salvation of the empire. "The empire," these critics say, "is at present standing on the very brink of perdition, and nothing can long avert its fall, but the complete and unqualified emancipation of the Catholics, the repeal of the unnatural, unseasonable, and unscriptural tests against every sect of dissenters, and the restoration of the late Ministry" to their places! Nay, to continue these laws, is, they affirm, "to be guilty of high treason against God!" What monsters in wickedness as well as in folly, must the best and wisest of our forefathers have been! How odious do their best devised arrangements appear, when placed in the new and brilliant light of the Tuilleries! (Vol. 12, p. 100, 214, 215; 11, 297, 298, 439.)

In respect to some other Laws and Statutes relating to our Church, such, these reviewers maintain, are their extreme absurdity and intolerance, that they constitute "the Church of England not a Protestant but a Popish Church; but with this remarkable difference, that the Church of England acknowledges *Thirty-nine Infallibles*, while the Church of Rome is contented with *only one*;" that they give to "an English Bishop" the "authority of a Turkish Bashaw;" that under their foolish provisions, our clergy are "liable at the instigation of any malicious bigot, or any personal enemy," to be placed in such circumstances of vexation and hardship that "*comparative mercy would appear in the torture of the Inquisition*;" and that "it is absolutely necessary for Parliament to interfere," to "abolish the inquisitorial powers of the Spiritual Court, and put a stop to the further progress of *Ecclesiastical Domination*." (Vol. 13, p. 32, 33; 14, 172, 179, 183.) Oh, that this tenderness for the established clergy extended to any of them except a few *restless Socinians*, who act in open defiance of their professional engagements, and betray the mother who feeds them! How unsufferable is this affection of friendship from those whose tender mercies are so cruel!

In reference to our *Reformers*, they speak of "the dogmatic affirmations of persons who lived in a period of ignorance and superstition." They are our "more credulous or more ignorant forefathers." (Vol. 13, p. 30, 32.)—Upon our *Liturgy* and *authorised Confessions of Faith*, they exhaust the vilest storehouses of abuse. "The *Liturgy and Articles* of the Church of England," they say expressly, were composed in "a period of ignorance and superstition," and contain "many irrational, idolatrous, and unscriptural tenets;" many "*unscriptural falsehoods, and irrational absurdities*." They are "vain ceremonials and mysterious creeds;" "*the artificial systems, the metaphysical creeds, and hypocritical confessions of men*;" "*the relics of popery and superstition*;" "*unscriptural dogmas and persecuting creeds*;" "*senseless and intolerant confessions of faith*;" and "teach ingenuous and tenderhearted youth to imprecate damnation on all who do not think as they think." They "are mingled with fables, and polytheism is worshipped within" the walls of our Church. It has been "demonstrated," these critics say, "with almost as much clearness as Euclid ever

established any geometrical proposition," that "the Trinitarian hypothesis, as it is stated in the Athanasian Creed, in the Liturgy and the Articles of the Church of England, has no foundation whatever in the Scriptures; and is not supported by a single trial." This last mentioned Creed is styled a "jargon of nonsense" a "monstrous abortion of intolerance and paradox." "The tenets which are maintained in the Liturgy of the Church," are said to be "utterly at variance with the tenets of all its ministers, who have any pretensions to Biblical knowledge, or who are critically acquainted with the Christian Scriptures." The language "of most of the Articles" is called "ambiguous jargon or empty sound." Nay, they are expressly denominated, in the lump, "THIRTY-NINE ABSURDITIES!" &c. &c. &c. (Vol. 11, p. 176; 12, 100, 324, 374, 444; 13, 26—32, 210; 14, 165—180.)

If any circumstance can add to or aggravate the shameless impudence of these assertions, it is supplied in the critic's boast that the Article in which several of the most outrageous of them are contained "has been generally approved both by the Clergy and the Laity!" (Vol. 14, p. 165.) If any consideration can render this unprincipled calumny utterly incapable of being exceeded in atrocity, it is supplied in the general opinion, that this most indecent abuse of our Liturgy and Confessions of Faith proceeds from a *Clergyman of our Church*, who has himself publicly, solemnly, and repeatedly, declared, that from his heart he believes all and every thing contained in them to be agreeable to God's Word!— Yet, with nearly the same breath, this gentleman boasts, that, whatever else it may want, his "cause is that of morality\* and truth!" — Such then are "morality and truth," when divested of all orthodox mystery and absurdity, and exhibited in their native beauty and simplicity by Socinian reformers!

Such, however, is this critic's contemptuous description of that golden age of literature in which our great Elizabeth reigned; the age of Ridley and Jewell, of Hooker and Bacon. Such are his degrading allusions to the brightest luminaries of this age, to men in whom were united and concentrated all its stores both of wisdom and piety; to men, as the learned Professor Hey admits, "of the first ability, and to whom, he says, "as scholars, if we except a few, we are MERE CHILDREN." (Nor. Lect. Vol. 2, p. 204.) Such is this modern philosophist's extravagant abuse of those forms of faith and worship, in the preparation of which, for a long period of time, nearly all the talents, all the learning, all the wisdom, and all the piety, of this age, and of these worthies, were vigorously exerted; and in defence of which our leading reformers cheerfully sacrificed the greatest earthly comforts, and submitted to the state. Such is this illuminated unitarian's account of a Liturgy which

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\* Dereliction of principle is very generally attended by a correspondent laxity of morals. Perhaps the public will soon be favoured with a "Body of a Morality," in which it will be demonstrated that the "marriage vow" is a mere political contract, &c.; but *jam satis*, &c.



appears really to exhibit the maximum of elevated piety and scriptural simplicity; a Liturgy which for its prudent moderation, its general adaptation to the feelings of serious Christians, its holy intermixture of doctrines and duties, and its wise inculcation of every essential truth of the Christian system while it is employed in Christian worship, was extolled at the time of its formation by all the leading foreign reformers; a Liturgy which for two centuries and a half has been the admiration of Christendom; a Liturgy which the Critical Review itself has formerly characterised, as, amidst others that were admirable, "*pre-eminently and peculiarly*" distinguished for "*piety,*" "*moderation,*" "*prudence,*" "*charity,*" and "*truly Evangelical principles!*" Such is this Critical Review's character of "*Documents,*" from which, in conjunction with similar contemporary productions, it has before said, "we may learn to emulate and copy the truly evangelical principles of those great and holy men, who at the imminent peril, or who with the loss, of their fortunes and of life itself, preached, taught, and defended those weightier matters of the Gospel, which must ever be the life and ornament of the Christian Church." (See Burnet and Strype on the Reformation, and Letter 1, Antijac. Sep. 1808.) What then will not such a work calumniate? And what behaviour could render it, at once, more disgusting and more pestilential? If possible, however, something still worse is behind. But, that room may be afforded for more grateful subjects, this must be reserved for the next month. Till then,

I am, Sir,

Your's,

DETECTOR.

## POLITICS.

"betray'd  
 To faithless parties, feminine assaults;  
 To the false lair I yielded all my heart;  
 So far effeminacy held me yok'd  
 Her slave.—O foul indignity! O blot  
 To honour and to arms!"

WHILE thrones are tottering on every side; while ancient dynasties are swept, as it were, from the face of the earth, like trees before the desolating whirlwind; while the rapid revolution of empires fills the mind with consternation and dismay; while England herself is engaged, or *professes* to be engaged, in the noble task of supporting the last efforts of expiring independence on the Continent; and while the fate of Europe hangs by a single thread, the attention of one of the great councils of the British realm has been engrossed, for the greater part of the

last month, by an inquiry into the conduct of the commander-in-chief, in the disposal of military commissions. Had this inquiry been instituted for the purpose of removing the many flagrant abuses which have been long known to prevail in the army; and had it been conducted in a manner suitable to the attainment of that great object, we should have thought that the House of Commons could not have been better employed. But as the inquiry has assumed a *judicial* character, as it has been conducted in much the same way, and with much the same spirit, as most of the judicial investigations of that popular assembly within our recollection; we are far from sanguine in our expectations of deriving from it that public good, which in all human probability it would have produced, had the cause been submitted to a different tribunal.

We have, on various occasions, expressed our decided opinion of the total unfitness of a popular assembly for the discharge of *judicial* duties. Every fresh attempt of the kind only tends to strengthen that opinion and to give additional force to our objections, which are founded on strong *constitutional* grounds. The jealousy which has lately been displayed respecting what is called the *inquisitorial* power of the House of Commons, appears to us puerile and silly; and we earnestly recommend to those who cherish the feeling, coolly to examine the source of that power, and impartially to ascertain its tendency and effects. We are aware that some apology is due to our readers for employing a mongrel expression unknown to our language; nor will it avail us, on the present occasion, to plead *Lex et Consuetudo Parliamenti*; for, although we be not disposed to question the right of Parliament to frame a kind of *common law* for itself, not to be found in our statute-book; yet are we not so obsequious as to admit their authority to alter the frame and structure of our mother-tongue, or to corrupt it by the introduction of words of spurious breed, and of ominous import. But we have been reduced to the necessity of using the term *inquisitorial*, by the desire to render ourselves intelligible to the gentlemen whom we more particularly wish to admonish. While, however, as faithful guardians of the *literary* character of our country, we censure the coinage of counterfeit words, we are compelled, in candour, to admit that no epithet which the *English* language can supply would be so strictly appropriate to

the particular species of power intended to be described, as that which the gentlemen in question have thought proper to apply to it. For it is evidently derived from the substantive, *inquisition*; and it is very well known that the Inquisition fixes its own power, and suffers no other tribunal to define its nature, to deny its legality, to question its utility, or to limit its extent. It were needless to point out the analogy.

One powerful objection to judicial proceedings before the House of Commons, is derived from its want of authority to administer an oath—a defect which, it is to be presumed, would never have been suffered to exist, had it been the intention of our ancestors to vest it with judicial powers. On this account it was that we witnessed, with regret, the rejection of Mr. Yorke's proposal for passing an act to appoint a special commission for trying the merits of the case: that commission would have been authorised, of course, to administer oaths. Now, will any unprejudiced man pretend to say, that, if the House of Commons could have examined witnesses upon oath, we should have seen any of that shameful prevarication, any of those disgraceful breaches of veracity, which have been remarked during this inquiry? Again, we will ask, if such a commission as Mr. Yorke suggested had been appointed, should we have witnessed those gross inconsistencies, those frequent deviations from the rules of evidence which the House chose to adopt on the present occasion, that marked the whole progress of the examinations at the bar? In an early part of the inquiry, the House, while they asserted their total exemption from all those rules of evidence which prevail in our courts of law (and which, it must never be forgotten, are the surest safeguards of innocence, though occasionally tending to favour the escape of guilt), resolved, in the case before them, to adopt and enforce them. When we recollect at what period, and under what circumstances of the examination, this resolution was entered into, and in how many, and in *what* instances, it was palpably and grossly violated, without an attempt to call the examining party to order, we find another strong ground of objection to judicial investigations before the House of Commons.

We heard it objected to Mr. Yorke's proposal, that the *public* would not be satisfied with such a commission; and that nothing less than an examination at the bar of the House of Commons would satisfy them. What opportunity those who stated this

curious objection enjoyed, which we do not enjoy ourselves, to ascertain the opinion of the public upon this point, we are totally at a loss to understand. We believe, on the contrary, that all the rational part of the public would have been much better satisfied with such a proceeding. With an examination before a select committee, indeed, we are confident nobody would have been satisfied. But who ever expressed dissatisfaction at a proceeding in any of our courts, as not being sufficiently public? And surely the inquiry, before the commission in question, would have been equally public: and it would have been infinitely more solemn and authoritative, than when carried on by a popular assembly.

A further objection which we entertain to the judicial power assumed and exercised by the Commons, is derived from the marked prevalence of that *party-spirit* which universally distinguishes almost every proceeding of a popular assembly; and which cannot prevail in a court of justice, without a manifest violation of every principle on which justice ought to be administered in a well-regulated state. The question—how far this spirit has been displayed in the conduct of the present inquiry?—it would not be safe for us to discuss. A great deal has been lately said about the *freedom of the press*. We are certainly amongst the most strenuous advocates for the strict preservation of that freedom, from a knowledge of the blessings which it may confer, and of the evils which it may avert; and therefore it is that we are decided enemies to its licentiousness; because its licentiousness has a necessary tendency to destroy its freedom. An essential part of this freedom consists in the power of every member of the community to discuss, fairly but freely, the public conduct of public men. Now, it will not be denied, that every member of the House of Commons, individually, is a public man; and, of course, that the whole House, in the aggregate, are public men. It will thence necessarily follow, that the established liberty of the British press confers a right on every Briton to animadvert, with freedom, on the conduct of any individual member, or on the proceedings of the whole House. But here, unfortunately, practice and theory are at variance; and the power, assumed by the House, of being judge as well as party, in every thing affecting themselves, operates as effectually as the most restrictive laws, in preventing the exercise of that freedom which constitutes at once the birthright and the boast of Englishmen! It is the existence, *de facto*, if not *de jure*, of this

power, which prevents us from pointing out the particular circumstances which indicated the prevalence of a party-spirit during the inquiry into the conduct of the commander-in-chief. To prevent, however, all misconception of our meaning, it is necessary for us to declare that, in the observations which we have made, we do not at all allude to the conduct of the member who boldly stood forward as the prosecutor. It is but an act of common justice to him, to observe, that, after every inquiry which we have instituted, we are enabled to state, that he is a gentleman of independent fortune, and of hitherto unimpeached character, and that he obtained his seat in parliament in the most honourable way—by the spontaneous offers of his constituents.

One of the strange inconsistencies, or rather *anomalies*, in the administration of justice, arising out of the extraordinary powers claimed by the House of Commons, is the curious mode of examination which the members adopt. Whenever they exercise a *judicial* power, it is evident they sit in a *judicial* capacity, and every member is in fact a *judge*: yet have we seen these *judges* not only examining each other as evidence, but examining and cross-examining the *prosecutor*!! This mode of proceeding is surely equally absurd, whether the House choose to consider themselves as *judges* or as *jurors*; whether the object of their inquiry be to decide, like a grand jury, whether the defendant should be put on his trial; or to try him, *en dernier resort*, and to punish him, according to their pleasure, by address to the King to dismiss him from his office, by declaring him incapable of holding any office of trust in the state, or otherwise.

The very extensive powers thus exercised, and the exemption from being bound by the ordinary rules and maxims of our courts of law thus claimed, can be supposed to arise solely from a notion, that the ends of public justice will be better promoted thereby, than by the usual modes of proceeding. If tried, however, by this test, the most ingenious advocates for parliamentary privilege will, it is apprehended, find themselves woefully deficient in arguments to support their pretensions. In the first place, nobody can maintain this position without denying the efficacy of our law of evidence (which has been the theme of so much applause to many of the best-informed writers on the subject) to answer the purpose for which it was framed. If the advocates in question be not prepared to deny this, but, on the contrary, be compelled to admit the efficacy of that law, on what plea can they defend the violation of it by the House of

Commons? In *theory*, we have a right to assume, it is indefensible; and it will then remain to prove its excellence by specific instances of practical utility and advantage. Within our own recollection, only two instances have occurred which can be referred to as precedents; the impeachment of Mr. Hastings, and that of Lord Melville. The former, after a protracted persecution, disgraceful to the country, terminated in a rejection of every charge preferred by the House of Commons. The latter, still more disgraceful, by the scandalous disregard of every principle of justice manifested by that House which preferred the impeachment; who condemned without evidence, and who punished without trial: as it originated exclusively in party-spirit, so it ended with still greater shame to the accusers. It is needless to enter into a detail of circumstances, when the prominent features of these cases are sufficient to demonstrate the validity of the point for which we contend. We have thus far argued chiefly on general principles, leaving their application to the particular subject to our readers.

But though we do not feel ourselves at liberty, as well for the reasons which have been alleged, as from the consideration that the case is still *sub judice*, to comment on the inquiry itself which gave birth to these animadversions, there are certain parts of it which it would be a breach of our duty to the public to pass over without notice. We have already pointed out, or rather alluded to, some of the inconsistencies which have marked the progress of the business. We shall now indicate another of a nature so striking, that it is astonishing to us that it should have escaped the observation of every member of the House. It will be recollected, that so much earnestness was displayed by one side of the House, in the examination of the prosecutor and of other persons, to ascertain whether any, and what, communication had taken place between the prosecutor and the witnesses, and between the different witnesses themselves, as to show that great importance was attached to the circumstance. It was not, therefore, without extreme surprise, that we heard the chancellor of the exchequer anticipate the nature of the *defence*, that we read an account, in the newspapers, of a conference which implied an immediate communication with the *defendant*; and which he held during the inquiry, not only with the defendant, but with two of the witnesses — Colonel Gordon and Mr. Adam. We shall not here examine the validity of the objection to similar communications; but, merely, if they be valid, they must apply

generally, and that cannot be *right* on the one side which is *wrong* on the other. Indeed, when the House sits in a judicial capacity, the public can acknowledge in it neither *ministers* nor *opposition*—nothing but *judges* or *jurors*. And for either a judge or a jurymen to communicate *pendente lite* with any of the parties or witnesses, is, to say the least of it, a mode of proceeding that could not be tolerated in any court of justice recognised by the British Constitution. Nor can we conceive how the ends of justice or the public good, which, we shall ever contend, constitute the only defensible ground on which any parliamentary privilege or exemption can be maintained, can be promoted by such a deviation from the established usage of every other tribunal. We cite this instance, in order to place the incongruity of such a proceeding in a stronger point of view; for Mr. Perceval is not only a lawyer, but a man of the strictest integrity, and of the utmost purity of moral character: it is clear, therefore, that he would do nothing, in this business, which was not perfectly conformable with the law and custom of Parliament. But it is with a view to the correction of a practice which we conceive to be highly prejudicial, in its tendency and effects, that we point out its glaring inconsistencies.

After the House had adopted the established law of evidence, they should, in no instance, have departed from it; yet, in their examination of witnesses, they put a variety of questions which no judge would have allowed to be put in any other court; or which, if asked, he would have protected the witness in his refusal to answer. What are termed *leading questions*, were put in numberless instances; and, in not a few, questions were asked calculated to produce answers which would criminate the witness. The cross-examination of one of the witnesses, Dowler, in the way in which it was conducted, ought not to have been tolerated any where. Its tendency was not so much to throw a light on the subject of inquiry, as to expose the young man's foibles and frailties (which he was laudably anxious to conceal) to his friends and the world, and to inflict an irreparable injury on his character. As to the contradiction which it was attempted to fix on him, with a view to invalidate the whole of his testimony, which was as full, clear, and explicit, with respect to the facts of the case, as any evidence which was ever delivered in a court of justice, to what did it amount but to a reluctant ac-

No. 128. Vol. 32. Feb. 1809.

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knowledge of an indiscretion, which from the most praiseworthy, motive (spontaneous homage which vice not unfrequently pays to virtue) he had previously concealed. The questions to which we allude ought not, in our opinion, to have been put, and ought not to have been answered. We should protest against them on *moral* grounds, as well as for their tendency to produce that self-crimination which is repugnant to the mild spirit of British jurisprudence.

But, of all the examinations which have met our eye, the *cross questions* of Mr. Attorney-General appear to have been the most curious. They were urged with that suavity of manner, and that pleasing amenity of speech, which so peculiarly distinguish all his legal exertions. He seems, indeed, to have forgotten that he was a member of Parliament, and to have imagined himself in the Court of King's Bench. His questions, however, as is sometimes the case elsewhere, not only failed to produce the effect for which they were evidently put, but, unfortunately, injured the very cause which they were intended to serve. Indeed, the first serious facts stated to the House were extorted from a witness by a cross-examination of Mr. Attorney-General. It gave us pleasure, however, to see him once more in his place, as it sanctions the hope that his colleagues in office will have no further reason to deplore the want of his powerful assistance, in the support of those political measures which the exigency of the times calls upon them to adopt.

Hitherto, we have not allowed ourselves to offer an opinion on the merits of the case; nor shall we be guilty of the indecorum of stating how far, in our apprehension, the charges have been made good, before the tribunal to which they have been submitted have delivered their judgment upon them. We wait, we confess, with anxious solicitude, for the decision of the House, convinced, as we are, that on the impartiality and justice which it shall manifest on the present occasion, the degree of confidence which the public will be disposed to repose in it, and the estimation in which it will be holden by all the respectable part of the community, will essentially depend.

On the *moral* part of the question, we conceive there cannot be two opinions in the country. It is, indeed, most lamentable to see the son of the most virtuous prince of which Europe can boast, of a prince who discharges with conscientious scrupulosity all the duties



of a sovereign, a Christian, and a man, held up at the bar of the public as a determined and systematic votary of vice! If neither the admonitions of conscience, nor the dictates of self-interest — if neither the positive precepts of a divine legislator, nor the awful lessons which the desolation of a neighbouring country has supplied — can suffice to produce a moral reformation, and a corresponding change of conduct, it is time that the effect of public censure and of public shame should be tried. How long will princes be deaf to the voice of Reason, which instructs them, that to the possession of their peculiar privileges which their birth confers, is attached, as a moral condition, the discharge of peculiar duties? How long will they be deaf to the accents of Truth, which declares it to be their imperative duty to set an example of religious and moral conduct to those whom Providence has placed lower in the scale of society; and which informs them of the importance of rank to shield them from the dreadful penalties of transgression. “Unto whom much is given, of him much shall be required,” is the language of Him, who will weigh in the same balance the merits of the prince and those of the peasant, and who will deal out to each according to his deserts. With the *private* vices of a prince of the blood a public writer has no concern; they are matters which should be left to his own conscience: but his *public* vices, from the fatal influence of their example; are objects of public importance, on which it becomes his duty to comment with all the severity of truth; not for the low purpose of wounding the feelings of the individual, but in order to produce a reformation in his conduct, and to impress an important lesson on his mind — that while virtue dignifies rank, rank only serves to make vice more conspicuous and more odious. There is one other circumstance of an afflicting nature, which has marked this disgraceful transaction. Not only has not one of the six hundred and fifty members of which the House of Commons is composed, *felt* it to be his duty to fix the seal of his reprobation on the profligate immorality which has been established, by evidence before them; but some of them have even indicated a disposition to mirth and levity, whenever a perverse mind could attach an indelicate meaning to a question or an answer, as little suited to the solemnity of a judicial proceeding, as to that coolness of mind which ought invariably to stamp the legislative character.

Without departing from that reserve which, in this stage of the business, the love of justice has induced us to prescribe to ourselves, we may venture to observe, that sufficient has been proved to render it highly improper for the object of this inquiry to be continued in the high situation which he at present enjoys. Putting the corruption alleged entirely out of the question, and not taking into the account his application to the heads of other departments in behalf of persons recommended to his protection by his mistress; we shall contend, that the mere circumstance of suffering the discharge of his *official* duty to be influenced by such recommendation, and of making such a polluted source the channel of military promotion, is, of itself, sufficient to demonstrate his unfitness for the office. At a period like the present, when our individual security and our national independence may rest on the excellence of our army, when it may become necessary to render us a nation of soldiers, it is a matter of vital importance, that the road to promotion should be fairly opened to every honourable candidate; and that money should not be allowed in the army, or elsewhere, to be an adequate substitute for merit.

The sagacious proprietor of an opposition paper has ascribed, we have heard, the persecution of the commander-in-chief to the artifice of the chancellor of the exchequer, who has found, forsooth, that same impracticability of supporting his administration without the aid of military patronage, which, he admits, his patrons, "All the Talents," experienced. This wonderful discovery is like many others proceeding from the same quarter. No rational being, however, who has attended to Mr. Perceval's conduct, during the inquiry, will give a moment's credit to so incredible a tale.

We cannot dismiss this subject without declaring our opinion, that the extraordinary manner in which the annuity to Mrs. Clarke was granted by the Duke of York, at the period of the cessation of their adulterous intercourse, forms a very strong feature of the case. It was made *conditional*—that is, dependent on the lady's *correctness of conduct*. Why was not some explanation of this condition requested of the Duke's agent in the business? What was meant by *correctness of conduct* in one who, as the Duke knew, had no other means of subsistence than what the prostitution of her person afforded? It will scarcely be contended, that it was expected she could live on this allowance, after having been supported in a life

of luxury and dissipation. No, no, the object of the *condition* could not be mistaken; the power of withholding the annuity might be held *in terrorem*, and———but we are ashamed of pointing out an inference which a school-boy might draw, though the House of Commons has not drawn it.

We had written thus far, when the discussions in the Committee, on the 20th of February, met our eye: we have no room for animadversion upon them. We can only enter our solemn protest against the practice of the House, respecting evidence to identify hand-writing, being adopted as a *precedent*. We scarcely know any irregularity which could lead, particularly in criminal prosecutions, to such dreadful consequences. On the general principle of the thing, we concur, most cordially, in all the observations of Mr. Whitbread, Lord Folkestone, and Mr. William Smith, in opposition to every lawyer in the House.

In regard to another part of the same discussion, as the question still remains for decision, we shall not offer a single comment; but shall merely observe, that, according to our conception of the import of terms, *perjurication* means *cavil, shuffling*; and *contradiction* signifies *the opposition of falsehood to truth*. Which of the two is the most criminal, it must be left to the members of the House to decide.

We shall close our present remarks upon this singular inquiry with a statement, which justice to the object of it requires to be made. Much greater abuses prevailed in the army department before the appointment of the Duke of York to the office of commander-in-chief; and it is certain that his Royal Highness has corrected many of them, and has introduced many regulations highly conducive to the good of the service. But having stated this, it is equally our duty to observe, that the case on which the House of Commons is now called upon to decide, is a case, not of *comparative* but of *positive* guilt.

The length to which these observations have extended preclude the possibility of entering upon any view of foreign politics; and as to other objects of domestic policy, there is but one which calls for particular attention—we mean Lord Grenville's motion for the repeal of the orders in council; and we are, fortunately, spared the trouble of commenting on the subject, as our readers, by a reference to our last Appendix, will there find, in the able speech

of Mr. Pickering, a full and satisfactory answer to all the arguments, and a complete confutation of all the facts, which were urged by his lordship, and by every other peer, who took a part in the debate.

Feb. 21, 1809.

Feb. 22.—P. S. The *Morning Post* of this day having fallen into our hands after the preceding article was forwarded to the Printers, we cannot refrain from directing the indignation of our readers to a laboured article which it contains, under the head — “*Duke of York: The Inquiry into his Conduct.*” A more gross and puerile attempt to mislead the public, to misrepresent facts, and to pervert truth, never disgraced the prostituted annals of “*THE FASHIONABLE WORLD.*” Had we time or room for an analysis of this foul abortion of party, we could easily demonstrate its fallacy, its folly, its falsehood, and its profligacy. Mrs. Clarke, we are told, is not to be credited in any court: why then, we might ask, was she examined by the House of Commons, since it must have been known, from the very nature of the transactions referred to in the charges against the commander-in-chief, that the proof of them must depend chiefly upon her testimony? But where did this stupid declaimer learn that a woman of the town is not a competent witness? If he had taken the trouble to gain that information of which he, evidently, stands so much in need, he would have known, that such evidence is admitted every sessions in our criminal courts, and that on such evidence many culprits have, most deservedly, suffered the sentence of the law. And yet he has the effrontery to assert, that “If such a testimony could be received, the life of every honest man is in the hands of every villain.” We know not which most to admire, his *law* or his *logic*.

Major Tonym’s case is discussed, most cavalierly, in a single sentence, as totally unsupported. It is, no doubt, very convenient to *sink* the NOTE about which so much has been said, though the weight of evidence is most decidedly in favour of its authenticity; and though, if it be authentic, it is perfectly conclusive on the question.

This man as easily gets rid of the *fair, full, and satisfactory* evidence of Dowler; and apparently for no other reason but Dowler’s unwillingness unnecessarily to proclaim his own impropriety of conduct to the world.

As to Miss Taylor's testimony, positive and clear as it is, the mere *improbability* that the Duke would say what she states him to have said, is deemed amply sufficient to overthrow it. If any body were to state that the Duke occasionally took his Sunday dinner with *two authors, two players, and two strumpets*, the fact would assuredly be *improbable*, but it *might*, nevertheless, be true. To oppose *probability* to *fact* may be *very convenient*, but is not *very honest*. Has this blockhead to learn, that *tout ce qui est VRAI n'est pas VRAISEMBLABLE*?

It would be very easy, we apprehend, to prove that the *contradictions* with which Mrs. Clarke is reproached, and which are triumphantly related as destructive of her credit, arise partly from the incorrect report of the evidence in the daily papers, and may in a great degree be so reconciled or accounted for, as to destroy the inference here most insidiously attempted to be drawn from them. We lament that our circumscribed limits prevent us from exposing this contemptible production as it deserves to be exposed. But what we are most anxious to deprecate and to condemn, is the *spirit* and the *temper* which the writer displays. While every character who has been examined, in support of the prosecution, is, without discrimination and without proof, impudently held up as most infamous; the *adulterous intercourse* which, in defiance of religion and morals, and in contempt of all decency and decorum, the object of his venal panegyric has unblushingly maintained for years, is courteously softened down into mere "*indiscretion*." When we see this; and when we daily witness the profligate attempts, in the same quarter, to blazen forth to the world the notable exploits of the most noted prostitutes and adúlteresses, to invade the recesses of domestic privacy, to convert the columns of a newspaper into annals of *fashionable depravity*, and consequently to render them unfit for any modest woman to read; we must naturally be led to doubt, whether such a writer is *the advocate of virtue* or *the pander of vice*. At all events, we envy not the feelings of the commander-in-chief at having gained such a supporter. And let not the public be so misled, by seeing this statement in what is termed a *ministerial print*, as to admit, for a moment, the monstrous supposition that there is any one of his majesty's ministers who does not condemn the author as strongly as we do, and as, no doubt, every virtuous man in the kingdom will do.

## MISCELLANIES.

FOR THE ANTIJACOBIN REVIEW.

**THE DISSENTERS' TRUE FRIEND;**OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH  
AND OF DISSENTERS TO THE DIVINE FAVOUR.*(In a Series of Letters to the Rev. Dr. L——.)*

Dear L——;

LETTER IV.

HAVING hitherto, under colour of an address to you, laid before my Dissenting Brethren what I thought of the greatest consequence to them from the Old Testament—that divine code of laws which we all of us revere, I now with awe and diffidence approach the confines of the New Testament—that still more sacred code, and the peculiar work of Heaven itself! But, before I enter upon its plainer topics, I shall devote this letter to an explanation of a few rather obscure passages, which, when compared, appear to produce a new and, I must think, a most important result. As you know, my dear friend, that I am very far from being inclined to dogmatise, this explanation may perhaps be allowed to be in some measure conjectural. Let my arguments, however, be candidly and fairly weighed; and I only wish that those whom they most concern may be as ready to accede to them, if just, as I shall be to retract them, if they prove to be unfounded. I must first assume, that the New Testament, as being “the peculiar work of Heaven itself,” will be found, if closely observed, to possess a beautiful fitness and propriety of expression beyond any human composition whatsoever; and this proves it to be divine. In writings either suggested or superintended by the Holy Spirit, we shall naturally expect that all will be perfectly connected and consistent, that every word will be the best that could be found in its place, and that its place will be the properest that it could have occupied; and our expectation will not be disappointed.

In this point of view let us consider what is, in fact, the last precept of our Lord's admirable sermon on the Mount, for what comes after is merely a concluding simile.—“Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Not every one that sayeth unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord! Lord! have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt. vii. 15, 21, 22, 23) —This may appear at first sight to be an exception to the above rule, since it begins with false prophets or teachers; for to prophesy, in the New Testament means to teach or preach (1 Cor. xiv. 3); and it seemingly ends with such persons as are fraudulent or unjust in their dealings—“ye that work iniquity;” which does not appear very consistent, or worthy of the Divine Inspirer. Let

us try, then, whether we can find a sense that will remove both these objections.

The word in the original, here translated *iniquity*, is *anomia*: but in the parallel passage, "Depart from me, all ye workers of iniquity," (Luke, xiii. 27)—the original word is *adikia*; and as this is by much the most frequently used of the two, I shall explain it first. In its strictly literal sense *adikia* signifies *unrighteousness*, by which word it is often translated. But then it is well known that, in Scripture language especially, *righteousness* is currently put for *truth*, and *unrighteousness* for *falsehood*. Dr. Whitby assures us, that this very word *adikia* occurs above an hundred times in the Old Testament, in the sense of *falsehood*, or *lies*; and it is highly probable that it comes over proportionally as often in that sense in the New Testament. Thus, "He that seeketh his glory that sent him, the same is *true*, and no *unrighteousness* (falsehood) is in him" (*adikia*). (John, vii. 18.) In Rom. i. 18, the word *adikia* occurs twice in opposition to *truth*. "The wrath of God is revealed from heaven against all ungodliness, and *unrighteousness* of men, who hold the *truth* in *unrighteousness*." And the opposition is perhaps still plainer in the following: "But unto them that are contentious, and do not obey the *truth*, but obey *unrighteousness* (*adikia*), indignation and wrath." (Rom. ii. 8.) And lastly, that, when translated *iniquity*, this word has the very same import, is evident from what is said of charity, that it "rejoiceth not in *iniquity* (*adikia*), but rejoiceth in the *truth*." (1 Cor. xiii. 6.) Sometimes indeed it bears its primary and strictly literal sense, as in "cleanse us from all *unrighteousness* \*." (1 John, i. 9.) This the context will easily show: I only mean that the former is its more elegant, and I believe its more frequent signification †.

The other word in question, *anomia*, will be easily explained. St. Paul, in a passage already quoted (Letter II. p. 214), warns us, that the incorruptible crown of glory, like the corruptible crown in the Grecian games, will not be awarded to us unless we strive for it *lawfully* (*nomimus*), according to the law or rule laid down; and this comes from *nomos*, law; the opposite to which is *anomia*, or any thing contrary to some law or rule laid down. In one of our Lord's prophecies, this word also is so connected with false prophets, that it seems to mean the fruits which these prophets would produce. "And many *false prophets* shall rise, and shall deceive many: And because *iniquity* (*anomia*) shall abound, the love of many shall wax cold." (Matt. xxiv. 11, 12.) In short, if our Lord intended in this place to condemn such irregular preachers, as wholly subsist and

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\* *Adikia* here seems to mean exactly the same as *amartia* (sin), in the 7th verse. But soon after, these words come close together: "All unrighteousness (*adikia*) is sin (*amartia*)." (1 John, v. 17.) I do not well see how we can prevent this from being tautology, unless we affix to the former of these words the meaning above suggested.

† Sectarists themselves, when in power, have been ready enough to apply the word *iniquity* in this sense, though for a bad purpose. This I have shown (p. 89 of the last volume), where I have placed this important word in capitals.

thrive by fomenting religious dissensions, what word could be more expressive or appropriate than either of the above? Thus the whole passage, instead of being unconnected, becomes remarkably consistent, beginning with "false prophets," and ending with what they must naturally introduce—an "iniquity of doctrine," and an "iniquity of worship."

I shall here submit a short comment, which may serve, I hope, to throw some new light on the whole of this difficult passage. "Beware," says our Lord, "of those among yourselves who will resemble the ancient false prophets, not only in assuming a ministry without commission, but also in not adhering to genuine and sound doctrine. They will seem to you meek and gentle; but I warn you that they are *ravens*, who will rather devour and scatter the flock, than keep it together and feed it." St. Paul uses the same word in the same sense; for, addressing the assembled bishops of Asia, he prophetically tells them, "I know this, that, after my departing, shall *grievous wolves* enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts, xx. 29, 30.) St. Peter also couples the old and the new false prophets. "But there were," says he, "false prophets also among the people, even as *there shall be* false teachers among you, who privily shall bring in damnable heresies." (2 Pet. ii. 1.) Surely then it is a perilous thing to quit the apostolical faith, lest we should be led unawares into some such heresy as the Holy Spirit himself here pronounces to be damnable\*. These false prophets were to be remarkable for continually crying out, "The Lord Jesus! The Lord Jesus!" It is not this, however, says our Lord, that will entitle them to heaven; but the doing "the will of my Father which is in heaven." And the will of God, in this particular case, must certainly be the UNFLY of his church, that "there should be no *divisions* amongst us;" but that, as "we are called in *one* body" (not one hundred bodies) (Col. iii. 15), so we should serve Him "in *unity* of spirit." (Eph. iv. 3.) Besides this, such persons will also make vast pretensions to what they call *gifts*, such as a volubility of tongue, retentive memory, &c.; and these they will even produce as amounting to "a *call* to preach the Gospel!" Here our Lord seems to allude to some wicked persons, who, at the first, for the furtherance of the Gospel, might even be permitted to work miracles. This may well be supposed, since Judas, when sent, worked miracles, and Balaam prophesied. But if even real miraculous gifts, without obedience, cannot be pleaded at the last day, much less such pretended gifts as these false prophets can set up. Wherefore the Judge

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\* A few verses are here omitted as not essential to the present argument. In those our Lord declares those false prophets to be "corrupt trees, which may be known by their fruits;" for "do men gather grapes of thorns, or figs of thistles?" and finally that they shall be "hewn down and cast into the fire." What fruits such prophets actually did bring forth in the bloody days of Oliver, are well known, and might serve to exemplify and illustrate our blessed Saviour's meaning, and this very awful denunciation!



himself fairly forewarns them, that He will not *know* them; that is, in Scripture language, He will not *approve* or *accept* them; (Gen. xviii. 19: Ps. i. 6: 1 Cor. viii. 3:) and He will profess unto them, **I never knew you: depart from me, ye propagators of false doctrine, and promoters of schismatical worship!**

This interpretation, severe as some persons may think it, will acquire credibility from the following passage of St. Paul to Timothy. "Shun profane and vain babblings, for they will increase unto more ungodliness. . . And their word will eat as doth a canker; of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are his; and, **Let every one that nameth the name of Christ depart from iniquity.**" (adikia.) (2 Tim. ii. 16, et seq.) Here then we have a pernicious error, or heresy, plainly specified, and the word *iniquity* so applied, as clearly to denote not only *that*, but heresies in general, which seems conclusive as to its proper sense in all such passages. These heresies, brought about or increased by vain babblings, may overthrow the faith of some, but they will not be able finally to shake the solid foundation of Christian verity. We have here also two of these "workers of iniquity" actually mentioned, and condemned by name, Hymeneus and Philetus. And it is further very remarkable, that the Apostle plainly alludes to Corah, Dathan, and Abiram, as the prototypes of their heresy; for as Moses said to Corah and his company, "To-morrow the Lord will show *who are his*, and who is holy." (Numb. xvi. 5.) St. Paul adopts the same expression; and "the foundation of God standeth sure, having this seal — *The Lord knoweth who are his.*" Hereby the Apostle insinuates, that, as the Lord protected Moses and Aaron against those first heretics, so he will protect his true Apostles against their successors; and these men, Hymeneus and Philetus, may be looked upon as affording examples of those who, according to St. Jude, have "perished in the *gainsaying* of Corah" (Jude, xi.); that is, through a contentious, disputatious, and refractory spirit, similar to his. Wherefore the Apostle adds his affectionate advice and exhortation, that men would renounce and give up such religious oppositions; "Let every one that nameth the name of Christ" — let all those who profess and call themselves Christians — "DEPART FROM INIQUITY."

Hence perhaps we may acquire a clearer insight than we seem to have at present, into an expression in the 2d chapter of the Second Epistle to the Thessalonians. St. Paul is there foretelling the appearance of "the Man of Sin and Son of Perdition," by which he undoubtedly means the Pope of Rome. By the way, this person is said to come, "with all deceivableness of *unrighteousness* (adikia, *false doctrine*) in them that have not the love of the truth." (v. 10.) And in v. 7 it is said, "For the mystery of *iniquity* (anomia) doth already work." But what is the mystery of iniquity? Bishop Warburton, to explain it, says, "Just so much was seen of the commencing event (the rise of Antichrist), as was sufficient to fix men's attention." (Serm. viii. p. 262.) But what need was there for men's attention to be fixed? Besides, popery was not to appear

till he that *letted*, the Roman emperor, was taken out of the way; whereas the mystery of iniquity was then working, so that they cannot be the same. And indeed the bishop himself sufficiently refutes this notion, by concluding his discourse with an admirable argument from Dr. S. Clarke, who boldly rests the truth of all revealed religion on this foundation, that "there was not the smallest footstep of the papal power at the time of the Apostles; no precedent, no probability, nor means of conceiving that such a power could arise in the temple of God; and yet they described it with as much exactness as if the picture had been drawn after the event." The mystery of iniquity, therefore, seems much more likely to mean, that schismatical spirit which did then actually work, and work darkly and *mysteriously* too, for it was "*privily* to bring in damnable heresies;" so that, as St. John speaks of "many antichrists" (1 John, ii. 18), in which he must allude to the existing heresies or heretics, St. Paul seems to have comprised them all in this expressive title—"the mystery of iniquity."

I have only now to perform a promise I made (Letter II. p. 217) of adverting once more to the following words of St. Peter: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. ii. 9.) Let us now examine the two principal words which are here contrasted. *The godly* is in the original *eusebeis*, which literally signifies those who *worship aright*, as Abel did; and *the unjust* is in the original *adikous*, which is the adjective formed from *adikia*, and must therefore mean those who are guilty of this crime called *adikia*, whatever it may be. *Adikia*, as we have seen, does indeed signify, in its primary sense, *injustice* or *unrighteousness*; so that *adikous*, if unconnected, might be properly translated *the unjust*; but we should attend to the context. I am far from wishing to dogmatise; but when we consider that this word *adikous* comes from a word which so often and so elegantly signifies "the sin of schism;" that it is contrasted with a word that means right-worshippers; and that it occurs in a chapter which is levelled throughout against those "false prophets," of whom our blessed Saviour so emphatically cautions us to "beware"—I cannot help suspecting, that by these *adikous*, thus reserved to be punished, those *in general*\* may be intended who obstinately refuse to enter into that church which God himself has appointed. The alleged extreme exactness and precision of scriptural expressions, is a circumstance that seems to favour the exposition I have here ventured to suggest. At least I thought it my duty to submit my suspicion, and the reasons for it, to those of whom I have professed myself "the true friend," that such as are competent amongst them may consider what is "the

\* I wish always to be understood to speak in *general* terms, as the Scriptures themselves speak. What good and worthy men there may be, or may have been, according to man's judgment, amongst the dissenters, as we know there are many bad ones who pass for churchmen—and whether the *administration* of the church, holy as it is in itself, may not be faulty and imperfect, &c. &c.—such questions are not the objects of our *present* investigation.

mind of the spirit" in this and the other passages which I have hitherto laid before them. Wherefore, whenever they meet together, and conjoin, though discordant in every thing besides, for the purpose of defending what they call "the Dissenting Interest," when no one dreams of attacking it, I beseech them strictly to examine whether they may not be defending a curse rather than a blessing, and whether they may not be found fighting against God rather than against man.

B. N. T.

\* \* These Letters will be suspended for a time. And the writer would be happy to collect, before he resumes his plan, whether it meets with the approbation of the true friends of Christianity; and whether he may hope to be favoured with the attention of those who are most interested in the result—his Dissenting Brethren.

ERRATUM.

Letter III. p. 329. l. 33, after "who are holy" add (v. 5.) "And he said unto the Lord, respect not thou their offering," (v. 15.)

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### SUPERSTITION OF CHARMS AND FORTUNE-TELLING.

To the Editor of the *Antijacobin Review*.

Sir;

AFTER the many fatal instances of delusion, which the public are frequently informed of, by the arts and frauds of persons who assume the profession of *fortune-telling*; one would think, that even the most credulous would be guarded against the deception. But there is such a desire in human nature (dissatisfied with present enjoyments) to pry into the bosom of futurity, that the hopes of future good overcome the dread of the foreknowledge of future evil; and many a fair lady is so conscious of her personal or mental accomplishments, that she is desirous of anticipating that happiness, which she doubts not awaits her in future matrimonial connexions. Minds so disposed, we may reasonably expect, the wilful and designing know how to flatter and betray; and the laws of our country have very wisely guarded (as far as in their power) the ignorant and unwary from these impositions, by inflicting a heavy punishment on the offender.

The practice of *charming away* bodily disorders, certainly does not come under this denomination; and those who practise this art would probably be much offended, by giving it the denomination of the "*Black Art*." It is not credulity that is here required, but a strong faith; a faith that the cure will be effected by some supernatural means, different from those which the good providence of God, or, in other words, the Course of Nature, has ordinarily provided. I know that many worthy and good people have exercised this art, and are themselves satisfied, that the cure is effected only by the force of imagination, but the patient must believe it to be by the power of the charm.

How far it may be useful or proper to surrender our reason and

religion to such a guide as credulity, I must leave to their consideration, who seem to exalt it to that undeserved pre-eminence.

The Levitical law denounced the severest judgments against "the soul that turned after such as have familiar spirits, and after wizards: *I will ever set my face against that soul, and will cut him off from his people.*" The same law also affords many instances of the like prohibitions; and though now annulled under the milder dispensation of the Gospel, seems to be in its consequences degrading to the honour of God, as admitting subordinate beings to share with him in the government of the world—a supposition which he declares himself extremely jealous of, "*I am, and there is none beside Me.*"

I have been led into these reflexions, by having lately heard that a ring made of money collected at the Sacrament was a charm, or amulet to cure fits. The clergy of our Established Church, I believe, are very far from giving any countenance to superstitious practices. A public proof indeed is given by some, who now consider it as "*too superstitious*" to bow at the name of *Jesus*; even when we are declaring our belief in his humiliation, his sufferings, and his exaltation; which act of reverence is called by a very worthy divine, "*the very ancient and devout usage of our Church.*" But a still further proof may be seen, in many congregations, where a very large majority of them sit during the time of prayer: if not following the example of the minister, at least unadmonished and unimproved by him, even where any trifling or accidental improprieties or inadvertencies are publicly reprehended.

Guarded by such principles, I trust that no minister of our Church will be found knowingly and wilfully giving any encouragement to so superstitious a practice. That charms and divinations were so severely punished under the Mosaic Dispensation, we cannot wonder, when we consider the extreme proneness of the Jews to the sin of idolatry, and the natural tendency such practices would have to a belief in the agency of subordinate and intermedicate spirits. But it seems to meet with no very favourable reception under the milder spirit of the Gospel; when the Jews, at least, were wholly detached from idolatry. At Paphos, Elymas the sorcerer withstood the preaching of the Apostles, and strove to turn away the Deputy from that faith, which he probably considered as incompatible, and destructive of those arts which he professed. And we are also informed, that at Ephesus, "*when the name of the Lord Jesus was magnified, that many which used curious arts brought their books together, and burned them before all men.*"

That St. Paul would give no encouragement to superstitious practices, I think may be inferred, from that earnest injunction which he gives to Timothy, then Bishop of Ephesus, and which, I suppose, may be considered as an Episcopal Canon: "*To refuse profane and old wives' fables:*" under which denomination, I think, charms and amulets may justly be classed. But had Timothy applied the money collected for "*the poor Saints at Jerusalem*" to such a purpose, St. Paul would probably have exclaimed, in the fervour of his zeal, as he did upon another occasion, "*What communion has light with darkness? What concord hath Christ with Belial?*" (1 Cor. ch. iv. v 7.)

S. F.

THE POET-LAUREAT'S ODE, AND THE NEWSMAN'S  
VERSES.

[Continued from p. 112 of this Volume.]

Another instance of this fault appears in the concluding lines of the poem.

“Iberia turns the battle's tide,  
Resists the injurious tyrant's pride,  
While freely floating in the ambient sky  
Sacred to Freedom's cause their mingled ensigus fly.”

According to the grammatical construction of this passage, the poet is speaking of the mingled ensigus of Spain and Buonaparte, and the latter surely cannot with propriety be represented as sacred to the cause of Freedom. The word *fly* is very equivocal in the present state of the Spanish armies. Ensigus may be said to fly in the air, but how can they fly in the sky, which is the region above the atmosphere that surrounds the earth, except carried there by Mr. Pye in one of his poetical flights? Here indeed he soars above the poet described by Horace, who, *Dum vitat humum, nubes et inania captat*.

But it must in candour be observed, that the following passage in the newsman's poem is not altogether free from the same defect:

“England shall prosper, stem the adverse tide,  
And through succeeding ages cheerful glide.”

For it is difficult to imagine how England can stem the tide, while she herself is gliding along. Although rigid and impartial criticism obliges me to notice these inaccuracies, to which the greatest genius is perhaps the most liable, I wish them to be considered as those trifling blemishes—

*quas aut incuria fudit,  
Aut humana parum cavit natura;*

and as not derogating from the general merit of these admirable compositions.

In the happy art of uniting the adjective and substantive in the holy bands of matrimony, placing them side by side, and hand in hand, the excellence of these rival bards is nearly equal; as will appear from the following quotations.

“But when, by native fences barr'd  
From billowy rage, the happier land,  
And rocky cliffs, for ever stand”— POET-LAUREAT.

“The full-throated city, and the humble vill’\*,  
The burden’d river, and the gliding rill,” NEWSMAN.

\* For *village*, per elisionem *vill’*.

To expatiate on the numerous beauties of these poems would, I fear, trespass too much on the limits of your Review; I shall therefore content myself with observing, that if Mr. Pye shows more of the sublimity of Homer, the Newsman approaches nearer to the correctness of Virgil; and this consolatory reflexion may be drawn, from an examination of the ingenious compositions to which I have called the attention of your readers—that if the Fates should unfortunately deprive us of our present poet-laureat, his place may be worthily supplied by the poetic newsman.

January 19th, 1803.

BAVIUS.

## LITERARY INTELLIGENCE.

MR. PARK's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's plan is—not only to revise both text and notes, and free the extracts from the charge of inaccuracy to which they have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan.—The very copious annotations on Warton's History, by the late learned antiquary the Rev. George Ashby, together with various manuscript observations left by that acute critic Mr. Ritson, are in the hands of the present editor; and so far as the purposes of correction and illustration can be served, will be appended to the notes of Mr. Warton.

PRINTING, in one volume octavo, An Apology for the King's Supremacy, with Memoirs of the Supremacy of the Pope; showing its rise, progress, and results, in different ages and nations, so far as relates to civil affairs.—It is supposed to come from a personage of distinction in the Church, and is therefore expected with eager anxiety.

## CORRESPONDENCE.

WE agree with *Q* in opinion of the pernicious tendency of the work to which he alludes; but any notice which we could take of it would rather tend to drag it from its present impotent obscurity, than to reform its incorrigible author and his few adherents.

THE *jeu d'esprit* on the Popish Bishop's Tour in Ireland is postponed till our next.

SEVERAL errors of the press occur in some of our late numbers, which affect both the grammar and the sense too palpably to be mistakes in the writing; we now hope to have our work more correctly printed.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For MARCH, 1809.

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It is the purity and strength of the ore which a true judge regards, and not the form in which it has been manufactured. BRYDGES.

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*A History of the County of Brecknock, Vol. I. containing the Chorography, General History, Religion, Laws, Customs, Manners, Language, and System of Agriculture used in that County; by Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 4to. pp. with Preface, &c. 398. Plates and Maps, 14. 1805.*

*A History, &c. of Brecknock. Vol. II. containing the Antiquities, Sepulchral Monuments and Inscriptions, Natural Curiosities, Variations of the Soil, Stratification, Mineralogy, a copious List of rare and other Plants, and also the Genealogies and Arms of the Principal Families, properly coloured or blazoned, together with the Names of the Patrons and Incumbents of all the Parishes and Livings in that County, &c. 4to. pp. 874. Plates, &c. 17. 1809. Printed for the Author at Brecknock; and sold by J. Booth, London. 7l. 17s. 6d.*

WHOEVER has reflected on the progress of literature in Great Britain, during the course of the last century, cannot but have been struck with the great increase of topographical and local histories within that period. In England they have become particularly abundant, and a similar taste is now fast spreading in Wales. The pages of Giraldus, Pennant, Rowland, Enderbie, Powel, Malkin, Bingley, &c. furnish us with sufficient general information in respect to the principality; but that more minute detail which falls within the province of the county historian to display, was yet wanting; and we must acknowledge our obligations to

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Mr. Jones, even at the outset of our remarks, for that public-spirited liberality which led to the publication of this elaborate work; in which one of the districts of South Wales is described at large. When an author, after all the pains of research and composition, offers the result of his labours to the world at his own risk, he deserves the enlarged portion of encouragement; and especially so, if, as in the present case, his investigations are really interesting.

*Brecknockshire*, or Breconshire, formerly called *Garth-madrin*, or the Fox-hold, derived its present name from a prince of the country named Brychan, who died about the year 450. After establishing the fact of this county having formed a part of the ancient Dyfed, or Demetæ, instead of Siluria, as has been commonly supposed, our author in the first chapter proceeds to trace its boundaries; which he does so minutely, that the proper names alone occupy four pages. He then proceeds to state various particulars of the population, rivers, mountains, soil, climate, &c. after which in Chap. II. he commences the history of Brecknockshire, from the Roman invasion to the decease of Brychan Brecheiniog, the chieftain before mentioned, from whom the county derived its name. This chapter contains many judicious observations on the Roman roads and stations in this part of the principality, together with some corrections of the mistakes of Camden, Horsley, Baxter, Polwhele, King, and other writers, whom ignorance of the Welsh language has led into various errors, when speaking of the antiquities of Wales; and in contradiction to most of these authorities, the *Gaer* near Brecknock is declared to be the scite\* of the Bannio of the Romans. With these observations, however, is mingled a jejune flippancy of remark (and the defect in some degree pervades both volumes) that detracts from the general merit of the investigation, and ought never to be admitted to degrade the dignity of sober history: for example, on a quotation from Horsley, enough confused no doubt, our author exclaims—

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\* This word is so spelt throughout the volume and our author thus apologises for it in his preface. "The word scite, I am aware, is spelt differently in the work from the modern way: it is so written in ancient monuments, and to me it appears to give greater stability to the spot described than its fitting substitute of the present day. However, the voice of the learned is against it, in my next it shall be altered." P. x.



"Gently! gently! good Sir! a little scepticism is allowable upon this occasion. The Roman dress has certainly made a wonderful alteration in the appearance of our Welsh ladies; and it must be admitted, that those who have introduced them to us, have made them dance the hay in a very ridiculous manner: those however who have been brought up in the same school from infancy, may possibly be able to identify them even under their disguises, and may succeed, though with difficulty, in restoring them to their proper places." p. 28.

Now, besides the confusion of the metaphors in this paragraph, and the affected smartness of the phraseology, we must observe that to contrast a Welsh female dancing the hay in a Roman vest, with the attempt to trace the etymology and fix the site of a Roman station, can never be allowable in any other latitude of comparison than Hudibras arrived at, when,

"Like a lobster boil'd, the morn  
From black to red began to turn.

In a similar strain of false taste, our author, in detailing the subjugation of the Silures, thus writes:—

"These barbarians, we are told, had a remarkable turn of thinking: the Emperor Claudius had threatened them, that like the Sugambri or Sicambri (who were almost exterminated, and the remainder of them carried into Gaul) the name and memory of the Silures should not remain upon the earth. He had called to them (no doubt) by the mouth of his governors, proprætors, and prætors, and had commanded them to come peaceably to Rome to be killed: proclamation after proclamation, most likely, followed to the same effect; but such was their peculiar obstinacy, says Tacitus, '*praecipui Silurum pervicacia,*' that they would not submit to have their throats cut quietly. This tenaciousness of life, which is observable in eels, and some few animals not endowed with the faculty of reasoning, may be excused in the uncivilised natives of South Wales. There are those (I am satisfied), who will not be surprised at their stubbornness on this occasion, or think them to blame in their determination, and their descendants may even be permitted to applaud their spirit, &c." p. 31.

There is too much trifling in all this; for although a certain liveliness of style may be very necessary to embellish a dry subject, yet it should never be permitted to fall into mere verbiage.

For the historical notices of this part of Wales during the four first centuries of the Christian era, Mr. Jones acknowledges himself indebted to the Roman historians; for the next series of ages, down indeed almost to the Norman conquest, his chief authorities are the manuscripts

of the *Arwydd-feirdd*, or Welsh heralds, who have long been famous for the extent of their genealogies, and whose documents, however incorrect, or fabulous, are the only ones "to be found that treat of that part of the principality now called Brecknockshire." Though our author by no means places implicit confidence in these manuscripts, which abound in anachronisms, and frequently contradict each other, yet he certainly pays to them more deference than they deserve; and in several instances seems to dwell upon them with that sort of provincial fondness which to the mere English reader would indicate a weakness of judgment.

The third chapter pursues the history of Breconshire, from the reign of Brychan Brecheiniog to that of Cradoc Fraich-fras, or Cradoc of the Mighty Arm. In this chapter there is a great deal too much irrelevant matter. The actions of Brychan, as prince of the country, were perhaps necessary to be detailed; yet these, with the exception of his having from thirty-four to fifty children (for the accounts differ) by three wives, are passed over in a few words; whilst those of his offspring, the "saints and saintesses of the family," are dwelt upon with more complacency than their legends warrant, or that their slight connexion with the proper subject of this work required. The ninth daughter, called *Gwawr*, signifying Aurora, or the dawn, was wife to Elydr Llydanwyn, and mother to Llywarch Hên, or Llywarch the Old, the celebrated poet. Cradoc Fraich-fras, a grandson of Brychan, was one of the knights of King Arther's Round Table, and lord-keeper of "y Castell Dolorus." His wife, Tegau Eurfron, or, as our author conceives it should be written, *Teg ei Fron*—that is, Fair-bosom—possessed three valuable ornaments, of which she alone was reputed worthy;—her knife, her golden goblet, and her mantle; the last of which was considered "one of the thirteen curiosities of Britain," as it "would not fit, nor could it be worn by, any but a chaste woman." In Percy's *Reliques of Ancient Poetry*, is a ballad on this subject.

In the fourth chapter, the history is continued till the conquest of Breconshire about 1092, by Bernard Newmarch, a Norman soldier, said in several Welsh pedigrees to have been uterine brother to William the Conqueror, but very erroneously. Here we have some account of the wars between the Britons and the Saxon King Offa, who, as a boundary of the two countries, formed the well-known

dyke which bears his name, and which till the period of the Norman invasion was regarded as such a complete line of demarcation; that Earl Harold ordained that every Welshman found on the English side of it without license, should have his right hand cut off by the king's officer. Offa, who gave a final defeat to the confederated Welsh at Morfa Rhuddlan, or Rhuddlan Marsh in the Vale of Clwyd, in Flintshire, marked his victory with almost indiscriminating slaughter; and even carried his vengeance so far, as to massacre his prisoners in cold blood. The memory of this tragic event has been peculiarly transmitted to our age, by the ancient Welsh tune called Morfa Rhuddlan, the music of which, as set in a natural key by "the late celebrated blind Parry," is given by Mr. Jones; who, in proof of its impressive and affecting melody, acquaints us that, when it was first played upon the harp to the late Colonel Chabbert, "it brought tears into his eyes, while he observed, that he was sure it commemorated the defeat of a great army."

In the fifth chapter, we learn that Bernard Newmarch, the better to secure the stability of his new possessions, married Nest, grand-daughter of Griffith ap Llewelyn, Prince of North Wales, a lady of meretricious character, and who, before her marriage, had by Fleance, son of Banquo King of Scotland (who fled to Wales, to avoid punishment for a murder), a son, afterwards called Walter Stuart; or the Steward, ancestor to the royal house of Stuart. After Bernard's decease, she became the means of depriving her eldest son, Mahel, of his inheritance, by swearing before Henry the First, of England, that he was not the child of her late husband. This she did in revenge for the disclosure of an intrigue which Mabel had discovered that she carried on with a certain knight whose name has not descended to us. In consequence of this, the *lordship* of Brecknock, as it had now revolved into from a petty kingdom, became the possession of Milo Fitzwater, Earl of Gloucester, *jure uxoris*; he having been married to Sybil, daughter of Bernard Newmarch. This was the nobleman who, in reward for the eminent services which he rendered to the Empress Maud, during her contention for sovereignty with the usurper Stephen, was created by her Earl of Hereford by patent; and this is the first creation of the kind that occurs in English history. By the instrument, as given in Rymer's *Fædera*, toine i. p. 8, it appears also, that together with the "moat and castle of Hereford," with

the third pennies of the rent of the borough and of the pleas of the whole county," the Empress gave to him *real fiefs*, in the personal services of Robert de Chandos, Hugh Fitzwilliam, and Robert de Corneill. This nobleman was accidentally slain by an arrow, discharged by one of his own knights at a stag that was passing between them, on Christmas Eve, 1143 or 1144. Lord Lyttelton, in his *Life of Henry the Second*, states, that even the "household and table of the Empress Maud were for a time kept at Milo's expence in the castle of Gloucester;" and we are told, by our author, that the *benevolence*\* of the Welshmen of Breconshire "frequently furnished a part of the repast of her imperial majesty."

On the extinction of the male line of Earl Milo, his great possessions were divided among his daughters and coheiresses; and Brecknock, &c. became the property of Philip de Breos, Lord of Builth, in right of his wife Bertha, the earl's second daughter. His son, William de Breos, married Maud, daughter of Reginald de St. Waleri, who is styled by our author "the *Semiramis* of Brecknockshire," and who appears so often to have dared the vengeance of King John, that he was at last provoked beyond all forgiveness, and caused her to be immured within the walls of a castle, with one of her sons, and there suffered them to perish for want of food.

"Under the corrupted name of *Moll Walbee*" (says Mr. Jones), "we have her castles on every eminence, and her feats are traditionally narrated in every parish. She built, say the gossips, the castle of Hay in one night; the stones for which she carried in her apron. While she was thus employed, a *small pebble*, of about nine feet long and one foot thick, dropped into her shoe. This she did not at first regard; but in a short time finding it troublesome, she indignantly threw it over the river Wye, into Llowes churchyard in Radnorshire, about three miles off, where it remains to this day, precisely in the position it fell, a stubborn memorial of the *historical fact*, to the utter confusion of all sceptics and unbelievers. It is

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\* "Upon the conquest of Breconshire by Bernard Newmarch, and upon erecting castles in the county by the Normans, they compelled the tenantry to provide a certain number of cattle for the lord's larder, yearly, in proportion to the quantity of lands they held. This exaction, in an exulting and sarcastic phraseology, they called the '*benevolence* of the Welshmen.' The *ruwch* larder, a memento of this custom or subjection, is known and recollected at this day; and the figure of a cow, rudely carved in wood, was, until very lately, seen over a window in the present manor-house, within the castle of Brecknock." p. 104.

very extraordinary what could have procured to Maud this more than mortal celebrity: she was no doubt a woman of strong masculine understanding and spirit, yet her exploits in Breconshire, where she is so famous, are not detailed either by history or tradition, except in the absurd tale just related. King John, in his declaration against De Breos, seems to hint pretty clearly that the grey mare was the better horse; and it is evident, whatever her merit was, that she had considerable influence and interest in this country, as her name, though corrupted, is familiar to every peasant, while her husband's is unknown, or known only to be detested." p. 113.

De Breos, after a life of bloodshed, oppression, and treachery, became at last a miserable exile; and being obliged to seek refuge in France, lived for some time under the humiliating disguise of a beggar; till, wearied out by the pangs of a wounded conscience, and the miseries of poverty, his spirit sank to rest in the year 1212, or 1213. His eldest surviving son, Engidius, Bishop of Hereford, taking advantage of the troubles in which King John was involved, soon afterwards obtained possession of his father's inheritance, in which he was succeeded, anno 1215, by his younger brother Reginald, whose eldest son, named William, by his first wife Grisseld, daughter of William Bruere, Lord of Bridgewater, became his successor; his second wife was Gwladis, daughter of Llewelyn ap Jorwerth, Prince of North Wales.

William de Breos, whom the Welsh called Black William, assisted Henry the Third in his wars against Llewelyn; but being made prisoner by that prince, was confined by him in one of his castles, and for some time treated with great hospitality. During his imprisonment, he is said to have carried on an adulterous intercourse with Joan, Llewelyn's wife, who was a natural daughter to King John by Agatha, daughter to Robert Earl Ferrers, fourth Earl of Derby. This intrigue is stated to have remained undiscovered till after his liberation from confinement on payment of a large sum of money, and the surrender of his castle of Builth; but it being then made known to Llewelyn, the latter invited the unsuspecting De Breos to a feast at his court, and having by this means again got him into his power, he first "reproached the profligate with his crime, and then commanded him to be ignominiously dragged out of his presence, and hanged without further trial or ceremony upon a tree growing on a neighbouring hill." Penant states, that the castle where the intrigue is said to have been detected, stood upon a very large artificial mount,

at the entrance of a deep glen, near Aber in Carnarvonshire;—

“and the tradition of the country is, that a bard of the palace accidentally meeting with the princess, who was ignorant of the fate of her paramour, thus impudently accosted her;—

‘ Diccyn, Doccyn, wraig Llewelyn!  
Beth a roed’ am gweled Gwilym?’  
Hark ’e, Dame! say what wilt thou  
Give to see thy Gwilym now?

To which the Englishwoman is supposed to have been such a fool, as to have answered flippantly, and in tolerable Welsh rhyme,—

‘ Cymru, Lloegr, a Llewelyn,  
A rhown y gyd an gweled Gwilym.’  
Wales, England, and Llewelyn too,  
I’d give, my William’s face to view.

Upon receiving this answer, the bard, it is added, showed her the body of her favourite suspended on the branch of a tree.”

“Such is the story,” says Mr. Jones, “as related by many historians, and confirmed in some degree by tradition; but, notwithstanding this, there are many reasons which render it liable to suspicion, and make its veracity extremely doubtful.” These reasons are detailed as follows; and we think them fully sufficient to establish the fact that De Breos’s death was not occasioned by any adulterous connexion with the wife of Llewelyn.

“In the first place, Matthew Paris, who is one of the earliest authors that assigns the jealousy of Llewelyn as the cause of De Breos’s death, gives it as a report only—‘*ut dicebatur*’ are his words; and he afterwards informs us, that among the charges against Hubert de Burgh were, ‘stealing a precious stone from the King of England’s treasury, which had the virtue of rendering the wearer of it invulnerable in battle; sending it to Llewelyn the king’s enemy; and treacherously writing letters to the same Llewelyn, by which means the Prince of Wales was induced to hang William de Breos as a common thief.’ In the second place she was, to use a common phrase, old enough to be De Breos’s mother—she was married to Llewelyn in 1201, or the beginning of 1202: supposing her therefore to be only twenty years of age at that period, she must have been nearly fifty when William’s captivity commenced. It must also be observed, that though the heroes of those days were not very delicate in their amours, it is extremely improbable that De Breos should have intrigued with the wife of his father’s father-in-law; and that David ap Llewelyn, the son of the adulteress, should have afterwards married Isabel the daughter of his mother’s seducer. It seems also extraordinary that a woman, accused tauntingly of a crime of this nature, should avow it, and

avow it without hesitation, to one, who from the familiarity of his address evidently meant to insult her; and that in a language, too, in which it cannot be supposed she was an adept, unless her facility of acquiring a knowledge of it far exceeded that of her countrywomen of the present day. Lastly, we are told that her husband Llewelyn, in honour of her memory, soon after her death, in the year 1236, erected the Franciscan monastery of Llanfaes, in Anglesea, to enshrine her tomb; so that, upon the whole, it may fairly be concluded, that if any thing was said about this familiarity between William de Breos and the Welsh princess, it was only meant to furnish a pretence for his death, which the tortuous policy of the times suggested, and to which it is by no means improbable that Herbert de Burgh, from a personal quarrel, or to get rid of a troublesome neighbour, by falsehood or artifice, contributed." p: 131.

In the sixth and seventh chapters, the history of the Lordship of Breconshire is traced through the families of Bohun, Stafford, &c. till the reign of James the Second, which, by some strange oversight in the leading paragraph to the seventh chapter, would, in the estimation of our author, appear to be regarded as the 'present time.' These divisions of the work contain much interesting and valuable matter; yet by far the greater part is misplaced, as it more peculiarly belongs to the pages of the general historian than to the delineation of a particular district. This fault indeed does not exclusively attach itself to Mr. Jones; it runs through most of our county histories, the writers of which seem to forget that every well-furnished library (and in scarcely any other will these kind of publications be found) must necessarily contain all that extended information on national concerns, which they descant on so diffusely, that the repetition palls upon the ear, and sickens the understanding. Let us, however, not be misunderstood: there are cases, such as the perversion of historical fact in general history, in which it becomes the duty of the provincial writer to employ all the advantages obtained from local situation and local inquiry, in order to elucidate the truth. Our meaning will be illustrated by reference to the contradiction given above to the presumed adultery of Llewelyn's wife, and still further exemplified in the account of the death of Llewelyn ap Griffith, which we shall presently insert; but passages such as these (and we could quote many similar), drawn from Dugdale's *Baronage*, cannot surely be considered as having any possible connexion with the history of Breconshire.

"Our first lord, of the name of Stafford, was created Duke of

Buckingham by King Henry the Sixth, in the twenty-third of his reign, when a whimsical dispute arose about precedence between him and Henry Beauchamp, created at the same time Duke of Warwick, which was as whimsically determined by an act of Parliament, ordaining that they should take precedence, one one year, and the other the next year, and that their posterity should have precedence according as who should first have livery of their lands. Luckily, the Duke of Warwick died without issue; whereupon Humphrey, to prevent the agitation of so important a question in future, obtained a grant upon the 22d of May, in the twenty-fifth of Henry the Sixth, unto himself and his heirs, for precedence above all dukes whatsoever, whether in England or France, excepting only such as were of the blood royal." r. 170.

Mr. Jones remarks, in a note, though somewhat *inelegantly* we think, that "the business might have been settled with infinitely less trouble by the *loss of a halfpenny*," than by act of Parliament.

"The death of Llewelyn ap Griffith, "the last and greatest of the Welsh princes," who for a time most gallantly withstood all the efforts of Edward the First to annex the principality of Wales to the English crown, has been "described in so confused and unintelligible a manner by different authors, that those who know the country are more at a loss to comprehend the circumstances attending it than even strangers." From a review, therefore, of all the previous accounts, and a survey of the supposed scene of action, corroborated by the voice of tradition, Mr. Jones states the particulars of the fatal end of Llewelyn in the following words:—

"Led by the promises and flattered with the hopes of assistance held out to him by some men of power in the hundred of Builth and its neighbourhood, he [Llewelyn] ventured to march with his little army to Aberedwy in Radnorshire, three miles below Builth, on the banks of the river Wye, where it is said he expected to have held a conference with some of his friends: here, however, he found himself fatally disappointed; for instead of allies and partisans, whom he was encouraged to look for, he was almost surrounded in the toils and trammels of his adversary. A superior force from Herefordshire having had notice of his route from some of the inhabitants of this country, approached under the command of Edmund Mortimer and John Giffard. Llewelyn, finding from their numbers that resistance would be vain, fled with his men to Builth; and in order to deceive the enemy, as there was then snow upon the ground, he is said to have caused his horses' shoes to be reversed: but even this stratagem was discovered to them by a smith at Aberedwy, whose name, as tradition says, was Madoc goch min mawr, or 'Red-haired wide-mouthed Madoc.' He arrived, however, at the bridge over the Wye, time enough to pass and break it down, before his



pursuers could come up with him: here therefore they were completely thrown out, as there was no other bridge over the Wye, at that time, nearer than Bredwardine, thirty miles below.

Thus foiled and disappointed of their prize for the present, the English immediately returned downwards, to a ford known to some of the party, about eight miles below, now a ferry called Caban Twm Bach, or Little Tom's Ferry-boat. In the interim, it would seem that Llewelyn must have gained sufficient time to have distanced his followers, if he had made use of it; but he had not yet abandoned the expectation of meeting with assistance, and some hours may have been employed with the garrison of the castle of Builth, who, awed by the approach of Mortimer, refused to treat with or support him.

Stowe says, 'he was taken at Builth Castle, where, using reproachful words against the Englishmen, Sir Roger le Strange ran upon him and cut off his head, leaving his dead body on the ground.' It is by no means improbable that he should have accused the garrison of Builth and the inhabitants of that country of perfidy; and, as Stowe says, used reproachful words towards the English: he may also have bestowed upon the men of Aberedwy as well as of Builth that epithet which has stuck by them ever since\*, but he certainly was not slain at Builth Castle, or by Sir Roger le Strange; for being here repulsed by those from whom he had expected support, and baffled in his attempts to reduce them to obedience, he proceeded westward up the Vale of Irvon on the southern side, for about three miles, where he crossed the river a little above Llanynis church, over a bridge called Pont y Coed, or the Bridge of the Wood, &c.—This passage once secured, he stationed the few troops who accompanied him on the northern side of the river, where from the ground being much higher and more precipitous than the opposite bank, and at the same time covered with wood, a handful of men were able to defend the bridge against a more numerous enemy. In this situation he preserved a communication with the whole of Brecknockshire; and as he supposed that the river was at this season of the year [the depth of winter] wholly impassable, he waited with confidence and security while he commanded the pass, in hopes to hear further from his correspondents, or in expectation of being reinforced from the westward. By this means the English forces gained sufficient time to come up with him, and appearing on the southern side of the Irvon, made a fruitless attempt to gain the bridge; and here they probably would have been compelled to abandon the pursuit, or at least Llewelyn might have escaped in safety to the mountains of Snowden, if a knight of the name of Sir Elias Walwyn, a descendent of Sir Philip Walwyn of Hay, had not discovered a ford at some little distance, whence a detachment of the English crossed the river, and coming unexpectedly on the backs of the Welsh at the bridge, they were immediately routed, and either in the pursuit,

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\* "Bradwyr Aberedwy! Bradwyr Buallt! — Traitors of Aberedwy! Traitors of Builth!"

or while he was watching the motions of the main body of the enemy, who were still on the other side of the river, he was attacked in a small dell about two hundred yards below the scene of action, from him called Cwm Llewelyn, or Llewelyn's dingle, and slain unarmed (as some say) by one Adam de Francton, who plunged a spear into his body, and immediately joined his countrymen to pursue the flying enemy.—When Francton returned after the engagement in hopes of plunder, he perceived that the person he had wounded, and who was still alive, was the Prince of Wales; and, on stripping him, a letter in cypher and his privy seal were found concealed about him. The Englishman, delighted with the discovery, immediately cut off his head, and sent it as the most acceptable present that could be conveyed to the King of England. The body of the unfortunate prince was dragged by the soldiers to a little distance, where the two roads from Builth now divide, one leading to Llanafan, and the other to Llangamarch: here they buried him, and this spot has ever since been known by the name of Cefn y Bedd, or Cefn Bedd Llewelyn; that is, the ridge of Llewelyn's grave." p. 139.

Thus fell the brave Llewelyn. His body, notwithstanding the intercession of Maud, or Matilda Longespee, to procure for it the rites of Christian sepulture, was suffered to rot in the unhallowed ground where it had first been deposited; and with still greater unfeelingness; as we learn from Matthew of Westminster, and other writers (for Mr. Jones drops the subject with a short panegyric on the virtues of Llewelyn), the head of the ill-fated prince was, by the king's orders, conveyed to London; where being met by the citizens in cavalcade, it was placed on the point of a lance; and the crown having been encircled with a silver chaplet, in derision of a pretended prophecy, it was paraded through the city in triumph, with the sound of trumpets and horns, and scornfully set upon the pillory in Cheapside. Here it continued some hours exposed to mockery and brutal insult; and it was at last carried to the Tower, and fixed upon the walls, crowned with a diadem of ivy. In the following year, anno 1283, the head of David ap Griffith, Llewelyn's brother, who was ignominiously hanged and quartered as a traitor, for bravely defending the independence of his country, was also brought to the Tower, and fixed up near that of his ill-fated relative.

From the particulars already given, the reader will readily appreciate the merit of the historical part of this volume, which now begins, much too decidedly, to identify itself with the general history of the nation.

The eighth chapter treats of the religion of this district

from the earliest notices by the Roman writers, mingled with whatever of tradition, derivation, or record, could be supplied from other sources. Here, as might be expected, we find many particulars of *Druidism*, which our author strenuously defends, and with complete success, from the imputations cast upon it by Tacitus and other Romans, who have presumed to characterise it as barbarous and odious; without having acquired any adequate knowledge either of its principles or practice. In support of that striking characteristic of the druidical or bardic system, *oral record*, Mr. Jones says,—

“ It cannot be denied that the plain undeviating rules of right and wrong are communicated in very few words; and that the eternal and immutable maxims of truth and justice require neither the aid of parchment or paper, nor even the more durable monuments of brass or stone, to be perpetuated: they are written in an universal language, and in characters equally indelible, though invisible, in the breast of the ignorant and the learned, ‘the saint, the savage, and the sage.’ ” p. 200.

We cannot altogether assent to this. If it proves any thing, it proves too much; for even oral record *itself* would be superfluous, if these “eternal and immutable maxims of truth and justice” were really impressed within the breasts of the *ignorant*, as well as of the wise. That mankind, even in the lowest and most degraded state of nature, have a capacity to receive these truths, we are willing to acknowledge; but the vast diversity of opinion, as to what actually constitutes vice and virtue, which has existed in every age of the world, proves that there are no *innate* feelings in man to direct him in his choice of good and evil. If there be any one maxim that to a cultivated understanding would seem the most likely to be implanted in every heart, it is that which, in the language of the Mosaic dispensation, is contained in the words—“Thou shalt not kill!” Yet in every part of the globe we are at present acquainted with, where man exists in a state of nature, we find that the taking away the life of a fellow-creature is scarcely held in any kind of abhorrence. To an European mind, the destruction of children is one of the greatest crimes; yet, in some islands of the Pacific Ocean, infanticide is a common custom; and in China, the exposure of infants, on whatever motives of necessity it may be justified, is known to be frequently attended with death. In Europe, filial ingratitude is held to be detestable; yet the Hindoos expose their sick parents to the waves of the Ganges, with-

out a thought of guilt, or a feeling of remorse. The Indian Bramin, too—he whose trembling heart shrinks from the destruction of the meanest reptile, and who envelopes his mouth and nostrils in a thin veil, lest a poor fly should be drawn in and perish—even *he* can light the funeral pyre, and feel pleasure in the act, on which the living and the dead are reduced to ashes in the same flames! But what more than all, perhaps, will tend to prove the weakness of the position, the mind of him who has advanced it, is the fact stated by Cæsar, that the *Druids* of Gaul offered sacrifices of *human victims*. Where then shall we seek for that all-informing sentiment that should direct the ignorant to virtue? In the untutored breast it does not, it cannot, exist. To affirm therefore that it equally animates the bosom of “the saint, the savage, and the sage,” may do to “round a period;” but, alas! the frail condition of human nature most indubitably evinces that the affirmation is untrue.

The summary of the opinions of the Druids in respect to the Divinity is given in the eloquent language of Mallet; in whose Northern Antiquities it describes the early tenets of the Scandinavians. We shall here re-quote the passage, premising only, that the words printed in italics are those of our author.

“*The Druids first and principally inculcated the love of virtue and the detestation of vice, acknowledged and believed in the being of a supreme God, Master of the Universe, to whom all things were submissive and obedient. They called him the Author of every Thing that existeth; the Eternal, the Ancient, the Living and Awful Being; the Searcher into concealed Things; the Being that never changeth. They attributed to this Deity an infinite power, a boundless knowledge, an incorruptible justice. They were forbidden from representing him in a corporeal form: they were not even to think of confining him within the inclosure of walls; but were taught that it was only within woods and consecrated groves they could serve him properly; as he seemed to reign there in silence, and to make himself felt by the respect he inspired.*” p. 200.

Our limits will not permit us to follow Mr. Jones in his account of the druidical religion; nor is it perhaps particularly necessary, after the ample extracts from Mr. Owen's description of the bardic system, so recently inserted in our review of Sir R. C. Hoare's translation of Giraldus\*.

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\* See Antijacobin Review, Vol. 31. p. 130. 133.

In some few particulars the accounts vary, but the more essential features are the same. Our author seems fully inclined to acquit Edward the First of the inhuman policy ascribed to him of commanding the massacre of all the Welsh bards that fell into his hands; and we most readily accord with him in this acquittal, however widely a contrary belief has been spread, through the impression made by Gray's beautiful Ode, beginning,

‘Ruin seize thee, ruthless king!’

In pages 221 and 222 is inserted a petition that was presented to the Pope, from the Princes of North and South Wales, in behalf of the British Church. Among the grievances complained of in this petition, was that of “sending them *English bishops*, ignorant of the *manners and language* of the country,” and who consequently “could neither preach the word of God to the people, nor receive their confessions, but through the *medium of interpreters*.” In a note to this passage, which from its extreme illiberality we should rather suppose had been foisted in unknown to Mr. Jones, than to have proceeded from his pen, so opposite is it to the general character of the work, there is an assertion which we can *almost* take upon us positively to contradict from our own knowledge: but first let us give the note.

“This rule of the English court [that is, sending English bishops] is founded in *wisdom and sound policy*; inasmuch that *it has been confirmed and acted upon up to this day*. There is no knowing what mischief a bishop, who can speak and preach in the British tongue, may do among an irascible people, as the Welsh undoubtedly are: besides, the *soil of that country* is miserably poor, and *does not produce men of sufficient learning* to entitle them to hold the dignity.”

Now in one of our autumnal excursions through the principality of Wales, we stopt on a Sunday at Bangor, and, going into the cathedral of that small city, heard a part of the service delivered in the *Welsh language*, and were there informed that the person officiating was the “*Bishop of Bangor*.” We shall not comment on the unguarded expression of the *soil of Wales* being *too poor* to produce *men of sufficient learning* for a *bishopric*, any further than by asking what the *barren soil of a country* has to do with *learning*?

The eighth chapter, which treats of the laws of Wales, is very interesting; and here, as may be imagined, Mr. Jones, who is a professional man, is “quite at home.”

He commences by giving a general view of the institutions which Hywel Dda, or Hywel the Good, is stated to have raised about the year 940, on the ancient basis laid down by Dyfnwal Moel-mûd, whose name has been latinized into Dunwallus Molmutius, and who is said in the Welsh Chronicles to have reigned over Britain upwards of 430 years prior to the commencement of the Christian era. These laws of Hywel Dda have been often quoted; and many of them are as remarkable for their wisdom, as others are for their whimsical singularity. We shall give some extracts, as we believe the entire code has never yet been translated into English.

“ The distinguishing and general characteristic of this system was the making satisfaction, in money, cattle, or other effects, for all offences and crimes, murder not excepted; for injuries, to the person; for privation of property, to the party complaining of the grievance; for murder, to the relations of the deceased; and in this latter case, much pains were taken and labour employed, under various circumstances and in different degrees of affinity, to ascertain who were entitled to receive this compensation, which was more or less in proportion to the rank the deceased held in the community; but even on this serious subject there were now and then distinctions, to us apparently ludicrous, and certainly not at this moment to be accounted for. ‘ The learned in the laws,’ says one of these ordinances, ‘ have determined, that for committing adultery with the king’s consort, killing his ambassadors, or violating his protection, the offender shall forfeit to his majesty a golden cup, having a cover to it as broad as his face, as thick as the thumb of a plowman who has been nine years in that employ; a silver rod of the same height of the king, and as thick as his thumb; a hundred cows for every cantreff which the offender possessed; and a white bull \* with red ears for every hundred cows; but if the cows are of a dark colour, then a black bull with every hundred. For the murder of the King of North Wales, this fine shall be tripled.’ ” p. 233.

“ Much pains are taken in these laws to describe what articles of household furniture and other effects shall go with the husband, and what with the wife, in case of separation; and a laborious and impracticable attempt is made to fix a specific value upon every species of property, in case it should be lost, stolen, or injured: for instance, the king’s blanket (the effeminate luxury of sheets

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“ \* There was a breed of this kind and colour upon the banks of the Towi, in Carmarthenshire, which were particularly valuable. Wotton, Richard’s Welsh Dict. sub. verb. Ysgafrrlynnig. Bingley in his Anim. Biog. says, that ‘ all wild cattle are of this colour;’ and this fine being laid upon the whole of Wales, seems to prove the truth of his assertion. V. ante in note, p. 121.”

was then unknown) was worth one hundred and twenty pence; the queen's flesh-fork, twenty-four pence; the king's chess-board, one hundred and twenty pence; a bucket, one penny; a house-dog, even though he was [were] the king's, only four pence; while a shepherd's dog was equal in value to an ox, if it could be proved by his owner, and neighbours, upon oath, that he was accustomed to precede the cattle to the field in the morning, and bring them home at night. The purloining, destroying, or injuring of any of these effects or animals was punished in general by mulct, in the same manner, though in a lighter degree, with the death of the king. The legislators have proceeded to recapitulate with a tedious minuteness, and apparently with a peculiar whimsicality, the remedies in case some of these animals did any mischief to the property of those to whom they did not belong; and it should sometimes seem as if they meant to punish the fowl or beast himself, and endeavoured to make him sensible of his crime; as when they enacted that if geese were found trespassing in corn, it was lawful to kill them with a stick as long as from the elbow to the tip of the middle finger; if in a barn or rick-yard, to squeeze them to death with a forked stick placed on their necks; if a cock trespassed, one of his spurs might be cut off; if a calf, in corn, he might be kept a whole day without sucking, and then liberated; and if a hen was caught filching, she might be detained till she laid an egg." p. 234, 235.

The tenure by which the lands were universally held in Wales, in ancient times, was that of *gavel-kind*; which indeed from the custom of various manors in many parts of England, as well as from its general prevalence in Kent, would seem, at some distant period, to have obtained throughout the whole island. Mr. Jones supposes the word *gavel-kind* to be a corruption from *gafael-gynt*, signifying of ancient tenure; for example, "*yn ol gafael yr amseroedd gynt*, i. e. according to the tenure of ancient times." The English practice of "arraigning a recovery," which to the disgrace of British jurisprudence is still suffered to disgrace the code with its *fictions*, and unintelligible gibberish, compounded from three languages, appears to have been borrowed from the Welsh.

The account of the government of the bordering counties under the Lords Marchers, includes many particulars of much interest to all who would obtain a thorough acquaintance with the history of this country. The severe laws enacted by Henry the Fourth against the Welsh, evince how greatly that sovereign was exasperated at the rebellion of Owen Glyndw'r; and how very imperfectly the mutual interest of the two nations was then understood. In this part, Mr. Jones, in some of those flippant

remarks which occasionally disgrace his composition, talks of "Carnaby Market, and *Billingsgate-street!*"—Where the latter is situated, we have yet to learn.

Henry the Eighth, to whom tyrannical and sensual as he was, we shall ever stand indebted for our emancipation from ecclesiastical thralldom, was the first to relieve Wales from the oppressive jumble of incoherent and jarring statutes under which its natives had long groaned. After various preliminary enactments, all of which tended only to show the inadequacy of half measures, the act of Union, or rather that of assimilating the laws and customs of Wales to those of England, was passed in the twenty-seventh year of the reign of this sovereign; who is thought by our author, to be far more deserving the appellation of the Welsh Justinian, than Edward the First was of that of the English Justinian, which was conferred upon him by the Lord Chief Justice Coke. By the same act, the different counties and shire towns of Wales were empowered to return representatives to Parliament. It was afterwards declared, 35th Hen. VIII. c. 2., that they were "entitled to the *same fees and wages* as the representatives of the English counties and boroughs; and provided that the writ *de solutione feodi Militis Parliamenti*, should issue to the sheriffs in Wales to levy them whenever required."

The tenth chapter comprises remarks on a somewhat heterogeneous assemblage of subjects, as language, manners, popular opinions and prejudices, customs, commerce, projects, turnpike roads, &c. The Welsh are described as possessing an "almost enthusiastic veneration for their ancient language;" to which, and to the *natale solum*, is ascribed all "that nationality of character which, surviving the ravages of time, still continues undiminished in the Cambro-British breast." In this part of his work, Mr. Jones comments on the errors of those writers who, either from prejudice or defective information, have drawn a false character of the natives of Wales; among others, that tenth wonder of antiquarianism, that benighted luminary of the Goths, the 'fretful Pinkerton,' comes for in distinguished and *deserved* reprehension. On this theme our author grows warm; and who can wonder that his indignation should be excited at language so vituperative against the Celts, as that which Pinkerton has poured forth with all the growling volubility of a triple-headed Cerberus. Those of our readers who have not seen the "Inquiry into the History of Scotland," will be surprised to learn with how



much virulent abuse a whole nation have been stigmatized by this gentleman, who in that fell spirit of wild eccentricity and invective which characterise so many of his opinions, but with a strange forgetfulness of common sense, affirms, that "the *Celtic* is of *all savage languages* the most confused, as the *Celts* are of *all savages* the most deficient in understanding," though in the same work he acknowledges himself to be "ignorant of the Celtic tongue!" Among the further examples of his scurrility quoted by Mr. Jones, are the following:—

"The Celts from all ancient accounts, and from *present knowledge*, were and are a savage race, incapable of labour or even the rude arts; being indeed mere savages, and worse than the savages of America, remarkable, even to our own times, for a total neglect of agriculture themselves, and for plundering their neighbours. The Irish Celts, the Scotch Celts, and the Welsh Celts, have all alike a claim to the character; and when it begins to pass away, it is a sign that, by intermarrying, the Gothic blood begins to exceed the Celtic, and that the Celts are no longer Celts, though so accounted\*." Again, "the Celts are savages, have been savages since the world began, and will be for ever savages; mere radical savages, not yet advanced even to a state of barbarism; and if any foreigner doubts this, he has only to step into the Celtic parts of Wales, Ireland, or Scotland, and look at them; for they are, just as they were, incapable of industry or civilisation, even after half their blood is Gothic†." He assumes also that "their language is derived from the English; and to say that the writer is a Celt, is to say that he is a stranger to truth, modesty, and morality;" and to complete the whole, and crown this climax of abuse, he says, "what a lion is to an ass, a Goth is to a Celt ‡." p. 276, 277.

Such are the reveries of Mr. Pinkerton! He is not the only one, however, that is charged by Mr. Jones with "asserting facts without foundation:" the ephemeral tribe of tourists, who, buzzing through the principality like summer knots, blister the "fair fame" of its natives with their ill-concocted crudities, fall equally beneath his reprehension.

"One of these gentry" (says our author), "a man of eminence and knowledge in his profession, but who will not be persuaded that he does not excel in the sublime, though he has no taste for that style further than dealing in the marvellous, tells us he was disturbed at Crickhowel 'by a number of people who were amusing themselves, as his hostess informed him, with hearing the trial of a woman accused of sorcery. The gentry and clergy,' says he, 'of the county are all met together, determined to have a complete bout of it in the assembly room below (which by the bye is above stairs), a trial in the morning, a feast in the afternoon, and a ball in the eve-

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\* Dissert. p. 68. † Ibid. p. 195. ‡ Ibid. p. 69, note.

'ning!! \*—Mine hostess (good woman!) knows no more about the meaning of the word sorcery than she does of the crime. To say that there could be no such trial here, is almost superfluous, but the fact is, that *there was no such accusation*. There happened to be a monthly meeting of the magistrates of the hundred in the house when this traveller and his nephew came there, before whom a woman was brought, not for *witchcraft*, but for *imposing upon the peasantry of the country, and obtaining money under pretence of fortune telling*; and in the evening of the same day the gentlemen and ladies of the vicinity had appointed an assembly, where, for ought [aught] I know, some of those very justices may have joined in the dance after the business of the day was over.'  
p. 279.

So much, then, for the "trial for sorcery." We could ourselves quote many other instances of the marvellous, in the flights of this traveller of antiquarian celebrity, who "was wont," as Mr. Jones truly states, "to pursue his researches in company with *his nephew!*" or, at least, of a female who passed under that appellation; and whose sex we believe was once accidentally discovered at Salisbury.

The account of the popular superstitions and customs of the modern Welshmen is entertaining, as our readers will readily estimate from the following extracts.

"We have been frequently told that the Welsh are remarkably superstitious, and that most, if not all of them, believe in the reality of apparitions; this is idle assertion and mere conjecture: they have no more superstition nor credulity than falls to the lot of the humble inhabitants of an equal tract of land in any other part of the kingdom: they have, it is certain, their stock stories, their provincial demons and goblins, and their characteristic phenomena, with whom many are acquainted, most wish to hear of, and some few believe. Among the visionary beings of whom tradition tells, and whom imagination creates, we frequently hear of the fairies †, whom they call *bendith eu mammau*

\* Gent. Mag. 1805.

† Fairies, or destinies, are of different origin; some proceed from the gods, some from the genii, and others from the dwarfs. The hornies or fairies sprung from a good origin, are good themselves, and dispense good destinies; but those men to whom misfortunes happen, ought to ascribe them to evil hornies or fairies. The dwarfs, from whom the evil fairies are supposed to have sprung, are described in the Edda † as a species of beings bred in the dust of the earth, just as worms are in a dead carcase. It was indeed from the body of the giant Ymir they issued: at first they were only worms; but by order of the gods they partook of both human shape and reason; nevertheless they dwell in subterraneous caverns and among the rocks.' Edda, Fable the 7th, Mallet's North Antiq. Vol. II. p. 42."

and y tylwyth tég, i. e. the blessings of their mothers, the fairies or fair household, meaning that they were fair of form, though most foul in mind. The stories related of these fairies, as well as of witches, who were supposed to play tricks with the milk-maid, and spoil the butter, are similar to those heard in England. Fairies are undoubtedly of Gothic origin, as appears from Icelandic Sagas and the Edda, or Runic mythology: they were divided into good and bad, and regarded by the Northern tribes as having the absolute disposal of the human race. From the Goths the superstition spread, with their arms, among the nations whom they subdued and enslaved. The same idea prevailed on the continent of Asia, and particularly in the East. Mr. Mallet observes, that the 'notion is not every where exploded, that there are in the bowels of the earth fairies, or a kind of dwarfish and tiny beings of human shape, remarkable for their riches, their activity, and their malevolence.' In many countries in the North, the people are still firmly persuaded of their existence. In Iceland at this day the good folks show the very rocks and hills in which they maintain that there are swarms of these small subterraneous men of the most tiny size, but of the most delicate figures. Our Welsh fairies are certainly of the same family—hatched in the same hot-bed of imagination. Let us compare the legends of Edmund Jones\* with the above description of Mr. Mallet. The latter tells us, they are little, active, and malevolent, and that they reside in rocks and mountains; 'the sad historian of Aberystwith says, they appeared often in the form of dancing companies; and when they danced, they chiefly, if not always, appeared like children, and not as grown men, leaping and frisking in the air,' that they 'were desirous of enticing people into their company, and then used them ill;' that they 'were quarrelsome to a proverb, insomuch that it was said of people at variance, Ni chydunant hwy mwya na bendith eu mammau;' i. e. they'll no more agree than the fairies; that they 'seemed not to delight in open plain ground of any kind far from stones and wood, nor in watery but in dry grounds not far from trees.' The parallel is here remarkably correct, and the inference will naturally occur that both had the same origin. There are indeed few of our popular superstitions that may not be traced up to some opinion which was consecrated by the religion of the Goths or Celts; nor (to use the language of Mallet) 'need we always except those which seem in some respects to hold a conformity to doctrines or practices which the Christian religion alone could have taught us.'

" Besides these diminutive representatives of men, the Welsh have also fiends peculiar to themselves, or at least generally forgotten by the majority of the inhabitants of the island; these they call *own* Anwn† or Anwn's dogs. Anwn is translated by Owen, *unknown*; but it is rather as 'poor plodding Richards' has it, *anwfu*, *bottomless*;

\* \* History of the Parish of Aberystwith.

† † Cambrian Register, Vol. I. p. 179.

and the prince of this country who is personified in the Mabynogion may be called the king of immensurable darkness, of that boundless void or space in which the universe floats, or is suspended. This being (say the gossips) is the enemy of mankind, and his dogs are frequently heard hunting in the air, some time previous to the dissolution of a wicked person: they are described, in the beautiful romance to which I have referred, to be of a clear white colour with red ears; no one, with us, pretends to have seen them, but the general idea is, that they are jet-black.—To these dogs I conceive Shakespeare alludes in his *Tempest*, when he talks of noise of hunters heard in the air, and spirits in the shapes of hounds, and not to Peter de Loier, 'who,' says Malone in a note, [states that] 'Hecate\* did use to send dogges unto men to fear and terrify them, as the Greeks affirmed.'

"The corpse candle, which precedes the death of some person in the neighbourhood, and marks the route of the funeral from the house of the deceased to the church, is also a very common topic among our peasantry, who believe it confined to the diocese of St. David's: a tradition is likewise very commonly received among them, which preserves the memory of certain extraordinary and wonderful feats of strength, performed by two oxen of prodigious size, called ychain banog, or the oxen of the summits of the mountains. Davies in his *Celtic Researches* calls them 'elevated oxen,' and supposes them to allude to a sacrifice made by Hu Gadarn, or Hu the Mighty; but whatever may have been the origin of the legends told of these oxen, the tradition seems to have been derived from the mythology of the Druids, and in some measure confirms the antiquity of the Triads, from whence it is evidently derived †.

"The funerals in Wales, and the ceremonies preceding and following them, very much resemble those of the Irish, as described in that admirable little volume, entitled *Castle Rack Rent*. The straw on which the deceased lay, is set on fire soon after the breath departs, which is a signal of that event. We have our gwynnods or night of watching, and when ale can be procured in the neighbourhood, a llawennods or night of rejoicing, though this latter phrase is more generally appropriated to the night before a wedding, when the friends of the bridegroom meet and spend the hours in mirth, for the supposed purpose of watching the bride and preventing her flight or concealment. These weddings were formerly attended with some very extraordinary customs, all of which are now disused in the towns and their vicinities; but in the hills some few remain, particularly what is called the

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"\* The Prince of Anwn and Hecate are man and wife, and both are the parents of this fable. For this and many other peculiarities relative to Wales, Shakespeare was probably indebted to Sir John Price the antiquary, a native of Breconshire, who lived much in the English court in the reigns of Henry the Eighth and his daughter Elizabeth."

"† See Triad 75 in the first volume of *Myvyrian Archæology*.

*Bidding*; and we still occasionally see the herald of this event announcing it to the friends, relations, and acquaintance of the bride and bridegroom. He bears in his hand a long hunting pole or staff, to the top of which is nailed or tied a bunch of ribbons of various colours: after greeting the family as he approaches the house, leaning upon his support like the datceiniad pen pastwn of old, he with great gravity and solemnity addresses them nearly in the words mentioned in the Gentleman's Magazine of December 1791, page 1103 \*, with this difference, that in Brecknockshire fish is not enumerated among the dainties of which the guests are invited to partake: the form of this invitation I have endeavoured in vain to obtain, though it is still occasionally heard in the Highlands; but the substance is a promise of cakes and ale, pipes and tobacco, chairs to sit down on, &c., and an undertaking on behalf of the intended bride and bridegroom, that they will return the favour to such of their visitors as may thereafter claim it.

“ On the evening preceding the marriage, the bride's female friends bring her several articles of household furniture: this is called stafell †. On the morning of the ceremony, the lady affects coyness, and sometimes conceals herself, but is fortunately always discovered and rescued from the party who are resolved to carry her off. Upon approaching the church, another scene of confusion and bustle ensues: it should seem now, that some of the company are determined to prevent the celebration of the marriage; one of her male friends, behind whom she is mounted on horseback, though generally without a pillion, makes many attempts to escape and run away with her; but the companions of her future husband succeed in dragging her (“nothing loth”) to the altar. Upon this occasion, the racings and gallopings on both sides are really alarming to by-standers unaccustomed to these exhibitions; and it is astonishing that more accidents have not happened in these sham flights and pursuits. Previously to the young couple's setting out for church, as well as at the public house in the village, where they generally retire for a short time after the ceremony is over, the friends of both parties subscribe, according to their abilities, each a few shillings, and the sum is particularly noticed by one of the company; as it is expected to be returned to every person

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“ \* The intention of the bidder is this: with kindness and amity, with decency and liberality, for Einion Owen and Llio Elis, he invites you to come with your good-will on the plate; bring current money; a shilling, or two, or three, or four, or five; with cheese and butter we invite the husband and wife, and children, and men-servants, and maid-servants, from the greatest to the least: come there early, you shall have victuals freely, and drink cheap, stools to sit on, and fish if we can catch them; but if not, hold us excusable; and they will attend with you when you call upon them. They set out from such and such a place.

“ † Literally the chamber, but it means here furnishing, or furniture for the chamber.

then present who may thereafter be entitled to it on a similar occasion; for this contribution has been long settled to be of the nature of a loan, and has been sued for and recovered at law." p. 284—9.

In the eleventh chapter are particulars of the agriculture, soils, tenures, farms, cattle, sheep, &c. of Brecknockshire. These, though all subjects of eminent local importance, will not greatly interest the general reader, and we shall therefore hasten to conclude our account of this volume; which closes with an Appendix, containing several tables of the population of the county at different periods; the genealogies of *Brychan Brecheiniog*, Prince or Lord of Brecknock, and his descendants, from about the year 1100 to the present time; lists of sheriffs, judges, and members of Parliament; and various other papers, illustrative or explanatory of the information detailed in the body of the work. The consideration of the second volume must be reserved for our next; together with our remarks on the engravings in the present one.

(*To be continued.*)

*Coxe's Memoirs of Lord Walpole.*

[Concluded from p. 181 of this Volume.]

AFTER citing such a flagrant instance of the "vain conjectures," "perverted reasonings," and "inaccuracy of quotation," by means of which Belsham has contrived to vilify his country, calumniate his sovereign, and violate the sanctity of historical truth; we shall extract a specimen of our author's style of narrative. It exhibits some of the fatal effects of dissensions in the British cabinet, and likewise develops the perverse policy which appears to have actuated the cabinet of Vienna during nearly a century.

"On his return to England [in 1739], Mr. Walpole found the people in a state of ferment and agitation, wild with schemes of vengeance for the Spanish depredations, and sharing in imagination the treasures of Peru and Mexico. He was not, however, hurried away by these dreams of vengeance and conquest; he had uniformly promoted the pacific system of his brother, and united with him in opposing the precipitate declaration of war.

" 'About this time,' to use the words which conclude his apology, 'the depredations of the Spaniards on the British commerce in the West Indies, encouraged by the turbulent spirit of the Queen of Spain, and out of resentment for the great illegal trade, carried on contrary to treaty, by the English, with

' the Spanish American coast and ports, had given a handle to the  
 ' disaffected and discontented party (increased by the accession  
 ' of those in Parliament who belonged to the court of the late  
 ' Prince of Wales), to raise a great ferment in the nation, to occa-  
 ' sion warm debates in Parliament, and strong resolutions and  
 ' addresses to the crown, against such violent proceedings; with an  
 ' advice to his majesty to try once more amicable measures to  
 ' obtain reparations, and to prevent the like injuries for the future.  
 ' In consequence of which, a convention was negotiated and  
 ' concluded with Spain, by which that king acknowledged our  
 ' grievances, agreed to pay in three months a certain sum in  
 ' satisfaction, and to discuss and determine in five months, by  
 ' plenipotentiaries on both sides, the respective complaints, in  
 ' order to put a final end to all differences between the two  
 ' nations. This convention, after a long and solemn debate, was  
 ' approved by Parliament; but most of the members of his ma-  
 ' jesty's council, excepting Sir Robert Walpole and his brother,  
 ' were so alarmed, and betrayed such apprehensions of the popular  
 ' discontent and cries, that their Catholic majesties, being in-  
 ' formed of it by their minister in England, and convinced that  
 ' these clamours would force his majesty and his ministry  
 ' into war with them, refused to make the payment of the money,  
 ' stipulated for satisfaction, at the stated time; and consequently  
 ' a rupture ensued between the two nations, in which France  
 ' privately supported the Spaniards, while neither the Emperor nor  
 ' the States seemed disposed to take any part.'

" From this period Mr. Walpole remained in England; but held  
 no ostensible place under government. He did not, however,  
 intermit his political labours; but continued the same attention  
 to public business, and supplied the cabinet with numerous papers,  
 deductions, and memorials, relative to the conduct of foreign affairs,  
 during that critical period which immediately preceded and fol-  
 lowed the death of the Emperor Charles the Sixth.

" His sagacity led him to foresee that the war with Spain must  
 occasion a rupture with France, and to appreciate the necessity  
 of forming some plan of united measures to counteract the pre-  
 ponderance which that power had acquired on the continent. He  
 had no reliance on the co-operation of the Emperor, whose rash  
 and impolitic schemes had reduced his country to a state of weak-  
 ness and degradation\*. Charles had no sooner concluded a paci-  
 fication with France, Spain, and Sardinia, than, in alliance with  
 Russia, he attacked the Turks, with the sanguine hopes of pro-  
 curing an indemnification on the side of Hungary for his losses in  
 Italy. But the disasters of a single campaign compelled him to

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" \* In one of his letters to Mr. Trevor, he says, ' We find they  
 ' (the court of Vienna) begin to open their eyes; it is better they  
 ' should do it themselves, than we should pretend to lift up their  
 ' eyelids for them; for we can't make them see if they have a  
 ' mind to be blind: and if that be the case, things are well enough.'  
 January 25, 1738-9.

desert his ally, and purchase a dishonourable peace, under the dictates and mediation of France, by the cession of Servia and the important town of Belgrade. His finances were exhausted, and his armies reduced and dispirited.

“ Mr. Walpole well knew, from long experience, that the States would not take an active part in opposition to France, unless the barrier towns were put in a state of defence, and unless they were secure of being supported by an army, not depending on the uncertain contingents of the Austrian levies, but effective in the field. On considering the situation of the European powers, none appeared capable of promptly contributing this support, but the King of Prussia, who had an effective army of 80,000 men, and possessed a considerable treasure in reserve. Both Mr. Walpole and his brother had long urged the policy of forming an alliance with Prussia; but their proposals met with insuperable difficulties, from the inveterate antipathy between the houses of Brunswick and Brandenburg, which originated in the reigns of Frederick William and George the First.” VOL. I. P. 417.

The adverse consequences of an attachment to Austria and coolness with Prussia soon became evident, when Frederick the Great attacked Maria Theresa, and after a feeble resistance made himself master of Silesia; at the same time a powerful French force entered Germany. The news of this aggression aroused all the feelings of gallantry in the English people; the selfish and imperious conduct of the court of Vienna was instantly forgotten; nothing was remembered but the wrongs of a young, beautiful, and unoffending princess; and the minister, Sir Robert Walpole, felt himself obliged, contrary to his own judgment, and in deference to the popular sentiment, to propose a grant of 300,000*l.* to the Queen of Hungary. Sir Robert had laboured extremely to effect an accommodation between the Queen and the King of Prussia, but without success; and Mr. Walpole animadverts, in a letter to Mr. Robinson the English minister at Vienna, on the folly of Austria in refusing “ to comply with the King of Prussia’s demand of Lower Silesia including the town of Breslaw.” He concludes by reprobating the “ conduct of a court (of Vienna) whose bigotry, pride, and presumption, as if all mankind were made to be subservient to their views, I find cannot be altered with any alteration of condition or circumstances.” Mr. Walpole, however, assisted his brother in supporting Austria, and relates the following anecdote, which proves “ that the obstinacy of Maria Theresa was occasioned by the arts of *opposition*, and the ill-judged enthusiasm of the British nation.” It deserves to be recorded as one of the many instances in which



envious candidates for places have produced great and lasting injuries to their country.

“ ‘ At the request of Lord Orford, a person (alluding to himself) having represented to Count Ostein, the Austrian minister in London, the great advantages or fatal consequences of agreeing or disagreeing with Prussia, that minister promised to lay what was urged before his court in favour of the propositions of Prussia. At the same time the Parliament had voted 300,000*l.* for enabling his majesty to make good his engagements with the Queen of Hungary; and a certain great man (Lord Carteret), then in opposition, told Count Ostein, that the subsidy did not proceed from the good disposition of the ministry, but was extorted by the general voice of the Parliament and people. The Austrian minister accordingly changed his sentiments and language, and encouraged his court not to agree with Prussia; because England would spend the last drop of their blood, and the last penny of money, in support of the Queen of Hungary. The result was, that she obstinately rejected the alliance with Prussia, who entered into the measures of France.’ ” VOL. II. P. 9.

When we reflect on the hereditary mulierosity of the Austrian government, its shameful and abject slavery to popish superstition, its bigotry, pride, and presumption, during so many years, we can only account for its actual existence from the horror and detestation excited by the atrocities of the French revolution. It is singular that neither the general diffusion of knowledge, which has produced such changes in other states, nor the awful events which have recently passed in Europe, should not have induced some essential improvements in the civil and military administration of Austrian affairs. But so unchangeable does it appear to be, that all Mr. Walpole's remarks on it, above seventy years ago, seem perfectly applicable at the present day. “Pride and bigotry,” says he, “will get the better, at the court of Vienna, even of danger and necessity.”

The principal part of our author's second volume is composed of Mr. Walpole's private letters to Mr. Trevor, from 1740 to 1746, detailing his opinions and reflexions on domestic and foreign politics, and the cabals and divisions of the cabinet ministers. After the resignation of his brother, Mr. Walpole declined all public business, retiring quietly with the tellership of the Exchequer: this being a place for life, the virulent enemies of the Walpole administration could not dismiss him. The particular and private circumstances here laid before the public, the exposure of George the Second's secret partiality to Hanover, the

little selfishness and vulgar ambition of all the statesmen either in or out of place during his reign, and the mismanagement of public affairs, would be extremely interesting, did we not recollect that Mr. Coxe is rather an apologist than a biographer, that he passes over in silence any defects or errors in the policy of his hero, that he feels no reluctance at representing both the friends and the enemies of the Walpoles either as weak or depraved, and that he manifests not the least disposition to reprobate venality or reward merit; except the merit of the Walpoles. Mr. Coxe, however, is not so lenient to authors as to statesmen. In relating the King's attachment to Lord Bath, whom he was obliged to dismiss from office after forty-eight hours, and whom he ordered to write an account of the transaction, Mr. Coxe speaks freely of the "anonymous author of the Anecdotes of the Life of William Pitt, Earl of Chatham," and justly condemns him for slighting the word of the late Bishop of Salisbury, Dr. Douglas, by asserting that Lord Bath's account of the Granville administration was *fade indignus*.

"I think it a duty I owe to the public, in mentioning this wretched compilation, to declare, that, from the access I have had to the papers and documents of the times, I find the Life of the Earl of Chatham superficial and inaccurate, principally drawn from newspapers and party pamphlets, and interspersed, perhaps, with a few anecdotes communicated in desultory conversations by Earl Temple. In affecting to give a volume of important state papers, the editor has raked together a collection of speeches, memorials, and letters, the greater part of which are derived from periodical publications.

"It becomes a matter of extreme regret that the life of so great a statesman and orator has not been delineated by a more faithful and able hand." VOL. II. P. 137.

We think there is much truth in the King's remark, that the Duke of Newcastle "was not fit for a chamberlain to a petty court in Germany." We observe, however, that our author takes some pains to persuade his readers that Mr. Walpole was the first to recommend Mr. Pitt, afterwards Earl of Chatham, to office, and produces a long memorial purporting to be addressed to George II. to that effect. Yet Mr. Walpole, in a letter to Mr. Yorke, complained of the presumption of the young man, and observed, "the time is come that green years can dictate to grey hairs; infants are now politicians, and crush hydras in their cradles. Even experimental know-

ledge and wisdom belong to the young, and not the old, men of this age." On this Mr. Coxe takes occasion to remark, that,

"The strong expressions in this letter will remind the reader of Mr. Walpole's speech in the House of Commons, and the celebrated retort of Mr. Pitt, which is given in Chandler's Debates on a bill for the encouragement and increase of seamen in 1740, and echoed by Smollett and his copyists. Yet this celebrated retort of Mr. Pitt existed only in Johnson's imagination, who penned these debates; and is one of the instances which realise his assertion, that 'he took care the whig dogs should not have the better of it.' An anecdote, communicated by the late Lord Sydney, from the authority of his father, who was present, will exhibit the slender foundation on which Mr. Pitt's supposed philippic was formed. I give it in his lordship's own words: 'In a debate, in which Mr. Pitt, Mr. Lyttleton, and perhaps some of the Grenvilles, who were then all young men, had violently attacked Mr. Horace Walpole, he, in reply, "lamented that, having been so long in business, he found that such young men were so much better informed in political matters than himself; he had, however, one consolation, which was, that he had a son not twenty years old, and he had the satisfaction to hope that he was as much wiser than them, as they were than his father." Mr. Pitt got up with great warmth, beginning with these words: "With the greatest reverence to the grey hairs of the honourable gentleman!" Mr. Walpole pulled off his wig, and showed his head covered with grey hair; which occasioned a general laughter, in which Mr. Pitt joined, and all warmth immediately subsided." VOL. II. P. 184.

Without detaining our readers with dry details of court and parliamentary cabals, and of Mr. Walpole's honest zeal to be useful to his king and country even when retired from office, we shall extract our author's contrasted character of Mr. Fox, first Lord Holland, and Mr. Pitt, first Earl of Chatham. The reader may again contrast these characters with those of their two younger sons.

"The persons [after the death of Mr. Pelham, in March, 1754] who now aspired to the management of the House of Commons, were Mr. Fox and Mr. Pitt, whose parliamentary abilities had for some time divided the suffrages of the nation, who had long fostered reciprocal jealousy, and who now became public rivals for power. Both these rival statesmen were younger brothers, nearly of the same age; both were educated at Eton, both distinguished for classical knowledge, both commenced their parliamentary career at the same period, and both raised themselves to eminence by their superior talents; yet no two characters were ever more contrasted.

"Mr. Fox inherited a strong and vigorous constitution, was profuse and dissipated in his youth, and, after squandering his private patrimony, went abroad to extricate himself from his embarrass-

ments. On his return he obtained a seat in Parliament, and warmly attached himself to Sir Robert Walpole, *whom he idolised*, and to *whose patronage he was indebted for the place of surveyor-general of the board of works*. In 1743 he was appointed one of the lords of the Treasury, and in 1746 secretary at war, which office he now filled. His marriage, in 1744, with Lady Caroline Lennox, daughter of the Duke of Richmond, though at first displeasing to the family, yet finally strengthened his political connexions. He was equally a man of pleasure and business, formed for social and convivial intercourse; of an unruffled temper and frank disposition. No statesman acquired more adherents, not merely from political motives, but swayed by his agreeable manners, and attached to him from personal friendship, which he fully merited by his zeal in promoting their interests. He is justly characterised, even by Lord Chesterfield, 'as having no fixed principles of religion or morality, and as too unwary in ridiculing and exposing them.' As a parliamentary orator, he was occasionally hesitating and perplexed; but, when warmed with his subject, he spoke with an animation and rapidity which appeared more striking from his former hesitation. His speeches were not crowded with flowers of rhetoric, or distinguished by brilliancy of diction; but were replete with sterling sense and sound argument. He was quick in reply, keen in repartee, and skilful in discerning the temper of the house. He wrote without effort or affectation, his public dispatches were manly and perspicuous, and his private letters easy and animated. Though of an ambitious spirit, he regarded *money as a principal object*, and power only as a secondary concern.

"Mr. Pitt, at an early period of his life, suffered extremely from the attacks of an hereditary gout; hence, though fond of active diversions, and attached to the sports of the field, he employed the leisure of frequent confinement in improving the advantages of his education, and in laying the foundation of extensive and useful knowledge, which he increased during his travels by an assiduous attention to foreign history and foreign manners. He is generally represented as of a haughty, unbending, and imperious temper, and too proudly conscious of his own superior talents; but they who thus characterise him, are ill acquainted with his real disposition. The repeated attacks of a painful disorder did not sour his temper, but rendered him more susceptible of the comforts of domestic, and the pleasures of social life. He was an agreeable and lively companion, possessed great versatility of wit, adapted to all characters and all occasions; excelled in epigrammatic turns, and light pieces of poetry, and even condescended to join in songs of mirth and festivity.

"On his return to England, he obtained a cornetcy of horse, which, with a small annuity from his family, was his only provision until he received a legacy of 10,000*l.* from the Duchess of Marlborough. From family connexions and early habits, he formed strict intimacy with his school-fellows, Mr. Lyttleton and the Grenvilles; attached himself to Lord Cobham, and became a partisan of Leicester House. In 1736, he came into Parliament for the borough of Old Sarum, and instantly commenced his opposition

to the administration of Sir Robert Walpole. His bitter invectives drew on him the resentment of the minister, and he was deprived of his cornetcy; but was recompensed by his own party with the appointment of groom of the bed-chamber to the Prince of Wales. He continued in opposition until the arrangement of the Broad Bottom ministry, when all the friends of Lord Cobham were gratified with places, except Mr. Pitt, who received the promise of some future employment when the King's antipathy could be removed. The attempt to introduce him into the office of secretary at war occasioned the temporary resignation of the Pelhams, which terminating in their re-establishment, Mr. Pitt was successively promoted to the posts of vice-treasurer of Ireland and paymaster of the forces.

"It is difficult to describe the precise characteristics of his parliamentary eloquence; his speeches were not so remarkable for methodical arrangement and logical precision, as for boldness of language, grandeur of sentiment, and the graces of metaphorical and classical allusion. They were not, however, distinguished by a continued glow of animated language, but illuminated with sudden flashes of wit and eloquence, which have been compared to the transient and dazzling splendour of lightning. 'His invectives,' to use the words of a contemporary statesman, 'were terrible, and uttered with such energy of diction, and stern dignity of action and countenance, that he intimidated those who were the most willing and the best able to encounter him. Their arms fell out of their hands, and they shrank under the ascendant of his sublime genius\*.'

"Among his eminent qualifications as an orator, that of turning his vindication into an attack, and from the defender becoming the accuser, was not the least conspicuous. Another excellence, not generally attributed to him, he also displayed in an eminent degree—the art of explaining what he had uttered with too much warmth, and of soothing the person whom he wished to conciliate. Mr. Pitt possessed great elevation of mind, and his ruling passion was the love of power; he was distinguished for his *disinterestedness* and *contempt of money*, which, being attended with a total want of economy, often involved him in pecuniary distresses. Although this sketch is generally confined to the public character of this great statesman, yet it would be unjust to omit one amiable trait of his domestic life. Though deeply immersed in the most important affairs of state, he never forgot the duties of a father, but always paid the most unremitting attention to the education and morals of his children." VOL. II. P. 318.

Any parallel between the character of these two fathers and their sons is unnecessary; the analogies even in this

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\* Lord Chesterfield's character of Mr. Pitt. The character and genius of Mr. Pitt's oratory are likewise well defined by a contemporary prelate (Bishop Newton), who frequently heard him in both Houses, and compared him to Pericles, 'who lightened, thundered, and confounded Greece.'

picture, which is executed with colours rather strong than brilliant, are sufficiently evident. We must observe, however, *en passant*, one singular trait which appears to apply very generally to all the whigs, notwithstanding their boasted independence, love of liberty, and political justice; we mean, that of their obtaining power through the corrupt influence of *prostitutes*, ycleped mistresses! To one of these relics of barbarous life, Amelia Sophia de Walmoden, called Countess of Yarmouth, did the first Lord Holland owe his place, power, and titles. It is also remarkable, too, that he should have courted the patronage of Sir R. Walpole, a man who was *convicted*, if not of *peculation*, at least of gross corruption. Thus, the first Lord Holland raised himself with his talents, by licentiousness, and intrigue—the first Earl of Chatham with his talents, by inflexible, moral, and political rectitude.

Mr. Coxe deserves our thanks for contrasting, in a note, the following opinions on the character of Bolingbroke, as they show what *verbiage* men will write, and call it history. Smollett's comparison to "a sainted shrine," we have no doubt is ironical, as it is perfectly applicable to the most depraved characters. Neither does Belsham's bombast, with all its "lofty fancies of science," (mere nonsense) "rosy bowers of pleasure," "gorgeous palaces of ambition," "subdued lustre," &c. soar quite so high as to attribute to him any moral virtue.

"It is remarkable" (observes our author) "that the political visions of Bolingbroke are held in equal estimation by the High Tories and by the most violent among the Modern Reformers.

"His character is thus delineated by Smollett: 'That nobleman, seemingly sequestered from the tumults of a public life, resided at Battersea, where he was visited, like a sainted shrine, by all the distinguished votaries of wit, eloquence, and political ambition.' Vol. III. p. 220.

"Mr. William Belsham says, 'At this period Lord Bolingbroke resided at the rustic mansion of Dawley in Middlesex; and was visited in this beautiful and sequestered retreat, to make use of the expression of a cotemporary historian, "as a sainted shrine, by all the distinguished votaries of wit, eloquence, and political ambition." Matured and mellowed by experience, reflexion, and age, this all-accomplished nobleman, framed in the prodigality of nature, and no less conspicuous in the lofty fancies of science, than the rosy bowers of pleasure or the gorgeous palaces of ambition, shone forth in the evening of life with a mild and subdued, but rich and resplendent lustre. And in his political writings he exhibited to an admiring world that IDEA of a PATRIOT KING which the heir of the British monarchy was supposed ambitious to form

'himself upon, as a complete and perfect model.' — Belsham's *Memoirs of the Kings of Great Britain, of the House of Brunswick Lunenburg*, Vol. 2. p. 172." VOL. II. P. 398.

Before concluding our remarks on these volumes, we must extract Mr. Coxe's character of Lord Walpole, notwithstanding its length. This we think due to the author and the statesman; for it is our wish to do justice to both in appreciating a work which will identify itself with the history of the country during the first half of the 18th century.

"No character was ever more wantonly misrepresented by the malignance of party than that of Lord Walpole. As he was the brother of a minister who so long directed the helm of government, and had so considerable a share in the conduct of foreign affairs, he partook of the obloquy heaped on Sir Robert Walpole in the numerous party-pamphlets and periodical papers which deluged the public during his administration. Smollett, blindly adopting the malevolence of his opponents, described him 'as employed, in despite of nature, in different negotiations; as blunt, awkward, and slovenly; an orator without elouquence, an ambassador without dignity, and a plenipotentiary without address.' But the continuator of Tindal (Vol. 20, p. 205) has done justice to his abilities and character; and the late Earl of Hardwicke, who cannot be suspected of interested flattery, has paid a just tribute of applause to his memory.

"Mr. Robinson (afterwards Lord Grantham) was secretary to Mr. Walpole, ambassador in France. The annals of this country will record the abilities of both; and the editor, with gratitude, remembers the friendship and confidence with which they indulged him. Mr. Walpole had the greatest weight with Cardinal Fleury, till Monsieur Chauvelin gained the ascendant over him, and then the former desired to be recalled from his station. His dispatches (were they published) would do credit to his unwearied zeal, industry, and capacity. He was a great master of the commercial and political interests of this country; he was deservedly raised to the peerage in 1756, and died soon after. It was the fashion of the opposition of his time to say, that he was the dupe of Cardinal Fleury; his correspondence would show, no man was ever less so. He negotiated with firmness and address; and, with the love of peace, which was the system of his brother Sir Robert, he never lost sight of that great object, keeping up the sources of national strength and wealth. One of the most cordial leave-takings, which any public minister ever had, was that which he exchanged with the States-general in 1739, on presenting his letters of recall.' — *Hardwicke's State Papers*, Vol. 2. p. 631.

"It is hoped that this observation of so able a judge of political talents will be proved and justified by these *Memoirs*; and that Lord Walpole will be vindicated from the unjust obloquy heaped upon his person and abilities.

“ Lord Walpole, in his person, was below the middle size; he did not possess the graces recommended by Lord Chesterfield as the essential requisites of a fine gentleman; and his manners were plain and unassuming. Notwithstanding his long residence abroad, he was careless in his dress; though witty, he was often boisterous in conversation, and his speech was tinged with the provincial accent of Norfolk. But these trifling defects, which the prejudices of party highly exaggerated, and which rendered his personal appearance unprepossessing, he was, himself, the first to ridicule. He was frequently heard to say, that he never learnt to dance, that he did not pique himself on making a bow, and that he had taught himself French.

“ He was by nature choleric and impetuous; a foible which he acknowledges in a letter to his brother: ‘ You know my mother used to say that I was the most passionate, but not the most positive child she ever had.’ He corrected, however, this defect so prejudicial to an ambassador; for no one ever behaved with more coolness and address in adapting himself to circumstances, and in consulting the characters and prejudices of those with whom he negotiated. Notwithstanding his natural vivacity, he was extremely placable, and easily appeased. He behaved to those who had reviled his brother’s administration, and derided his own talents and person, with unvaried candour and affability; and no instance occurs of his personal enmity to the most violent of his former opponents.

“ In conversation he was candid and unassuming; and communicated the inexhaustible fund of matter, with which his mind was stored, with an ease and vivacity \* which arrested attention.

“ In the latter part of his life he fondly expatiated on past transactions, removed the prejudices of many who had been deluded by the misrepresentations of party, and induced several of his former opponents candidly to confess their errors.

“ With regard to his moral conduct, he was sincere in his belief of Christianity, and zealous and constant in performing the duties of religion. His private character was irreproachable; he was a tender husband, an affectionate father, a zealous friend, and a good master; he was particularly careful in superintending the education of his children, and had the satisfaction of seeing his cares repaid by their good conduct.

“ He maintained an unimpeached character for truth and integrity, as well in his public as in his private capacity. He gave a striking proof of his invariable attachment to his word by refusing to sign the triple alliance between the Emperor, Great Britain, and

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\* Bishop Keene, in a letter to Mr. Etough, says, ‘ Old Horace dined with me the other day; he was uncommonly communicative and agreeable.’ The late much regretted Lord Sydney frequently expatiated on Lord Walpole’s spirited and interesting flow of conversation; Mr. Cresset Pelham also recollects, with pleasure, the satisfaction and information which he derived from his intercourse with Lord Walpole.



France; because he had solemnly assured the States, that no treaty should be concluded with France without their participation. This attachment to truth, which has been too often supposed an incumbrance to ministers in foreign transactions, established his credit, and contributed to his success in many difficult negotiations. He was equally trusted by the sagacious Fleury, the cautious Heinsius, and the irritable Slingelandt.

“ He was by nature and habit, arising from the original smallness of his fortune, and from the necessity of providing for a numerous family, strictly economical; yet he was liberal in rewarding services, and magnificent whenever the dignity of his station required. During his embassies he acted with a laudable spirit, which few ambassadors have imitated; even in his absence a regular table was maintained, and the same establishment (except in his equipages) kept up as when he was present. He was accustomed to say, that the best intelligence is obtained by the convivial intercourse of a good table; and was anxious to give the same opportunities to his secretary.

“ He was always an early riser, and usually finished his dispatches, and transacted his business, before the hour of dinner, unless he was pressed by urgent affairs. Being fond of company, and of a convivial temper, though strictly sober in his habits, he usually relaxed his attention after dinner, and passed a cheerful evening in domestic enjoyments or mixed society.

“ During the whole administration of his brother, he was not only assiduous in fulfilling the drudgery of his own official departments, but had a share in directing every negotiation, and superintended the whole system of foreign affairs. Even after his retirement from office, he spontaneously submitted his thoughts to the king or ministry; and, on account of his extensive knowledge in political affairs, he was constantly consulted, and drew up memorials, abstracts of treaties, and other diplomatic papers. Although many of these documents were destroyed by himself, and others unavoidably lost; yet those which remain are so numerous as to excite astonishment at his incredible perseverance [industry].

“ Lord Walpole also gave to the public several pamphlets; and it may be truly said, that few treatises of importance issued from the press, on the side of the ministry with whom he acted, which were not submitted to his inspection, or corrected and improved by his hand.

“ During the time of his embassies, and when almost the whole affairs of Europe passed through his hands, Lord Walpole was no less employed at home. He constantly spent the summer and autumn at his post, and returned to England just before the meeting of Parliament; he was always consulted by his brother, and often by the King, on the current affairs, and took an active share in those debates which related to foreign transactions.

“ Lord Walpole was intimately acquainted with the history both of ancient and modern times, and his political knowledge was accurate and comprehensive, being the result of sagacious observation, improved by long practice in momentous business. Few per-

sons also possessed a deeper insight into the human heart, or a more accurate and ready discrimination of character\*.

“ He paid great attention to the trade and manufactures of this country, particularly to those which Great Britain carried on with the American colonies, and which the place of auditor of the foreign plantations rendered, according to his own expression, ‘no less an object of duty than of information.’ The treatises which he published, and many which he left in manuscript, prove his minute and extensive knowledge of those subjects. There is scarcely an article of trade, commerce, and manufacture, both native and foreign, on which documents are not found among his papers, interspersed with occasional remarks in his own hand-writing. These remarks show great liberality of sentiments, and the most extensive views with respect to the freedom of trade, the abolition of monopolies, and the prevention of smuggling. His acquaintance with these subjects was so well known and appreciated, that, not only during the administration of Sir Robert Walpole, but even in subsequent periods, he was consulted, and had the principal share in preparing many acts of Parliament relating to the increase of trade, or the improvement of manufactures.

“ From the time of his brother’s resignation, till his own death, he neither desired nor courted any official employment. During this period he acted a part which every man of moderation and integrity will admire and imitate. Instead of going into petulant opposition, or publicly combating the measures of government, he thought it his duty openly to support them, whenever they deserved approbation. When he differed from the King and ministers in essential points, he always privately delivered his opinion, either in person, or by letter. Whenever he was convinced that government was pursuing weak or improper measures, he gave his sentiments with a respect, firmness, and perseverance, which few persons bred in courts would have the courage and integrity to imitate. His private correspondence, in this publication, displays many instances in which his frankness and perseverance offended the King and the ministers, and drew on himself the imputation of officiousness.

“ Lord Walpole understood and wrote French with great fluency and propriety, and spoke it with equal facility, though with a foreign accent. Cardinal Fleury, alluding to his pronunciation, used to say of him, ‘Il est diablement eloquent avec son mauvais François.’ His knowledge of classical literature was very considerable, and formed a great fund of amusement during his retirement in the country, and in the latter period of his life. In his letters to his friends he often dwells with peculiar pleasure on the writings of antiquity, and proves his knowledge and taste by frequent and apposite quotations. He maintained a constant intercourse with men of letters, both native and foreign. Pope presented him with a copy of his works, which is still preserved in the library at Wolterton, as

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\* The reverse of this is true: his greatest defect was the want of a subtle discrimination of character: — *Rev.*

a mark of gratitude for obtaining from Cardinal Fleury a benefice for his friend the Abbé Southcote ; and he maintained an epistolary correspondence with Maittaire, the learned author of the *Annales Typographici*, and editor of *Corpus Poetarum Latinorum.*" VOL. II. p. 451.

To the general fidelity of this portrait we cheerfully subscribe; yet we are surprised that the author should have praised Lord Walpole's great knowledge of character, when he himself admits his lordship's abuse of the talents of Sir Luke Schaub was erroneous and prejudiced; and when his lordship confessed himself deceived at first in the very intelligible character of Cardinal Fleury. In fact, Lord Walpole was a man replete with good sense, who always separated the practical from the fanciful, and adhered most obstinately to the former: he was frank and sincere, believed all men like himself, and never suspected any artifice till it had rendered itself too palpable to be any longer misconceived. His good sense, supported by his great personal integrity and disinterestedness (which appear in various instances), seem to have been the sole basis of his success in negotiating. The honesty and veracity of the man inspired a confidence which eventually effected much greater advantage to his country, than more splendid talents and artifice could have done. His whole political system, as well as that of his brother, was founded on a laudable desire of maintaining a long and honourable peace. In this view he was cordially joined by the good Cardinal Fleury: but it must be confessed that the measures preferred by both these statesmen, to attain such a desirable end, savoured more of the nature of expedients than of permanent or efficient principles. Lord Walpole appears also to have been fully convinced of George the Second's German prejudices, to have regretted his attachment to Hanover and the Queen of Hungary, and to have felt the ruinous effects of continental subsidies and Austrian alliances. The pacific system was the only means of reconciling conscience and office; for, notwithstanding the length and influence of the Walpole administration, it was not able to check or modulate either the warlike or Hanoverian propensities of the King. This was reserved for the independent genius of the great Chatham, who grounded his measures on solid principles of political justice, without regard to the prejudices of whigs or tories.

These Memoirs are illustrated by well-executed portraits of all the principal characters, both male and female, con-

nected with the subject. We could wish that this practice would become general. We oftener gain more just ideas of a character from a tolerably good delineation of the face, than from whole volumes of declamation. In the countenance of Lord Walpole every observer of nature will recognise the features of benevolence and good sense;—in that of the others, prudence, temperance, reservedness, acuteness, wit, and epicureanism, or empty vanity, are sufficiently manifest. In addition to the portraits, Mr. Coxe has given short biographical notes, which his readers will find very convenient, and even interesting. These illustrations, indeed, were in some measure necessary to enliven an otherwise dry detail of politics, which tend rather to inspire contempt than respect for statesmen. How far Mr. Coxe's plan of writing Memoirs is laudable or defective in this age of conceited sentiment, we cannot now inquire; but we have seldom read a work in which the author so rarely delivers his own opinion, so cautiously avoids discussing any abstract principles, or abstains from all those reflexions and digressions which have been not inaptly termed the philosophy of history. It would be unjust, however, to disguise the modest merit which seeks not to elevate itself, but the noble subject with which it is occupied. Had these Memoirs been written by Lord Walpole himself, they could not perhaps have been more copious in facts and details of his own opinions on men and measures. In his lordship's letters we observed many French idioms and expressions which would not now be tolerated; but we do not think them worthy of farther notice in this place. To the historian, the statesman, legislator, and general politician, these volumes will furnish instruction and entertainment.

*Londina Illustrata; or, a Collection of Plates, consisting of Engravings from original Paintings and Drawings, and fac-simile Copies of scarce Prints, displaying the State of the Metropolis from the Reign of Elizabeth to the Revolution, and adapted to illustrate the admired Topographical Works of Strype, Stowe, Pennant, &c. with Descriptions original and compiled. Nos. I. II. and III. 4to. Price 8s. Atlas 4to. 10s. 6d., and Proofs on India Paper, 10s. 6d., but without the Letter-press. Wilkinson. 1808.*

THE nature and intention of this work is fully displayed by the title; and, as far as it has yet proceeded, it seems

well calculated to answer its professed purposes. The first number contains the *Royal Exchange*, as it appeared in 1566, reduced from a print by Vertue; two views of the *Palace of Whitehall*, the one from a very scarce print by Silvestre, etched about 1638, and the other from a pen-and-ink drawing made about the reign of James the Second; and *St. Saviour's Church*, Southwark, copied from one of the prints etched by Hollar to illustrate Dugdale's *Monasticon*. No. II. consists of four views, viz. the *Hospital of St. John of Jerusalem*, from an etching by Hollar, executed for the *Monasticon*; *Suffolk House*; *York House*; and the *Houses of Durham, Salisbury, and Worcester*—all of them from drawings by the same artist, now preserved in the *Pepysian Collection* at Cambridge. No. III. contains *Cheapside Cross*, as it appeared on the eve of the coronation of Edward VI., from a print published by the Society of Antiquaries; *Cheapside Cross*, as rebuilt in 1606; and *Paul's Cross* "and preaching there:" the two latter from drawings in the *Pepysian Library*, apparently by Hollar.

Each subject is accompanied by a letter-press description; and those of the second and third numbers, with one exception, have also a brief account engraved beneath. This is a good plan, as it serves the more indelibly to impress the memory with the history of the object represented. The descriptions appear to be drawn up with proper attention to accuracy, and the language is plain and unaffected. As a specimen both of the manner of composition and of the authorities consulted, we insert the account of *Durham, Salisbury, and Worcester Houses*; all which stood within a short distance of each other near the banks of the Thames, and are engraved on the same plate.

" *Durham House,*

" The first in the plate, stood on the site of the present Durham Yard, and occupied that space of ground now covered by the buildings of the Adelphi. It was for many ages the town residence of the Bishops of Durham, and was erected, according to Stowe, by Thomas de Hatfield, who was made bishop of that see in 1345\*. Mr. Pennant says, it was originally built by the famous

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" \* So Strype, who quotes the following entry, MS. Will. de Chambré, Bodl. Lib. Oxon. 'Manerium sive Hospitium Episcopale Londoniæ cum capella et cameris sumptuosissime construxit.' This bishop died May 8, 1381, at his manor near London, called Alford, now Oldford, near Stratford-le-Bow.—Strype's *Stowe*, v. ii. p. 2. b. vi.

Anthony Bec, Bishop of Durham, in the reign of Edward I., and that Bishop Hatfield was only a refounder\*.

"Spelman (*Reliquiæ Spelmanianæ*) informs us, that Bishop Tonstal, in 26 Henry VIII. exchanged this mansion with the King for the building called "Coldharborough," in Thames Street, and other premises in London, and converted it into a royal palace. Edward VI. gave it to his sister Elizabeth as a temporary residence; and the see of Durham being soon afterwards dissolved by a smuggled act, which gave its rich possessions to the crown, the same monarch bestowed Coldharbour on the Earl of Shrewsbury. Queen Mary, who considered the gift as sacrilege, permitted the earl to retain Coldharbour; but to compensate the see of Durham for that loss, gave her reversion of Durham House to the bishop next in succession, when Elizabeth's life-interest expired. In consequence of this grant, Sir Walter Raleigh (to whom the Queen had given the use of it during her life) was in the next reign obliged to resign the possession to the then Bishop of Durham, Toby Matthew, afterwards Archbishop of York †.

"In 1608 a new Exchange was built by the Earl of Salisbury, on the site of the stables of this house which fronted the Strand, and which were hovels of too mean a description for so public a situation ‡. The mansion itself was soon afterwards forsaken, and was in 1640 purchased and built on by Philip Earl of Pembroke. The Exchange flourished longer, but at length the shops, says Maitland, being deserted by the mercers, were in the year 1737 pulled down, and the spot covered with houses. Mr. Smith (*Antiq. Westminster*, p. 5.) has given the view of a fragment of the front of this Exchange, destroyed in the year 1790, and then called Durham House. A small portion of ancient stone wall still remains at the corner of Durham Yard.

#### "Salisbury House"

"Was a noble turretted mansion, built by the famous Secretary Cecil, afterwards Earl of Salisbury, and Lord Treasurer to James I., evidently in a style of architecture which prevailed at that period. After the founder's death, being thought too extensive for the residence of the then earl, it was divided into two mansions, the lesser of which, itself a large house, was let to persons of quality: some years afterwards it was divided into various tenements, till at length it was purchased by builders, and 'Salisbury Street,' erected on the site. Another part adjoining 'Great Salisbury House,' and over the long gallery, was converted into an Exchange, and called the Middle Exchange, which consisted of a very long and large room, with shops on both sides, having a passage from the Strand down to the water side, at the bottom of which was a handsome flight of stairs to take boat at; but it had, says Strype,

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\* London ed. 1805. p. 120.

† Bishop of Durham's case.

‡ For an account of this Exchange, and likewise the great feast held at Durham House by Henry VIII., see Strype and Maitland.

the bad luck to be nick-named 'Whore's Nest;' whereby, with the ill fate that attended it, few or no people took shops there, and those that did were soon weary and left them; insomuch that it lay useless, except three or four shops towards the Strand; and coming into the Earl's hands, this Exchange, with Great Salisbury House, and the houses fronting the street, were pulled down, and converted into a fair street called 'Cecil Street \*.'

" Worcester House †

" Occupied the space of ground now covered by 'Beaufort Buildings.' It was a very large house, with gardens to the water-side, and had several possessors. In the reign of Henry VIII., it belonged to the see of Carlisle ‡. It was afterwards inhabited by the Earls of Bedford, and known by the names of Bedford House and Russel House §. From them it came to the Earls of Worcester, when it assumed the name of 'Worcester House.' Edward, the last Earl of Worcester, temp. Charles I. lived and died in this house ||. From him it descended to his eldest son, Henry, afterwards created Duke of Beaufort. Worcester House changed its name with this new dignity to that of 'Beaufort House,' but does not appear to have been much liked by its noble landlord, 'who, finding it to be crazy, and by its antiquity grown ruinous, and although large, yet not after the modern way of building, thought it better to let out the ground to undertakers than to build a new house thereon, the steepness of the descent to the Thames rendering it not proper or easy for coaches, if the house were built at such a distance from the street as would have been requisite: but the said Duke caused a lesser house to be built on part of the site for the conveniency of transacting business when he came to town ¶.' This latter house being afterwards burnt down through the carelessness of a servant, Beaufort Buildings were erected on the site.

" Concerning building the old house, says Strype, (he must mean enlarging it,) there goes this story—that there being a very large walnut-tree growing in the garden, which much obstructed the eastern prospect of Salisbury House near adjoining it, it was

\* Strype's Stowe, v. ii. b. iv. p. 120, ed. 1720.

† The Bishops of Worcester had a town house or inn in the Strand, which was pulled down, together with that of the Bishop of Chester, by the Protector Somerset, to make way for the erection of Somerset House. This mansion was, however, totally distinct from the above.—See Stowe.

‡ Fuller's Church Hist. b. iii. p. 63.

§ It is called 'Russel House' in Norden's Plan of Middlesex, 1595.

|| Edward, Earl of Worcester, died at his house in the Strand, 3 Martii, 1627, and was buried in St. Mary's Chapel, within St. George's Chapel, Windsor. Collins's Peerage, v. i. p. 71.

¶ New View of London. v. ii. p. 623.

proposed to the Earl of Worcester's gardener by the Earl of Salisbury, or his agent, that if he could prevail with his lord to cut down the said tree, he should have one hundred pounds; which offer was told to the Earl of Worcester, who ordered him to do it, and take the one hundred pounds, both which were performed to the great satisfaction of the Earl of Salisbury, as he thought; but, there being no great kindness betwixt the two Earls, the Earl of Worcester soon caused to be built, in the place of the walnut-tree, a large brick house, which then took away the whole east prospect."

The descriptions of the Crosses in the third number are intermingled with much historical anecdote, by which means the reader is relieved from that monotonous dryness that so frequently attends antiquarian pursuits. The original Cross erected in *Chepe*, was one of those built by Edward the First, to the memory of Queen Eleanor; but of that "*no memorial remains.*" The second Cross on the same spot was raised between the years 1441 and 1486, and is represented by a print. It was pulled down about the end of the reign of Queen Elizabeth, and another less "superstitious" in its imagery was built in its place soon afterwards. The state of the popular feeling in respect to the second Cross may be estimated from the following curious extract:—

"This beautiful architectural specimen stood the ornament of the street until the latter end of the reign of Queen Elizabeth, when the squeamish taste of the age began to find fault with it as a remnant of popish superstition, and its destruction was eagerly solicited. It was frequently presented as a common nuisance; but these complaints not being attended to, the petitioners began to redress themselves. An attack was made by some unknown persons, in the night of the 21st of June, 1581, on the lower tier of images, being of the Resurrection, Virgin Mary, Christ, and Edward the Confessor; all of which were miserably mutilated: the Virgin 'was robbed of her son, and her armes broken, by 'which she staid him on her knees; her whole body also hailed 'by ropes, and left ready to fall\*.' The Queen offered a reward for the apprehension of the offenders, but they were not discovered. It probably deterred them however from fresh excesses, for we hear

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"\* *Survaie of London*, p. 252, ed. 1598. Stowe must mistake in describing the Virgin and Child as forming a part of the lower tier of images, as the plate evidently places them in a niche on the second story. This also accounts for the figures being 'hailed by ropes,' in order to pull them down, as being otherwise out of reach. Edward the Confessor is plainly on the lower tier, being in the niche immediately beneath the Virgin.



no further of the Cross until 1595. In that year the statue of the Virgin was fastened and repaired, and the next year 'a new sonne, mishappen, (as borne out of time,) all naked, was laide in her armes, the other images remaining broken as before.' That these repairs were made reluctantly, was sufficiently evident by the ridicule attempted to be attached to them. Four years afterwards, further innovation was attempted to be made; a scaffold was employed to pull down the wood-work at the upper part of the Cross, which it was pretended had decayed, and substitute a pyramid instead of the crucifix; the Virgin, in consequence, was obliged to make way for the goddess Diana, 'a woman,' says Stowe, '(for the most part naked,) and water conveyed from the Thames, prilling from her naked breasts, but oftentimes dried up\*.' Elizabeth disapproved of these attacks on the old religion: she thought that a plain crucifix, the mark of the faith of the country, ought not to be the occasion of any scandal, so directed one to be placed on its summit, and gilt. The city demurred, but afterwards complied. The Virgin was restored, the whole Cross cleansed, and its top finished as required. The Virgin, however, was an abomination, of which they were determined to show their abhorrence; for twelve nights afterwards she was worse used than ever, 'by plucking off her crown, and almost her head, taking from her her naked child, stabbing her in the breast,' &c. In this state the Cross remained until the next year (1600), when a fresh repair, or rather rebuilding, being judged necessary, the city consulted both universities whether the crucifix should be erected again. Dr. Abbot (afterwards archbishop), then Vice-chancellor of Oxford, was against it. The issue was, that the Cross was rebuilt, and surmounted by a plain crucifix, but without the dove†."

The celebrated "Paul's Cross," once the "great seat of pulpit eloquence," was demolished by order of Parliament in 1643. This Cross, which Stowe describes as "a pulpit crosse of timber, mounted upon steppes of stone, and covered with leade, standing in the midst of the

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\* \* Stowe's *Survaie*, p. 252. ed. 1598.

† To prevent the new Cross from sharing the fate of its predecessor, it was surrounded by a strong iron railing, and was decorated in a style which could scarcely give offence, even to the most scrupulous. It consists of four stories, as the former structure did of three. All the objectionable and superstitious images, as they were termed, are superseded by the grave representations of apostles, kings, and prelates. The crucifix only is retained. As an architectural specimen, however, it is very defective, being erected in a style half Grecian and half Gothic; and it evidently falls short of the pure simplicity of the Cross which preceded it. The annexed plate shows this third, or last, Cross in a state of perfection, to be found in no other representation of it, the drawing having been made soon after it was finished.

churchyard, the very antiquitie whereof was to him unknowne," was in existence as early as the reign of Henry the Third, and was then the common place for the assembling of the City *Folknotes*.

This work promises to be a very valuable accession to the accumulated materials for the history of this distinguished city; and we are happy to learn through a private channel that a more complete account of the metropolis than has yet appeared is now in preparation, by a gentleman whose habits of composition and extended research seem peculiarly to fit him for such an undertaking.

*The Arcanum of National Defence. By Hastatus. 8vo. 1808.*

ALL men are now deeply impressed with the importance of an efficient system of national defence; but very few have formed any just or practical plans for carrying it into effect. The ingenuity of our parliamentary orators has been exercised year after year, but not one improvement or reform in our military exercise has yet taken place. The absurd perseverance in old German discipline, the stupid waste of muscular power, and the contemptible formality of puppet-showmen's tricks, are more characteristic of *female* obstinacy than of rational men. Nay, such is our perverse and blind adherence to every thing German, that we have been recently told, as if to outrage the common sense of Englishmen, that the office of a *German* commander-in-chief "changed hands six times in forty-eight hours!" When we consider the admirable system which has long been adopted in the navy, the progress of promotion, and the prompt rewards of merit in all our naval departments, and contrast them with the actual state of our armies, we can scarcely persuade ourselves that they belong to the same nation and people. One minister could depend in nothing but a levy in mass. Another came and ridiculed all voluntary masses, and would have "nothing but soldiers;" yet made a law that he should only have seven-year apprentices to the trade of "killing off." A third followed, and appeared sufficiently obsequious to both the preceding. But none of them ever dreamt of any thing else than embodying men; they never inquired into the best means of employing those whom they talked of

embodying;—no: make soldiers! that is, form round numbers on paper by all the rules of art; but as to their discipline, leave that to custom and chance. Did we not know the political omnipotence of party-spirit, alias *selfishness*, we should be surprised that five hundred reasonable, but not always reasoning men, could deliberately debate, session after session, on the formation of armies, and never think of inquiring whether the actual method of handling the implements of war was the most effectual, or whether those implements were of the best possible construction for the purpose designed. Mechanicians have instituted comparisons on muscular power, have ascertained the relative quantity possessed by a man and a horse; have determined how much weight a man can raise by a pulley in a given time, how much he can carry for a certain distance, or what power he can employ every day for a series of years. But our soldier-makers, or rather *lingua-facturers* of armies (if we may adopt a turn), have not inquired whether a soldier's musket should weigh fifteen or fifty pounds; whether his bayonet should be four inches or four feet long; or whether he is able to march ten miles or forty miles a day. All these things have been reduced to scientific principles by the enemy. There is not an officer of any distinction in the army of Buonaparte, who does not perfectly know, although he is perhaps totally ignorant of Euclid or Archimedes, how far his troops can march in four hours, how far in six; and how many pounds of baggage his light infantry, his battalions, or his grenadiers, can carry during the same time. He also knows how much food and repose are necessary to restore their exhausted strength; and he avoids all excesses with infinitely more care than he would the sword of his enemy. British officers could discuss much more learnedly the different qualities of wine, and tell with greater mathematical accuracy the difference between Port and Madeira than they could how far their men might march in a month, or what weight they could carry. The French indeed attempt to seize the sceptre of Jupiter with the shield of Mars, while the English, after sacrificing to Bacchus, endeavour only to purloin the martial helmet with the cestus of Venus. The ambition of the former aims at supremacy, that of the latter is sated with the most paltry ovation. But, without detaining our readers with any further preliminary remarks, we shall lay before them some extracts from the elegant, animated, and patriotic treatise before us.

“ During the last fifteen years, great and extraordinary events have crowded on each other in such rapid succession, that the human mind, untutored for the convulsive scene, with difficulty develops the main spring of this new era, and estimates the existing state of the civilised world. In this short period we have seen empires, which, in their antiquity and greatness, seemed to indicate a duration equal to that of the soil whereon they were implanted, obliterated from the map of Europe—princes and potentates brought to the scaffold, or driven from sovereign authority to a wretched dependence—families distinguished by titles and possessions, the inheritance of illustrious ancestors, reduced from their lofty stations to mendicity; while their domains have been usurped by lawless ruffians, and their rank affected by the basest of mankind—systems of jurisprudence, the result of many centuries’ practical wisdom, overthrown and supplanted by demagogues and tyrants; nay, religion itself insulted, its temples pillaged, and its holy ministers forced from their pastoral charge with mockery and violence. A cruel warfare, accompanied by cold-blooded murders and massacres, rapine, and spoliation, has defaced the fairest portion of the earth: and Europe has exhibited the disgusting spectacle of such multitudes of armed men, arranged for the destruction of each other, as until the present iron age never afflicted the Christian world.

“ With the faith and honour of governments, and the allegiance of the people, the accustomed relations of social intercourse between man and man have been broken asunder; and that nation in particular, whose utopian schemes of political perfection, liberty, and equality, gave date to these calamities, presents the melancholy picture of an enlightened and ingenious people reduced, by the furious edicts of a foreigner who has usurped their government, from a state of comparative happiness to be the veriest slaves beneath the sun; denied the transmarine supplies necessary to the comforts of life—shut out from information on the passing events of the world, with death denounced against those who dare to reveal truths unpleasant to the tyrant, or presume to reason on the true state of their condition—their persons subject to incessant conscriptions, dragged from their homes, and goaded to fields of slaughter, wherever his ambition directs, wherever a germ of patriotism yet unsubdued may be found, or a semblance of an independent force exists, to alarm his guilty fears. To this condition are the once gay and cheerful French reduced, the lowly instrument of a foreign master; with this miserable consolation, that they form so vast a military machine as to be dreadful to Europe, and to be enabled to assimilate the condition of surrounding nations to their own level of degradation and wretchedness.”

The author proceeds to state the national energy acquired by revolution, and its necessary effects in producing a martial people.

“ Alas! statesmen had yet to learn, that an extensive population, capable of martial enthusiasm, converging their views to military

achievement, may be at once formidable combatants, and acquiring an ascendancy, although bankrupts themselves, may enjoy the benefit of plenty from the ill-defended stores of their neighbours. France has taught this lesson:—a military spirit was excited throughout the country; to this all civil and commercial relations were sacrificed; the field of Mars became the only theatre of glory; thither the enterprising rushed; and the gradations of rank became determined, *not according to a scale of prices, not according to family influence, but according to the relative abilities* of the candidate for command, their *genius, courage, and energy*. Frequently, indeed, do we find the leaders of the revolutionary armies to be men of the vilest moral character, and indebted for their advancement to acts which disgrace human nature; still, however, their qualities are all of the powerful cast, and such as acquire, although they may not deserve, the dominion of mankind. Thus radically constituted, with scarcely any military training, and almost without arms, the French levies soon gained an ascendancy over the confederated and veteran armies of Europe. It was then vainly hoped, that the career of French victories would subside with the influence of the faction which assumed its government, or the good fortune and reputation of its generals; but it remained to be shown, that a military people *so constituted*, must prove terrible to their adversaries, notwithstanding the errors of their government, and could never be in want of able leaders, even if deprived of their favourite generals. Robespierre, Carnot, Barras, Rewbell, and Buonaparte, successively entered into the black catalogue of its rulers; but the military prowess of France continued entire; and its armies were hailed by victory, whether led on by Dumas, Pichegru, Moreau, or the Corsican."

"A military creation, so vast, would prove formidable to the liberties of Europe, even under the sway of a mild and beneficent prince; how much more so, then, must it be at the entire disposal of a desperate adventurer who delights in bloodshed, whose aspiring soul the dominion of the world would not satiate, and to whom rest is torment?—an unprincipled wretch, to whom no means are objectionable than can further his purpose: at one time a canting hypocrite; then a remorseless executioner;—a fawning sycophant; an abusive ruffian;—an artful prevaricator, or shameless liar;—an atheist, mussulman, catholic, or jew, as may serve his turn, he combines the arts of the most depraved swindler with the arms of an Alexander. That such a man, with such means, should be able to extend the work of devastation far and wide is not surprising; indeed, until the gleam of returning freedom which the events of the last few months have afforded, so effectually were the powers of the continent subdued, and the other governments of the earth intimidated, that it seemed as if the arch tyrant had only to choose the order in which he would command nations to surrender their remnant of independence, and take their allotted stations in his plan of universal empire. But happily for human nature, the domination that depends on the sword is as mutable as it is odious. The glorious efforts of Spain have shown the secret

workings of an enlightened people, and the achievements of which they are capable, although for a time constrained to wear the chains of slavery with seeming compliance. The revolutionary conquerors of the regular armies of Europe have, in their turn, found themselves reduced to the condition of those whom they have conquered—the mere instruments of a tyrant—and, in their turn also, have been beaten by the armed population of a country which they had overrun, and driven from their spoil with trepidation and disgrace!”

“Admirably have the Spaniards told their wrongs, and exposed the demon to the world. What heart is there that has not bled at the tale of their distresses—what bosom that does not swell with sentiments of vengeance against the oppressor? His phrenzied ambition has at length rent asunder the veil in which a specious hypocrisy had shrouded his real nature from beholders; and he now stands detected and exposed, the arch hypocrite, tyrant, and destroyer of the human race. Henceforth his military power must be his sole reliance; be that successfully resisted in the present glorious struggle, and the talisman of the Buonaparte dynasty will be effectually broken. *Retribution! Retribution!* will be the cry of emancipated millions.”

This animated and faithful portrait of the tyrant of France is followed by an apostrophe which does honour to the author's head and heart.

“Happy, thrice happy inhabitants of Britain, who, amid the sanguinary scenes of Europe, have enjoyed the uninterrupted tranquillity of the most peaceful times; who have not seen a hostile banner, but among your trophies of victory; nor heard the roaring of cannon, but in token of rejoicings! Britain, truly great among nations, has preserved her attitude with unshaken firmness, amid the convulsions of society, and the utmost efforts of the arch tyrant's fury. The patriotic and brave among her continental brethren ask not her aid in vain; but equally impervious to assault in herself, and capable of the most valorous external achievements, she is recognised by the good and wise of all nations, as the *shield of afflicted humanity! the citadel of a suffering world!*”

After noticing the meanness and folly of Alexander in going to Erfurth, it is justly asked, “In the closet, any more than in the field, against such as rise to rule, what chance have those who rule by inheritance?” In estimating the sentiments of the French on the usurpation of Spain, the author evinces his knowledge of human nature, which is the basis of all military excellence.

“The common feelings of civilised society justified us in the belief, that the French themselves are greatly dissatisfied with the aggressions of the Corsican towards Spain; yet we must not estimate the amount of this dissatisfaction by our own sensations. Enormous

as his crimes are to the minds of freemen, they cannot have an equal effect on slaves precluded from their just knowledge, whose source of ideas is confined to the picture which their master chooses to place before them, and from which their least devious glance is met by edicts, and punished with the severest penalties: still the French are men; they formerly felt the *amor patriæ* themselves; they even dared to converse freely on the passing events of the world; and although now, poor souls! they dare not *speak* of news otherwise than as their tyrant pleases to offer it to them, yet his own fabricated sophistical tale sufficiently betrays the cloven foot, and must convince the French, if they *reflect* at all, that they are the dupes of a low tricking fellow, for whose aggrandisement, rather than their own happiness, they are compelled to surrender the enjoyments of individual existence, and their good name as a people."

It is wisely concluded that no resistance to Buonaparte is to be expected from the French; but some consolation is found in that necessary "decline of patriotism and courage, along with the other virtues, which attends a state of military subjection." The farther he advances the deeper he will be involved in guilt, and consequently obliged to select those fit for base purposes rather than those of high and commanding qualities. Hence his power tends to destroy itself. We shall now turn to the author's "Plan of National Defence," which is equally practicable, ingenious, and we doubt not would be effectual.

"Reverting, then, to the essential principles of political arrangements, we have to consider what portion of a population can be sustained as an army? If we divide the whole of a population in war into sixteen parts, we shall find, that nearly nine parts will be female\*; that of the remaining seven parts being males, four are too young or too old for military service—*i. e.* under seventeen, or above fifty years of age; that one may be reckoned for the infirm and the privileged in indolence; so that only two sixteenths, or one eighth of the whole population, are fit to bear arms. But this is also the chief productive class of inhabitants; and as all the necessaries and comforts of life are the produce of industry, what would become of the remaining seven eighths of a people, if the productive labourers were converted into unproductive soldiers? and what would become of the soldiers themselves, who, in that situation, would have much greater demands on the proceeds of industry than in their civil employments? It is plain, that with the demand increased, and the supply cut off, neither the political nor physical existence could be long protracted. Hence it is that,

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\* In modern France above ten parts in sixteen are females. This fact is ascertained both by personal observation and by the inspection of the prefects' returns to M. Chaptal.—*Rev.*

in a practical view, we find that, even in the most populous and wealthy countries, not more than one fifth of this chief effective class, or a fortieth part of the whole population, can be allotted to the army; and that proportion can only be sustained for a short time, and by great privation, and great exertion, on the part of the remainder\*. When a greater proportion is attempted, it must be supported by the pillage of other countries, as with the French; by the anticipation of future revenues, as with the English; or by an exhaustion of present stock, and with it all the produce and revenue, as with many states whose wars have been followed by famine and pestilence. France has a population † of from thirty to forty millions, at the least, beneath her control; of which it appears that her army comprises nearly one million; *constituted, too, on the principles already considered.* Against this force, what have the other states of Europe to oppose? No one singly can bring into the field and sustain an army of three hundred thousand men; and we know by experience how *they are constituted.*"

"As it is plain that the regular armies of France cannot be withstood by any other regular armies, and that, only numerically considered, they require nearly the whole effective population of any country exposed to their attack, to meet them on even terms;—the question then is, can the whole effective population of countries be rendered efficient combatants for defence? and if so, can they with safety to their permanent interest.—The inquiry on these questions, it is believed, will neither be useless nor ungratifying; I undertake to prove, *that the mode of conflict which is most decisive, and which the enemy is least capable of sustaining, is that which a whole population may be rendered equally capable to exert with the regular army, and with safety to their permanent interests.*"

Here the author takes a review of the different modes of warfare adopted since the days of the Romans; the success of Charles Martel's attack with hammers against the Arabs; that of the American riflemen behind trees against the English; and lastly, that of the first revolutionary armies with the pike. The introduction of scientific warfare is also noticed.

"But, even in the battles of regular armies, it has been found, that the elementary principles, when recurred to, have proved

"\* An eminent historian (Gibbon) says, 'It has been calculated by the ablest politicians, that no state, without being soon exhausted, can maintain above the hundredth part of its number in arms and idleness.'"

† Buonaparte certainly commands this number, although France properly so called does not now contain twenty millions of souls. This statement is founded on the same authority as the preceding.—*Rev.*



more powerful in execution than the refinements of the military art. The *independent firing* of good marksmen does more execution than *regular volleys*; and it is fully proved that the *simple rush on of courageous men with fixed bayonets is more formidable, and more decisive of victory, than all the intricacies of formation, the protracted cannonade and discharge of musketry.*

“This principle of bringing man to man, has ever proved invincible in the hands of a population defending their country against foreigners, led on for their subjugation; and is, I firmly believe, the only ground of protection remaining to the nations yet unsubdued. Let it not be supposed, however, that I mean to advise a sole reliance on the courage of the population, and to invalidate the regular troops: for the routine purposes of military duty, their services are indispensable: and as far as the means of countries will allow, in times like these, their numbers ought to be maintained. I would have them chief in the direction and guidance of the work of defence, as well as foremost in its dangers; but, convinced that no regular armies can be brought into the field to withstand the present French, I look to the helping hand of the people; and I contend, that they may be rendered a most powerful addition indeed to the army, if their efforts be properly directed.”

“In close combat, when man is closed to man, the issue of the encounter is according to their individual prowess; in which the population *may be equal to the French army, and perhaps superior*; and not according to the tactical skill, in which they *must be greatly inferior*. This prowess will depend on the comparative numbers of the combatants, their personal strength and resolution. Now, enormous as the French armies are, they cannot, even at this time, advance into a country a number equal to that of its whole effective inhabitants; and it will be shown, that for the mode of combat in contemplation, the people may be brought forward *en masse*. In personal strength the French\* are by no means eminent; and when, with the advantage in point of numbers and bodily force which an invaded people would possess, their motives to a courageous, nay desperate conduct are considered, and compared with those of the unfortunate men who are dragged from their country to administer to the ambitious designs of their tyrant; so much superiority of resolution will surely abound on the side of the invaded, that their adverse armies must be crushed in the encounter.

“Again, for this mode of conflict a very short degree of training is sufficient; few formations would be required where the object is direct and close assault. Arrangement is the primary and chief consideration: occasional musters, and training in simple move-

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\* The muscular power of Frenchmen compared with that of Germans, Spaniards, or English, may be estimated as five or five and a half to three. An Englishman armed with a pike seven feet long, would be equal to at least two Frenchmen with their muskets and short bayonets.—*Rev.*

ments, might be ordered without interruption to industry. No equipment of any kind would be necessary, nor ought it to be suffered; and it is one of the advantages of this plan, that even the weapon need not be put into the hands of the people, until the necessity for using it shall have actually approached; *then may each man embody the best effects of arms, ammunition, accoutrements, and all the long et cetera of equipment, in a simple pike\**.

“ On this principle, and with every smith and carpenter placed in requisition, a million of men may be qualified to take the field in a week, and at an expense *not exceeding one hundred thousand pounds.*”

“ These considerations give rise to another of vast importance; *viz.* that of enabling a whole population, upon a short notice, *to take the field together; to assemble with celerity,* while their spirits are unabated, and their vigour unimpaired by privations and fatigue; and *to advance upon the enemy in a body,* with the least possible delay or incumbrance.

“ Thus then it appears, *that there is a mode of combat very little resorted to, but which is by reason and experience proved to be more decisive of victory than any other.*

“ *That for this a population may be rendered equally efficient with regular soldiers.*

“ *That the short training required would not encroach on the attention due to industry.*

“ *That merely arrangement and occasional exercise, without arms, would be sufficient for this service, until the eve of invasion, when a million of men may be completely armed for the field in a week, and at the small expense of 100,000*l.**

“ *That this service would be independent of magazines of ammunition, and free from the delay and embarrassment which regular armies suffer, when insufficiently served therewith.*

“ *That the system, in its several parts and modes, has that simplicity which is essential to the military service of the population, which affords the greatest possible facility to the whole assembling AT ONCE; the most advantageous employment for their courage and patriotic virtue, and the most immediate and decisive means of extirpating invaders.*”

“ While the terror of gunpowder is thus lessened, the comparative decision of fighting hand to hand should be forcibly impressed. The pike, it might be said, never misses fire, and in resolute hands

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“ \* It may be asked, if the pike is so powerful an instrument of war, how came its use to be superseded by the musket? In answer, among other reasons, it may be observed, that the apparently supernatural effects of gunpowder terrified men more than its real power; they were appalled by the thunder and smoke of artillery; and finding that no armour could oppose its stroke, concluded it to be the most effectual vehicle of destruction, without considering sufficiently, perhaps, how few shot take effect (not one in two hundred). Besides, when armour was worn, the pike was not so formidable as it is at present.

never misses its aim. Be firm, and you are irresistible, but give way and you will be butchered without mercy; if you press boldly on, at the worst you stand an even chance with your opponent; but what chance has a man who offers his back to a pursuing and exulting enemy? An address should scarcely entertain the possibility of men proving dastardly in such a cause; but with a view of providing against unforeseen contingencies, it should be known that a strong line of reserve would be at all times provided with positive orders to inflict instant death on any individual, who might endanger the general safety by shrinking from his duty; pusillanimity itself will advance against apparent danger in preference to certain death; and such timely severity on a few fugitives, would be humanity to a multitude of brave fellows. We all know how far and with what success this precaution was adopted in the early achievements of the French revolutionary army."

It is not one of the least recommendations of this patriotic plan, that it would be attended with almost no expense beyond the power of every man in the kingdom. No harlequin clothing, no expensive and clumsy guns, bayonets, cartouches, belts, powder, and ball; no magazines, which are equally destructible by fire and water, would be required for countless thousands of pikemen. This is a most important circumstance; for it should be remembered, that nothing but the *enormous expense* of military accoutrements prevented the Austrian, the Prussian, and even, still later, the Spanish, peasantry from marching in a mass against the common enemy. A moment's reflexion, indeed, will convince any person that the expense of equipping the male population, like our regular soldiers, would greatly exceed the ability even of this country, and consequently still more so that of the continental states.

"In striking contrast to a machine so cumbrous," observes Major B. "is the system of close combat; no burden of accoutrements and ammunition would oppress the march of the pikemen; no dependance on magazines and tumbrils would embarrass their operations, or delay their march; with a dismissal of the numerous requisites for missile warfare, they might also banish changes of clothes, blacking balls, pipe-clay, and brushes; and merely supplied with provisions for a few days (slung in a wallet from the shoulder), and with their pointed staves in hand, the patriot host might march to the concerted point of union, with the independence of supply and ease of ordinary pedestrians; thence to inflict the summary vengeance of an entire population upon the presumptuous invaders of their country."

So far we have considered only the political practicability and advantages of this plan. What follows, will show that the author is equally skilled in military tactics.

*“ A Few Details on the Preparation and Employment of the People for National Defence. ”*

“ I have shown in the preceding pages that nations possess in their population efficient and easy means of defence against invading armies; and for this duty I would have every man, of the nations yet unconquered, in a train of preparation, who is not incapacitated by age, infirmity, or other special cause of exemption. The preparations, indeed, are such as in every political point of view ought to be cultivated; *viz.* a vigorous patriotism, and a due registry of the people, with arrangements for the work of defence. To the first of these a sedulous attention in the government to the interests of the people will most firmly contribute, as then the comforts that are secured by an existing government, and which would be destroyed by the success of invading armies, may be most convincingly insisted upon, and the duty which every man owes to the society wherein he moves, and under which he enjoys protection, to contribute his assistance, and, if necessary, intrepidly to offer his life in the common defence, may be most successfully inculcated. For the second, there should be opened three parochial accounts:— the first of all births, which both fathers and mothers should be required to give in within a limited time, under penalties. The second, of males as they respectively attain the age of seventeen: this should contain the personal description, and refer to the former account, and be compulsory upon the youth as well as his parents, if then living. The third, of all persons between the ages of seventeen and fifty; this should be given in yearly, and all persons entering a parish, and continuing in it seven days, should be required (under penalties) to enter their names with a reference to the two former accounts. Such register would also prove highly useful in various civil relations, and by recording the identity, and tracing the motions of individuals, would tend to the prevention of crimes, and to the domestic security of society; nor would the trouble be so considerable as some may suppose. It should be incumbent on the individuals to attend at the office of registry at stated periods without official notice.

“ Every male, on attaining seventeen years, should be immediately subjected to frequent drills, until certified by the instructor to be effective; of which certificate he should have a copy as a voucher of having passed the necessary training\*. Persons thus trained should be formed into companies, battalions, and regiments in their parishes, or other districts. Each regiment I propose should consist of two battalions; the first of men under forty years, not having three children under twelve years; the second of married men having three children under twelve years; the deficiency of a battalion of one class to be made up by the surplus of the other notwithstanding: I would have each battalion divided into four companies, numbered one, two, three, four, from right to left, and

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\* Corps of pioneers will be useful; and these may be a convenient depository for the mendicant, refractory, and disloyal.

the most trust-worthy and intelligent persons appointed, as their officers, by the crown, but without pay. I propose that they should be mustered from four to twelve times yearly, according to the exigency of the times, and practised in the following exercise and formations.

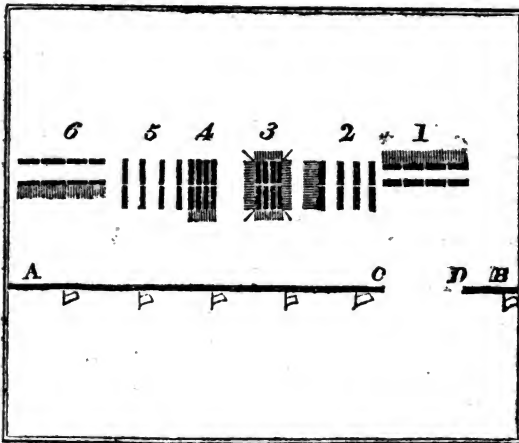
“ To march in ordinary, quick, and charging time, in line, and in file: no intermediate times to be tolerated. To wheel by companies in the same time as charging time.

“ To order, shoulder, slope, poise, and charge the pike.

“ The battalions to be formed three deep; the second battalion to be at the distance of one company in rear of the first.

“ To charge and act from the rear as well as the front.

“ With this arrangement all the essential operations of pikemen may be accomplished, without manœuvres for the change of front, upon the simple principles explained in the annexed diagram.



“ A B represents the enemy’s line broke through at C D by the column or double line of pikemen, *fig. 1.*

“ If this column has to charge or take ground to either flank (suppose to the left), wheel by companies backward on the right, and you have a column of four divisions instead of two, with a front as desired, *fig. 2.*

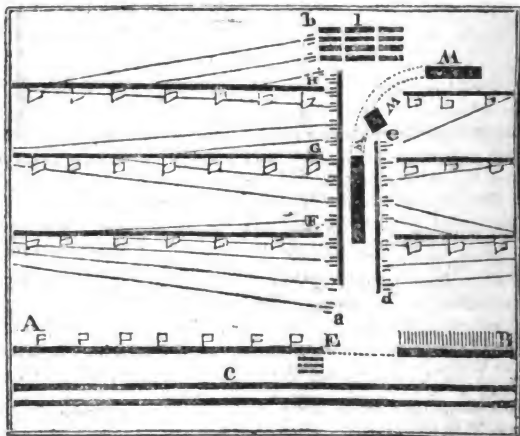
“ If this column be attacked by cavalry, it may close to the front or rear division, and facing outward present an impenetrable solid square, as at *fig. 3.*

“ Should it be desirable to retreat in a solid column, the whole may face to the proper rear, and charge back through the line, as at *fig. 4.*

“ This would only occur in a peculiar necessity. The preferable mode would be to open the column, as at *fig. 5,* then wheel forward into line, and facing to the rear, as in *fig. 6,* in that way charge back through the line.

“ These are all the formations and movements essential to pikemen in the field, and scarcely any others should be practised, particularly in action. Much of the difficulty and confusion of raw troops in the battalion service, arises from their being too many modes in use of producing one and the same effect. When not in actual battle it may be useful to alter the direction of the proper front of the battalion. This I recommend should be done by the formation of a close column to the required front, and then a deployment into line: it might be done somewhat quicker by the *eventail*, *echelon*, or filing of divisions, but the few additional seconds are well bestowed on the firmness, simplicity, and uniformity of the other mode. It sometimes may happen in action that the battalions must have recourse to the close column, or even the doubling of divisions, in order to diminish their front; but these occasions cannot occur often, and ought to be avoided. A small inclination obliquely may be managed, by bringing up a shoulder, without encumbering the system with the usual manœuvres employed for this purpose.

“ With this principle of qualifying the population for close combat established, we may consider that order of attack which in the hands of a determined general, having a superiority of troops competently disciplined, and willing to meet their enemy hand to hand, is invincible. This principle is that of breaking the enemy's line, establishing a transverse position across that of the enemy, and keeping one part in check while such a body of force is thrown on the other as to disperse it, annihilate it, or compel it to surrender. Upon this principle our naval triumphs have been produced. The battle of the Nile strikingly exemplified it, and upon this principle also Buonaparte has achieved his chief victories. This mode of assault may be illustrated by the subjoined diagram.



“ Let AB be the line of regulars of the invaded people, and C

a double line of pikemen in reserve. An opening has been made in the line at E for columns of pikemen to advance, who charge through the enemy's line at F G H, and halt at I. These are immediately followed by a train of light artillery, who take up their ground successively from a to b, beginning at a, and are protected by lines of pikemen in their rear. A similar plan of cannonade is adopted on the left wing of the enemy at d e, on which the grand attack is intended. For this the cavalry moves to w w to fall on the rear, and with the whole of the right wing, preceded by the pikemen, are prepared to charge, when the enemy shall give way before the artillery at d e.

" In such an attack, much of the effect of the artillery would depend on the selection of a proper place for breaking the line. A moderate eminence, with open ground to each flank, would afford wonderful execution. A greater portion of the enemy's line should not be attempted to be cut off than could be effectually dealt with; a fourth or less might be a good proportion; and when that was carried, the same plan of assault might be repeated with the remainder, or a general attack might be then made along the front and on the flanks, F G H.

" To enumerate all the purposes of war to which battalions of pikemen may be applied, would require a volume rather than a pamphlet, and would rather clog than elucidate the principle of their utility. I must, however, state, that although I have only considered the pike as an auxiliary, its effects are superior as a chief instrument of war. The objection to the advance of an army of pikemen is, that it would be exposed to the missiles of a retreating army, with which it might not be able to close; but there are *nights*, *fogs*, and *rains*, when a retreat cannot be conducted advantageously, nor missiles employed. Attacks at such times have often afforded the most complete victories: an objection, however, lies against such attacks, which is, that the armies are apt to fire on their own bodies, through mistake; but this defect could only operate against the enemy: pikemen could not harm their comrades until closed to them, and then their appearance would be so different to that of regular soldiers, that the error must be discovered. Under such circumstances, then, a population, when collected in superior numbers, might pour in upon their adversaries, *en masse*, without the aid of missiles. Military skill must then vanish, and the encounter be decided simply by individual prowess."

The country, we understand, is indebted to Major Barber, the commander of the Duke of Cumberland's sharpshooters, for the well-written and ingenious tract before us. This gentleman was one of the first whose skill and patriotism were directed to the formation and improvement of rifle-corps. His enlightened and patriotic exertions sufficiently prove, that if our arms are not successful, it is not for want of talents and military skill, but want of common sense or common honesty to select and appoint men qualified to command. We wish we could anticipate the same

success to the project of the pike exercise that has attended the formation of rifle-corps, as both have obtained the ingenuous approbation of some of the best officers in the British service. Surely the eagerness manifested by our troops in every action with the enemy to use the bayonet, should teach commanders the importance of this instrument, and the propriety of forming corps of pikemen. Whenever the French come MAN TO MAN, their own weakness and the superior strength of the English are soon placed beyond the possibility of misrepresentation. It ought also to be remembered, that such is the *superiority* of the French exercise, they can fire \* *five* times for *twice* by the English: hence their advantage and our disadvantage in firing. Can it then be surprising, that in the battle of Corunna an English regiment called out "*No ball!*" in order that they might charge with the bayonet? Are our English commanders so dead to the lessons of experience, as not to profit by the occurrence of such facts? Will they persevere in a system which gives the enemy *five* chances to their *two*?

Before concluding our remarks on this important tract, we must express our hope that the late campaign will have taught our generals the necessity of having soldiers who can *march* as well as twirl a musket. The first thing attempted by French officers with their conscripts, is to teach them to march in columns so many hours together over a certain distance. The whole ground traversed every day generally amounts to about fifteen leagues, or forty English miles: this training is usually continued for a month before a musket is ever placed in their hands. Had the British troops, before their tour through Spain, been inured to marching forty miles a day, for ten or twelve successive

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f \* It should here be remarked, that the French never ram down their ball, but only knock the but of their muskets on the ground. The stocks of French muskets are not so crooked as those of the English, and instead of polished brass they are generally mounted with a piece of steel. The French system, nevertheless, has two very great defects; the first is, that their muskets are very short, although adapted to the bodily strength of their men; the second, that their balls are all cast too small for the calibre of their guns. These facts sufficiently explain why so few of their shots take effect. But there is another motive for their firing rapidly; it tends to diminish timidity and diffuse enthusiasm throughout their ranks. The astonishing quickness of their fire also intimidates their enemies, who think it much more dangerous than it really is. — *Rev.*



days, the result of the campaign would have been very different. No man is capable of being a soldier who cannot march such a length, and carry his musket. Our generals seem never to have thought of the necessity of bearing long marches without fatigue, although it is the first requisite of a soldier.

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*Clutterbuck's Inquiry into the Seat and Nature of Fever.*

[Concluded from p. 137 of this Volume.]

DR. CLUTTERBUCK treats next of sudorifics in the cure of fever.

“Sweating for the cure of fevers has been excited by very various means. Every kind of stimulant, external and internal; heat, both dry and moist; diluents, *relaxants* as they are called, volatiles, spices, the essential oils; balsams and resins; opiates simply or variously combined; have all at different times been employed for the purpose, and all of them with unquestionable success. Some of these have been supposed to possess *specific* properties in the cure of fever, and have been especially complimented with the epithet *febrifuge*; such are the *antimonial preparations*, which have scarcely ever been omitted in the treatment of fever. But there appears to be little foundation for this.” p. 311.

Of all these sudorifics, as they are called, our author gives the preference to heat.

“The most simple mode of exciting sweat” (says he), “and the most free from the objections stated, appears to be by the application of external heat to the skin, by bathing, or other ways. With proper management, it is probable that sweating might be thus produced, without materially increasing the action of the general sanguiferous system. Thus, among rude nations, fevers are commonly treated successfully by the vapour bath.” p. 315.

But why should Dr. Clutterbuck be afraid of “increasing the action of the general sanguiferous system?” Has he forgot that “whatever is capable of producing any considerable impression on the system, or of changing its mode of acting, may become a remedy for its disorders?” Surely it is in this way that sudorifics produce their salutary effects, and not by the flowing of the sweat, which is merely a consequence of their operation. Let our author speak to this.

“But when more correct notions of the animal economy began to be entertained — when it was perceived that the humoral patho-

logy, and the doctrine of *concoction* and expulsion of morbid matters, had no foundation in physiology, and were at variance with the known laws of animal life, the theory of the operation of sudorifics was of course abandoned; and, along with it, the practice itself, though sanctioned by the experience of ages, fell into disrepute." p. 314.

In order to produce sweat, then, we must "increase the action of the general sanguiferous system," and that "materially." And it is this very excitation that produces the desired effect—it enables the system, as it were, to throw off its morbid actions. What then should forbid its application, or direct its limitations? "Vigour of the system," according to our author.

"The cure of fever, by sweating, has a perfect analogy in other inflammations, which are found to yield in a large proportion to a similar mode of treatment. In many topical inflammations, *after* bleeding has been had recourse to, and in many, also, that do not admit of this evacuation, sweating is a common and an effectual remedy. The restrictions proper to be observed with regard to it, are precisely the same both in fever and inflammation; for when either of them is attended with much general vascular action, as pointed out by a full, hard, and strong pulse, sudorific remedies can scarcely be employed with safety; at least till the vigour of the system has been in some degree reduced by previous blood-letting, abstinence, or other means. But where the action of the heart and arteries is irritated, rather than increased, in point of force; where the pulse is contracted, quick, and weak, and the general habit of the patient feeble; neither in fever, nor in topical inflammation of other parts, is blood-letting properly indicated. In such cases, sweating, with an appropriate regimen, forms our principal means of cure. We have here, therefore, another point of resemblance between fever and inflammation, affording an additional argument of their common nature." p. 312.

About inflammation in fever we do not at present dispute; but we cannot admit the "vigour of the system." What cause of fever is there that can possibly produce vigour? And where is the fever, strictly so termed, in which "the action of the heart and arteries is *not* irritated rather than increased in point of force," and in which "the pulse is *not* contracted quick and weak, and the general habit of the patient feeble?" If enfeebling powers operate upon the body, why enfeeble it still further, either by "blood-letting, abstinence, or other means," before you apply those of an opposite tendency? Sudorifics may or may not be proper in the treatment of fever, but we cannot admit that they are contra-indicated on the score of vigour; for it is this, comparatively speaking, that favours

their efficacy in catarrh, rheumatism, &c. while the peculiar and more powerful debility of fever renders their operation here in most cases abortive.

In the next place, Dr. Clutterbuck considers the effects of epispastics in the cure of fever.

“ This class of remedies has been long in frequent use in the treatment of fever, in all its stages and varieties. The views, however, with which they have been employed are widely different, and sometimes contradictory. At one time, they have been used as *evacuants* simply, for diminishing the quantity of the circulating mass; at another, for the purpose of drawing off morbid humours, the alleged cause of the disease. While the mechanical doctrines prevailed, blisters were applied as a means of resolving and attenuating the supposed spissitude of the fluids, and thus removing obstruction. By some they have been considered as general stimulants, serving to keep up the strength of the system under the debilitating influence of fever. Of late, however, they have been employed rather as palliatives, for the relief of particular symptoms, than as having any material influence on the regular course of the disease.” p. 320.

Dr. Clutterbuck rejects all these hypotheses, and substitutes that of *counter-irritation*.

“ When we consider” (says he) “ the great and acknowledged efficacy of blisters in the treatment of inflammation, wherever seated, we shall be at no loss to understand their good effects in the case of fever, without recurring to any of the hypotheses above alluded to. It is on the principle of *counter-irritation* alone, I apprehend, that their action can, in any case, be explained, agreeable to the law formerly laid down on this subject (chap. i. § 24). Upon this ground, by relieving the primary morbid action going on in the brain, they often lessen or remove delirium, abate head-ach, diminish stupor, and indirectly procure sleep; and by these effects moderate the most distressing symptoms of the disease. That blisters are really productive of these advantages in the treatment of fever, we have the testimony of the best writers in proof.” p. 321.

We have next relaxants and antispasmodics in the cure of fever.

Dr. Clutterbuck objects to the former of these terms, as having its origin from a vague hypothesis.

“ Under the former denomination” (says he) “ have been included a variety of drugs and applications, which probably operate in very different ways. The term itself is, indeed, objectionable, as being derived from an hypothesis respecting the nature of fever that has no foundation in probability. There is no reason to believe *constriction* to make any essential part of the character of fever; and if *relaxants*, as they are called, have been found useful towards the cure, their good effects must be explained in another manner.

“ Among *relaxants* have been chiefly ranked antimonial preparations; certain emetic medicines in nauseating doses, as *antimony* and *ipecacuanha*; neutral salts, as nitre, the common *saline draught*, *Mindererus's spirit*, &c.; the warm bath; and fomentations to the extremities. It is difficult to estimate the value of these different applications as remedies for fever, a disease that has so strong a tendency to terminate spontaneously in health. There is little doubt, however, that their merits have been over-rated. The good effects of many of them seem to be derived from the evacuations which they frequently produce, by sweat, stool, or urine.”  
P. 327.

We perfectly agree with Dr. Clutterbuck, “that their merits have been over-rated.” But if “it is difficult to estimate the value of these different applications as remedies for fever,” because it is “a disease that has so strong a tendency to terminate spontaneously in health,” it is surely as difficult, generally speaking, to estimate the value of every other application, and for the same reason. Patients have recovered from fever under all sorts of treatment—and under the same treatment patients have died—pretty much in the following manner:—

“ We neither know the nature of the affection, nor even its seat; and the uncertainty we are in with regard to the effects of our applications, obliges us, in our anxiety to do something, to make the patient undergo the routine of medical practice: he is in turn vomited, purged, sweated, and stimulated, in a thousand different ways, under the idea of *strengthening*; and, lastly, blistered from head to foot, without any precise object in view; one means being resorted to after another, for little other reason, it would seem, than because the former had failed. The patient, to be sure, in a number of instances, recovers; but he probably owes his recovery less to art, than to the powers of resistance of the constitution, the *vis conservatrix natura*, which is often not only an overmatch for the disease, but for the doctor also.” P. 226.

Among the tribe of *relaxants* so termed is *warm bathing*. In favour of its utility in the treatment of fever, Dr. Clutterbuck quotes from both ancient and modern authors; and on the local application of heat offers the following theoretical suggestion:—

“ It is highly probable that, in many states of fever, warm fomentations to the head itself would be advantageous; upon the same grounds that they are found to relieve inflammation in the other cavities of the body—I speak here from theory only: no observations, that I know of, have been yet made on the subject.” P. 330.

Dr. Clutterbuck next considers the use of simple stimulants in the cure of fever.

"It is not my intention" (says he), "in mentioning this practice, to recommend its indiscriminate adoption, more than that of blood-letting, or any other of the means pointed out above. It is sufficient for my purpose to have shown that fevers have frequently been thus treated with success." p. 335.

Aware, however, that this fact might seem to militate against his doctrine, he attempts the following modifying clause:—

"This fact may, at first view, seem adverse to the doctrine of fever being founded in inflammation; since it might be difficult to conceive, that an active topical affection should admit of relief from such treatment. We have, however, the analogy of many other inflammations in its support. In certain stages of pulmonic inflammation, when the violence of arterial action has been reduced by previous evacuations; and in habits of body that appear unfavourable for loss of blood; both the *volatile alkali* and the *seneka* (a highly acrid root) have been employed with equal freedom and success; as have likewise a variety of other stimulating substances. The use of the most active remedies of this class in membranous inflammation, as in acute rheumatism, is too well known to need dwelling on." p. 335.

Still he thinks "it hardly necessary to observe, that it is in the latter stages of fever that stimulants are chiefly indicated."

The cinchona is the next remedy which Dr. Clutterbuck treats of in the treatment of fever.

There is no medicine, perhaps, concerning which so many opposite opinions have been entertained as the bark. "Even in our own times," as our author observes, "practitioners have been found to differ very much in their estimate of the *Peruvian bark* as a remedy for fever." His sentiments on the subject are in unison with his doctrine.

"In inflammation of an active kind, occurring in vigorous habits, and in the early stage of it, experience seems sufficiently to have proved that *bark* is an improper remedy. But when the disease arises in debilitated constitutions, or has gone on for some time without altering the structure of the part; and when evacuations have been made proportioned to the activity of the disease and the vigour of the system, bark is found to be really an useful application.

"In erysipelatous inflammation, occurring in large towns and in persons of no great strength, the *Peruvian bark* is found to be more successful than an evacuant plan of cure. And it is probable that some fevers partake of the nature of erysipelas, since they often mutually give rise to one another, by what is called *metastasis*. If bark can be used with impunity, and even with advantage, in such a state of the system as occurs in acute rheumatism, as we learn

from the writings of Morton, Fothergill, and Haygarth, and as experience has very satisfactorily confirmed, there seems little reason to be apprehensive of it in idiopathic fever, with ordinary precautions." p. 345.

We come now to the effects of sensorial stimuli in fever. These stimuli have been termed *narcotics*, *hypnotics*, or *anodynes*. Dr. Clutterbuck, however, objects to these appellations.

"These substances" (he says), "considered as a class, are by no means properly designated by the terms *narcotic* or *anodyne*; since some of them neither induce sleep or stupor, nor have any direct tendency to relieve pain. This is the case especially with one of the most powerful of them, the *lauro-cerasus*. The only circumstance in which they seem to accord, is in their effect on the functions of the brain, which they all primarily disturb, in greater or less degree; affecting the rest of the system in a secondary way only. This, in my opinion, forms a proper basis for denominating them; and I have ventured accordingly to class them under the common name of *sensorial stimuli*, or medicines that operate specifically on the brain or *common sensory*." p. 348.

The *sensorial stimuli* which our author speaks of in the treatment of fever are *opium*, *wine* and *alcohol*, *camphor*, *lauro-cerasus*, *digitalis*, *nicotiana*, and *mental emotions*. Let us see what he says with regard to opium.

"Opium is unquestionably a *stimulant* with regard to the brain, and increases its vascular action. This being granted, we can pretty well understand the circumstances in which it is likely to be beneficial, or the reverse, in fever.

"The first stage of the disease is commonly a state of active inflammation. The vessels are at this time acting with considerable violence: hence the throbbing of the arteries, the distensible pain and increased heat of the head, the want of sleep, the flushing of the face, and the suffusion of the eyes. In this stage of fever, as in other inflammations, experience has shown opium to be uniformly hurtful. But after the first violence of action has subsided, and the disease has been protracted to a certain period, the same experience proves that stimulating remedies can be employed with safety and advantage; and in this stage it is that opium is found useful, both in fever and other inflammations.

"It is not improbable, however, that in certain cases of fever, particularly in previously debilitated habits, the inflammation is from the beginning of so inactive a kind, as to admit of the early use of stimulating remedies; which will account for the success that many practitioners have experienced in the low state of fever, from a tonic and stimulant plan of cure." p. 355.

That opium "is unquestionably a *stimulant* with regard to the brain, and increases its vascular action," is ad-

mitted;—but that “the first stage of the disease is commonly a state of active inflammation,” or a state of “violence of action,” is quite another question. It is said, however, that “the vessels are at this time acting with considerable violence; hence the throbbing of the arteries, the distensile pain, and increased heat of the head; the want of sleep, the flushing of the face, and the suffusion of the eyes.” But is not the picture here a little too highly coloured? Let us compare it with the description which Dr. Fordyce has given of the first stage of fever, which Dr. Clutterbuck has “borrowed on account of its conciseness,” and because “it coincides with the history of the disease as handed down to us by the best writers of all ages, and is confirmed by daily observation.” It runs thus:—

“ (a) *Languor*, weariness, weakness; insensibility of the extremities, *blindness* and *insensibility* in the organs of sensation, cold and trembling, pain in the back.

“ (b) *Horripilatio*; the skin pale, dry, and of a dusky colour; a dry, foul tongue, and thirst; transparent urine; costiveness, and suppression of other secretions; paleness and dryness of ulcers; a small obstructed pulse, sometimes intermitting; pain in the limbs, joints, and forehead; *delirium*.

“ (c) Anxiety; oppression and swelling about the præcordia; frequency of the pulse; quick and laborious respiration, sometimes with a cough; rigour, and horror; thirst, flatulency, loss of appetite, *nausea*, and vomiting.” p. 33.

Now, in all this, where is “the throbbing of the arteries, the distensile pain and increased heat of the head, the want of sleep, the flushing of the face, the suffusion of the eyes, and the violence of action?” On the contrary, there is nothing but impaired function and enfeebled action. And how can it be otherwise? There is no cause of violent action. Some of the causes of fever, indeed, may excite violent action in the first instance—during the period of their operation. But how can this violent action continue after they have ceased to operate? “According to a general law of the system,” their operation “soon ends in fatigue, and collapse”—in impaired and deranged action.

Where, then, is the objection to opium, even in the *first stage* of fever? For what happens in the *second stage*?

“ Rigour and horror:—heat rising from the præcordia, and diffused over the body irregularly, unequally, and with flushing; a strong, full, *obstructed* pulse, or a very frequent small one; pain in the head and joints; stupor and delirium; universal soreness; redness arising in different parts irregularly; the urine high co-

‘loured, but transparent; sweating in the head and breast, or over the whole body; partial secretions.

“ ‘At last the pulse becomes free; all the secretory organs are relaxed: hence the skin grows soft and moist, and returns to its natural colour; the tongue likewise is soft and moist, the belly is open, and the urine in greater quantity; if transparent when discharged, after a little time it becomes turbid and opaque; the secretions are often greatly increased; there arises a copious and universal sweat, or a purging, or great flow of urine.

“ ‘The frequency of the pulse, and all the other symptoms of the first and second stage gradually subsiding, the patient recovers his health; or there arises an inflammation or hæmorrhage in some part of the body, the symptom of the first stage suddenly disappearing, or being greatly diminished.’ ” p. 40.

These are the workings of Nature. The actions of the system gradually rise—the sweat and other excretions begin to flow—and, as Cullen expresses it, “as this sweat continues to flow, the heat of the body abates; the sweat, after continuing some time, gradually ceases; the body returns to its usual temperature; and most of the functions are restored to their ordinary state.” Why not therefore imitate or assist these operations by art? Why not give opium to excite the system to throw off its morbid actions? It may indeed be said that Nature does her own work best. Still this argues nothing against the point at issue. Nature takes no account of violent action or inflammation when she rouses the actions of the system to throw off a febrile paroxysm. In short we may conclude, not only from the probable effects of the exciting causes of fever, but also from the phenomena of the *first stage*, as well as from what happens in the *second*, that there is neither action nor inflammation to forbid the use of opium or any other appropriate stimulus. Nay, if there be any thing in the following observations of our author, we may even conclude that the early exhibition of a powerful stimulus may at once terminate the disease.

“ If fever is to be cured speedily, and not suffered to run its course, it can only be done by means which produce a powerful impression on the general system. And it seems, in some measure, indifferent of what nature the impression is, provided it be sufficiently powerful. Some strong counter-movement must be made, such as tends to alter all the circumstances of the habit; and it may take place, either through the mind or through the body. It is, however, indispensable to success, that the attempt be made *very early* in the disease: at a later period, it may at once fail, and prove *unsuccessful*.” p. 437.

“ We are next” (says Dr. Clutterbuck) “to consider one of the



most powerful, but at the same time, perhaps, the least understood, of the agents employed in the cure of fever. Although it be true, in a *physical* sense, that *cold* is merely a negative term, implying only a privation or diminution of heat, it cannot be received in this light as applied to the living body, but must be considered as a positive agent, having, like other agents, a power of changing materially the condition and actions of the system. Its effects are by no means a lower degree of those which that produces, but of a totally different kind." p. 374.

If *cold*, however, "is merely a negative term implying only a privation or diminution of heat"—if in fact it has no positive existence, how can it be said to produce effects? But Dr. Clutterbuck views it in the light of a positive agent as applied to the living body, and considers its effects first in the healthful state, both as regards the part to which it is immediately applied, and the general system; then its effects as a remedy for inflammation; and lastly, its influence on the course of fever.

The last remedy which Dr. Clutterbuck notices for the cure of fever is MERCURY—"a medicine," he says, "whose Herculean powers have made it to be resorted to in many desperate cases of disease, as a forlorn hope, and without any particular indication."

After having cited the authority of several writers in support of its utility in fever and inflammation, but especially in the fevers of tropical climates, he proceeds to speak of its mode of operating.

"Thus there appears to be very satisfactory evidence of the utility of mercury in fevers of various descriptions, as well as in other inflammations. Its mode of acting, however, is not so clearly ascertained. It seems to be not altogether agreed, whether mercury is to be looked upon as an *evacuant* merely in fever, or as operating *specifically*, by its well known faculty of superseding various diseased actions in the system. In many of the instances of its employment above recited, we find it not only producing copious evacuations by stool, or vomit, but purposely combined with emetics and cathartics of the most active kind. This, however, is no argument against its *specific* operation; for calomel frequently induces salivation, at the time that its purgative effects are most conspicuous; as I know by repeated observation.

It is, however, I think most probable upon the whole, that mercury, when freely and repeatedly administered, operates with advantage in the cure of fever, both as an *evacuant*, and by its *specific* powers. We see that, on some occasions, it exerted little or no *evacuant* effect; and the *sublimatum*, which is not remarkable for its purgative properties, was found to be attended with the same advantage as *calomel*." p. 404, 5.

In the midst of this discussion and uncertainty concerning the action of mercury, our author is not forgetful of his favourite hypothesis.

"Mercury certainly exerts peculiar effects on the brain; and it is probably through the influence of the brain, thus irritated, that the general febrile state is produced which is so commonly observed under the free use of mercury, and not by the immediate application of the medicine to the heart and general vascular system. Dr. Adams, remarking on its use in the cure of *sypilis*, says, 'the fever it produces may be truly called *specific*, from its uniformity and total difference from all others.'

"Moderately used, mercury often relieves headach depending on local increased vascular action; and it is considered as *specific* in the cure of that variety of inflammation of the brain or its membranes, which is improperly called *hydrocephalus*. It has often, also, removed *gutta serena*, epilepsy, and other *sensorial* affections. Employed so as to excite salivation, it has frequently contributed to the cure of obstinate intermittents, by rendering them obedient to the Peruvian bark, which they had before resisted; and it supersedes various other diseases that are kept up by an acquired habit." p. 406.

Let it be observed, however, that "when mercury is carried to excess, it produces head-ach, general debility, incapacity for mental exertion, and finally mania;" and that, "as happens with regard to most others, we have yet much to learn of the circumstances which should in all cases govern its administration."

Having discussed the various remedies which he recommends in the treatment of fever, our author proceeds to consider its natural cure or spontaneous termination.

"After all that has been said" (says he) "respecting the cure of fever by the different methods pointed out above, it is not to be overlooked, that fever has a strong disposition to terminate spontaneously after going through certain stages; and hence that the effects of remedies are liable, on many occasions, to be falsely estimated. This tendency is so remarkable, that many physicians have chosen to rely on it for a cure, and have dissuaded from all artificial means of bringing the disease to a *crisis*, preferring to leave the business altogether to nature. Others, again, deny the power of medicines to cut short the progress of fever, and think that physicians deceive themselves, by ascribing effects to causes that have in reality little or no influence on their productions." p. 408.

We quote this passage as a proper comment on our author's reasoning in the treatment of fever. He has endeavoured to establish his doctrine on both theoretical and practical grounds. The evidence of experience has been

industriously gathered in. But let it be remembered, "that the effects of remedies are liable on many occasions to be falsely estimated;" and that, as an able writer observes, "the evidence that is requisite to prove or disprove any proposition in the science of medicine is of a peculiar kind. It differs entirely from that species of proof which satisfies a court of law. Both direct and circumstantial evidence, which would leave no doubt in the breasts of judges and juries, have often not the slightest tendency to render a medical fact even probable. The declarations, and even the oaths, of the most conscientious, disinterested, and able men, are all insufficient."

Our author's object has been to establish the two following propositions:—"First, that fever is not originally a disease of the whole system, as is commonly thought, but a topical affection of the brain. Secondly, that this affection consists in inflammation; the general disorder observed in the system, or what is called the febrile state, being merely symptomatic of this, the same as in other inflammations." The former of these propositions, generally speaking, we do not deny; but the second we cannot admit. The evidence of dissection falls short in establishing the point.

Inflammation, however, is insisted on; and most of the remedies that are commonly employed in inflammation are proposed. But what is inflammation? Can we deduce its proper method of cure from a knowledge of its nature? Or does experience prove that the common method of cure is properly adapted to its removal? Here, as in other cases, "the effects of remedies are liable to be falsely estimated." Some patients die, and some recover. But in the latter case can we say that the recovery was owing to the remedies? or in the former, that they had no concern in the death? or that the patient would not have been more safe if he had been left to "the powers of resistance of the constitution—the *vis conservatrix naturæ*, which, as Dr. Clutterbuck observes, "is often not only an overmatch for the disease, but for the doctor also?" Such the nature of medical evidence—such the glorious uncertainty of medicine! Verily, *nostra ars conjecturalis est.*

Suppose, then, that "fever is inflammation," according to our author, still the nature of fever is not explained. And the doubts and difficulties under which we labour, in the treatment of inflammation, must still hang over us in the treatment of fever.

Of all this Dr. Clutterbuck is fully aware.

“ In regard to the *cure of fever*” (says he), “ in relation to the present doctrine, I have endeavoured to speak with due caution. I have recommended no remedies with confidence, upon merely theoretical grounds, but have contented myself with hinting only at their probable utility; well knowing how fallacious every thing of this kind is, and how ready we are to discover virtues where we wish to find them.

“ I have no hesitation, however” (continues he), “ in expressing my firm belief, that the effects of the remedies whose powers in the cure of fever are well ascertained will be better understood, and the application of them be rendered more precise and beneficial upon the present doctrine, and by keeping always in our view the state of vascular action in the brain, than upon any other hypothesis that has yet been given respecting the seat and nature of fever.” p. 435.

Without further comment, let us recommend the work itself to the perusal of our readers; and, whatever they may think of its leading doctrine, we can assure them that they will find much ingenuity and much medical erudition;— in short, that it is the production of a mind of no common ability.

*Transactions of the Horticultural Society of London. Vol. I. Part I. 4to. pp. 78. 7s. 6d. Hatchard; White.*

WE have often had occasion to exult in the number, spirit, and talents of the learned and philosophical societies instituted and supported throughout the United Kingdom by the voluntary contributions of their members. The appearance of Part I. of the first volume of the Transactions of the Horticultural Society, which was instituted only in the spring of 1805, is an additional cause for congratulation on the rapid and general diffusion of natural philosophy. There are, indeed, many reasons for considering the extension of this branch of human science as a positive good to society. Its effects on the passions and even appetites are not the least important of these reasons. The profound naturalist will rarely or never become a bacchanal or a gormand, still less an irregular, litigious, dishonest, or quarrelsome person. It is true, we regret to say it, a distinguished botanist may be cited as a proof that an acquaintance with the vegetable kingdom does not necessarily imply an adherence to the law of rational nature with regard to chastity. Yet it will readily be admitted, that an extensive and extending knowledge of the economy of nature is most likely in the present age to form an

efficient barrier to that practical atheism and moral turpitude which, under the mask of unitarianism, are insinuating themselves among men. If then a knowledge of the natural sciences be as useful to the support of virtue as Ray, Newton, Boyle, Derham, and others, have proved it favourable to Christianity, its diffusion at the present crisis must be considered as a great national good. When fanaticism has gained such an ascendancy in the minds of the vulgar, and infidelity and vice in those of the vain and ambitious, we do hope that the propagation of natural philosophy\*, and the increase of philosophical societies, may contribute to prevent these kingdoms from experiencing those horrors and excesses which usually attend immorality and irreligion. Under this conviction it is evident that we must be friendly to the extension and views of the Horticultural Society; but, as some persons may prefer political to moral arguments, we shall extract Mr. Knight's "Introductory Remarks relative to the Objects which the Horticultural Society have in view."

"Were it possible to ascertain the primeval state of those vegetables which now occupy the attention of the gardener and agriculturist, and immediately, or more remotely, conduce to the support and happiness of mankind; and could we trace out the various changes which art or accident has, in successive generations, produced in each, few inquiries would be more extensively interesting. But we possess no sources from which sufficient information to direct us in our inquiries can be derived; and are still ignorant of the native country, and existence in a wild state, of some of the most important of our plants. We, however, know that improved flowers and fruits are the necessary produce of improved culture; and that the offspring, in a greater or less degree, inherits the character of its parent. The austere crab of our woods has thus been converted into the golden pippin; and the numerous varieties of the plumb can boast no other parent than our native sloe. Yet few experiments have been made, the object of which has been new productions of this sort; and almost every meliorated variety of fruit appears to have been the offspring of accident, or of culture applied to other purposes. We may therefore infer, with little danger of error, that an ample and unexplored field for future discovery and improvement lies before

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\* It may here be remarked, that it was not the naturalists but the metaphysicians who made such ravages on society in France. The same class of men are no little unsound in this country; and therefore, the study of nature, while it gratifies their passion for speculation, may also, perhaps, check their vanity and ambition by its variety and immensity.—*Rev.*

us, in which nature does not appear to have formed any limits to the success of our labours, if properly applied.

“ The physiology of vegetation has deservedly engaged the attention of the *Royal* and *Linnean* Societies; and much information has been derived from the exertions of those learned bodies. Societies for the improvement of domestic animals, and of agriculture in all its branches, have also been established, with success, in almost every district of the British empire. Horticulture alone appears to have been neglected, and left to the common gardener, who generally pursues the dull routine of his predecessor; and, if he deviates from it, rarely possesses a sufficient share of science and information to enable him to deviate with success.

“ The establishment of a national society for the improvement of horticulture has therefore long been wanted; and if such an institution meet with a degree of support proportionate to the importance of its object; if it proceed with cautious circumspection to publish well-ascertained facts only, to detect the errors of ignorance, and to expose the misrepresentations of fraud; the advantages which the public may ultimately derive from the establishment, will probably exceed the most sanguine hopes of its founders.

“ Horticulture, in its present state, may with propriety be divided into two distinct branches, the useful, and the ornamental: the first must occupy the principal attention of the members of the Society, but the second will not be neglected; and it will be their object, wherever it is practicable, to combine both.”

This great vegetable physiologist then reverts to the ability of plants to adopt their habits to every climate; and shows that the pear-tree, which is a native of Southern Europe, or the adjoining parts of Asia, is completely naturalised in Britain, as the English crab-tree is in the frozen region of Siberia, although these trees when newly imported from happier climates do not yield mature fruit even with the assistance of a south wall.

“ As the pear and crab tree, in the preceding cases, have acquired powers of ripening their fruits in climates much colder than those in which they were placed by nature, we have some grounds of hope that the vine and peach tree may be made to adapt their habits to our climate, and to ripen their fruits without the aid of artificial heat or the reflexion of a wall; and though we are at present little acquainted with the mode of culture best calculated to produce the necessary changes in the constitution and habit of plants, attentive observation and experience will soon discover it; and experiments have already been made, which prove the facility of raising as fine varieties of fruit in this country, as any which have been imported from others.”

“ In the culture of many fruits, without reference to the introduction of new varieties, the Society hope to be able to point out some important improvements. Several sorts, the walnut and

mulberry for instance, are not produced till the trees have acquired a very considerable age; and therefore, though the latter fruit is highly valued, it is at present very little cultivated. But experiments have lately been made, which prove that both walnut and mulberry trees may be readily made to produce fruit at three years old; and there appears every reason to believe, that the same mode of culture would be equally successful in all similar cases.

“ In training wall trees there is much in the modern practice which appears defective and irrational: no attention whatever is paid to the form which the species or variety naturally assumes; and be its growth upright or pendent, it is constrained to take precisely the same form on the wall.

“ The construction of forcing houses appears also to be generally very defective, and two are rarely constructed alike, though intended for the same purposes; probably not a single building of this kind has yet been erected, in which the greatest possible quantity of space has been obtained, and of light and heat admitted, proportionate to the capital expended. It may even be questioned, whether a single hotbed has ever been made in the most advantageous form; and the proper application of glass, where artificial heat is not employed, is certainly very ill understood.”

“ In the execution of their plan, the committee feel that the Society have many difficulties to encounter, and, they fear, some prejudices to contend with; but they have long been convinced, as individuals, and their aggregate observations have tended only to increase their conviction, that there scarce exists a single species of esculent plant or fruit, which (relative to the use of man) has yet attained its utmost state of perfection; nor any branch of practical horticulture, which is not still susceptible of essential improvement: and, under these impressions, they hope to receive the support and assistance of those who are interested in, and capable of promoting, the success of their endeavours.”

The part before us contains ten other papers, three of which are by Sir Joseph Banks, and three by T. A. Knight, Esq. F. R. S. The first is “*An Attempt to ascertain the Time when the Potatoe (Solanum Tuberosum) was first introduced into the United Kingdom; with some Account of the Hill Wheat of India,*” by Sir Joseph Banks. It has always been known that the potatoe was brought to this country by Sir Walter Raleigh when he returned from his voyage “for discovering and planting” colonies, undertaken in 1584 and completed in July 1586. Mr. Thomas Herriot, the mathematician, in describing potatoes, says “these roots are round, some as large as a walnut, others much larger; they grow in damp soil, many hanging together, as if fixed on ropes; they are good food, either boiled or

roasted." (De Bry's Collection of Voyages.)—The right honourable president adds a fact worthy of attention. "The manuscript minutes of the Royal Society, December 13, 1693, tell us, that Sir Robert Southwell, then president, informed the fellows, at a meeting, that his grandfather brought [took] potatoes into Ireland, who first had them from Sir Walter Raleigh." Thus, we find that the Irish papists are indebted to England and to a Protestant for the potatoe, and that their tradition of its having been brought to Ireland by an Irish priest from France, when the faculty of Paris had pronounced it poisonous, is without foundation.—This fact may furnish Mr. Plowden, or some other writer of the same school, with a subject for a 4to volume to prove it impossible that Ireland could be indebted to England for her potatoes.—This root, however, was first introduced into Europe by the Spaniards, who brought it from the kingdom of Quito, in Peru, to Spain, whence it was transplanted to Austrian Flanders, where it was cultivated and sent as presents to Rome and Vienna before 1598. Peter Cieca in his Chronicle, printed in 1553, says that the inhabitants of Quito had, besides Mays, a tuberous root, which they eat, and call *Papas*. Clusius, a botanist of Vienna, concludes that this was the same plant, living specimens of which he had received from Flanders. The circumstance of the Italians having an edible root, which they called *taratausti*, does not sufficiently prove their early acquaintance with potatoes. The roots introduced by Sir Francis Drake, and Sir John Hawkins, were sweet potatoes from Spain and the Canaries, which were used as a great delicacy long before the common potatoe was known: they were supposed to possess the power of restoring decayed vigour. The kissing comfits of Falstaff\*, and other confections of similar imaginary qualities, were principally made of these and of eringo roots. The potatoes themselves were sold by itinerant dealers in the neighbourhood of the Royal Exchange, and purchased at no inconsiderable cost, by those who were silly enough to repose any confidence in their alleged properties. To this paper is subjoined a curious fact relative to the "Hill Wheat" of India. Mr. Lambert, seven or eight years ago, received a parcel of seeds, among which was a paper marked "Hill Wheat," and containing seed not larger than that of our wild grasses;

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\* "Let it rain potatoes, and hail kissing comfits."—Merry Wives of Windsor, ACT V. SCENE 5.



but when examined with a lens it appeared of the same figure as wheat. Sir Joseph and Mr. Lambert sowed a little of it in their gardens, and both had a fine crop of spring wheat, the grains of which were equal to the usual size of that kind. This circumstance proves the effect of cultivation on grain.

“On the Cultivation of the *Crambe Maritima* of Linnè, or Sea Kale. By Mr. John Maher, F. H. S.”—The author acknowledges his obligations to the late Mr. Curtis, whose pamphlet on sea kale first taught him to cultivate this early and indigenous esculent. This plant requires three years to bring it to maturity, and should be cultivated in hotbeds. “If the beds are twenty-six feet long and four wide, they will hold twenty-four blanching pots, (made in the shape of hemispheres, and designed to exclude the light and air) with three plants under each, making seventy-two plants in a bed.” Sea kale, or sea colewort, has been raised in Mr. Beale’s garden measuring twelve inches in circumference. “No vegetable,” says Mr. Maher, “can be so easily forced as this, or with so little expense and trouble: for the dung is in the finest possible order for spring hotbeds, after the sea kale is gathered. The only thing necessary, is to be very particular in guarding against too much heat, keeping the temperature under the blanching pots as near to 55° as possible, but never higher than 60° of Fahrenheit.” It will be some time before sea kale, although an indigenous plant, comes into general use.

Sir Joseph furnishes the society with “Some Hints respecting the proper Mode of inuring Tender Plants to our Climate,” in which he proposes that they should be raised from the seeds, and not propagated by cuttings. He instances the laurel, which although cultivated by cuttings, above two centuries, in our gardens, cannot yet bear our winter frosts; whereas some seeds of *xizania aquatica* were brought from Canada, and sown in a pond of his at Spring Grove, near Hounslow, and after fourteen years these seeds of each year producing stronger and stronger plants, which now grow six feet high, and in every respect as vigorous as in their native country. We think the learned president’s theory of raising by seeds well founded, as by this method a new generation takes places, and the organs of the infant plant are necessarily assimilated to the soil and climate. Sir Joseph proposes to attempt the cultivation of myrtle and laurel himself in this manner.

Mr. J. Dickson describes “a Variety of the *Brassica*

"*Napus*" of Linne, rape, or French turnip, which has been brought to Covent Garden by one person only, for more than twelve years, and sold chiefly to foreigners. It is much more delicate in flavour than our common turnip, and is used in the same way. In Germany it enriches all their soups. It only requires scraping, as the outerskin or rind is thinner than that of the common turnip. Stewed in gravy, it forms a most excellent dish; and being white and of the shape of a carrot, it is very ornamental. This turnip will grow in poor, light, sandy soil, where it seldom exceeds the size of a man's thumb or middle finger: in rich soil it grows much larger, but is not so sweet. If sown in July or August it will be fit for the table in April or May; if in January or February, it will be mature in May and June.

The indefatigable Mr. Knight, in a paper of considerable length, informs the Horticultural Society of his experiments and success in "producing new and early fruits," by "introducing the farina of one variety into the blossom of another." He seems to think, however, that this process, although it produces new varieties, does not accelerate the ripening of the fruit. Trees springing from seed require a certain time before they can bear fruit; and this period cannot be shortened by any means: too rich a soil stimulates to preternatural exertion, and destroys the young tree. The pear requires from twelve to eighteen years; the apple from five to twelve or thirteen; the plumb and cherry, four or five; the vine, three or four; the raspberry, two; and the strawberry, if sown early, affords an abundant crop the succeeding year. The author doubts the existence of vegetable mules.

Mr. Salisbury gives a very laboured description of the *polyanthes tuberosa*, or tuberose, accompanied with a drawing almost the size of nature. This is a very pleasing flower, rising from three to five feet high, and emitting a fragrant odour in the evening. In the East Indies, says Mr. Salisbury, it is called *sandal malam*, or *intriguer of the night*; and in Spain, the *vara de San Josef*. The latter is a mistake; it is known in Spain by the name of *vara de Jesé*. The tuberose may be cultivated in this country; and if exposed to a considerable heat in summer, in light sandy earth, it is as easily preserved from the winter cold as the artichoke. Care must be taken to preserve it from much water or heavy rain. The roots are preserved during winter in very dry sand, and kept in cellars.

The eighth paper in this work is by Sir Joseph Banks, on "the Revival of an Obsolete Mode of managing Straw-

berries," by laying straw (whence their name) under the plants when their fruit begins to swell. The straw thus placed shades the roots from the sun, prevents evaporation, and preserves the berries from the mould raised by heavy rains. The advantages of this simple method are self-evident.

The ninth and tenth papers are by Mr. Knight "on raising new and early Varieties of the Potatoe," and "on the Advantages of Grafting Walnut, Mulberry, and Chesnut Trees." The mode of raising potatoes is to prevent the growth of tuberous roots, and thus enable the early kind to form seed, which they would not otherwise do. This seed will consequently produce an early potatoe. The author succeeded in grafting walnut, mulberry, and chesnut trees "by approach," so that the grafts bore fruit the third year after. This method is certainly very desirable for propagating mulberry trees, which require so many years before they bear fruit when planted in the usual manner.

The last article in this part is an "Account of some New Apples" raised in the garden of Mr. I. Swainson, Twickenham, by Mr. A. Biggs. This author appears to be a very honest and industrious gardener, who has been fortunate enough to raise apple-trees by cuttings. Mr. Biggs has also raised eight new varieties, of peculiar excellence: he enumerates above seventy different kinds, which he has cultivated in Mr. Swainson's garden.

The Second Part of the first volume of these transactions has appeared, and shall be noticed in our next. Of the merit of the work our readers can judge from the above abstracts. Its novelty and interest will, we hope, attract the attention of practical as well as amateur gardeners.

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*English Bards and Scotch Reviewers. A Satire.* 12mo. pp. 54. Cawthorn, Cockspur-street. 1809.

THE writer of this satire laments, in common with every friend to genius and literature, that the estimable author of the *Baviad* and *Mæviad*, a writer exceeded by no poet ancient or modern, in taste, talents, integrity, and every amiable quality of heart and mind, should have devoted his attention to subjects which prevent him from pursuing his satirical career, the beginning of which was productive of so much advantage to the public.

We are happy, however, to find that so able a successor has resolved to follow his example.

This satirist has made a bold and vigorous effort to stem the tide of popular prejudice, by exhibiting the defects of some of the most popular productions of the present age. The *Lay of the Last Minstrel* is one of the first poems which he thus analyses. He pays a just tribute to the *genius* of the author, but does what ought to be more acceptable to him—gives him some good and salutary advice. He then passes on to some of the minor bards, such as that *murderer of English prose*, Mr. Wordsworth, and his simple associates. He stops on the way to offer a monitory hint to Lord Strangford respecting his *translation* of the *Lusiad* of Camoens.

“ Nor thee, translator of the tinsel song,  
To whom such flattering ornaments belong,  
Hibernian STRANGFORD! with thine eyes of blue\*  
And boasted locks of red, or auburn hue;  
Whose plaintive strain each love-sick miss admires,  
And o'er harmonious nonsense half expires;  
Learn, if thou canst, to yield thine author's sense,  
Nor vend thy sonnets on a false pretence.  
Think'st thou to gain thy verse a higher place  
By dressing Camoens in a suit of lace?  
Mend, STRANGFORD, mend thy morals and thy taste;  
Be warm, but pure; be amorous, but chaste;  
Cease to deceive; thy pilfer'd harp restore,  
Nor teach the Lusian bard to copy Moore.”

We pass over various shrewd remarks on versifiers of inferior note; and, notably, on Mr. Bowles the sonnetteer, who writes verses, it seems, not on *belles* but on *bells*—the bells of Ostend; and make a stand at the comments on the doughty Scotch champion of the Edinburgh Review.

“ Health to immortal JEFFREY! once, in name,  
England could boast a judge almost the same;  
In soul so like, so merciful, yet just,  
Some think that Saturn has resign'd his trust,  
And given the Spirit to the world again,  
To sentence letters, as he sentenc'd men.”

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\* The reader who may wish for an explanation of this, may refer to “STRANGFORD'S CAMOENS,” page 127, note to p. 56, or to the last page of the Edinburgh Review of STRANGFORD'S CAMOENS.

“ It is also to be remarked, that the things given to the public as Poems of Camoens are no more to be found in the original Portuguese than in the Song of Solomon.”

But we dare not pursue this quotation; for although Mr. Jeffrey has no mercy upon others, and has libelled most wickedly one of the most loyal of men, *Don Pedro de Cevallos*, for which he is execrated by every honest man in the country, we have no wish to libel him. Let our readers therefore consult the book itself, if they have a desire to see how this Edinburgh Critic is lashed by our Satirical Censor. But we have to beg Mr. Jeffrey's pardon, for on looking at the satire again, we find that the article respecting this worthy Spaniard was written by Mr. Brougham (Anglicè, Broom), the very man who was selected by "All the Talents" as a proper person to be sent on a kind of semi-diplomatic mission to Portugal! We now leave the critics for the company of their worthy patron.

"ILLUSTRIOUS HOLLAND! hard would be his lot,  
 His hirelings mention'd, and himself forgot!  
 HOLLAND, with HENRY PETTY at his back,  
 The whipper-in and huntsman of the pack.  
 Blest be the banquets spread at Holland House,  
 Where Scotchmen feed, and critics may carouse!  
 Lov'd, long, beneath that hospitable roof,  
 Shall Grub-street dine, whilst duns are kept aloof.  
 See honest HALLAM lay aside his fork,  
 Resume his pen, review his Lordship's work,  
 And, grateful to the founder of the feast,  
 Declare his landlord can translate, at least\*!  
 Dunedin! view thy children with delight,  
 They write for food, and feed because they write;  
 And least, when heated with th' unusual grape,  
 Some glowing thoughts should to the press escape,  
 And tinge with red the female reader's cheek,  
 My Lady skims the cream of each critique;  
 Breathes o'er the page her purity of soul,  
 Reforms each error and refines the whole †."

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\* Lord Holland has translated some specimens of Lope de Vega, inserted in his Life of the Author; both are bepraised by his *disinterested* guests.

† Certain it is, her ladyship is suspected of having displayed her matchless wit in the Edinburgh Review: however that may be, we know, from good authority, that the manuscripts are submitted to her perusal—no doubt for correction."

Her ladyship's *political* associate, Lady Grenville, is said to have been as beneficially employed in displaying her matchless *taste* in architecture, by directing and superintending the *magnificent* and *stupendous* decorations, which the Speaker and his sapient committee of senators have thought proper to sanction, about the two Houses of Parliament, to the equal edification and delight of all passengers, and especially of all architectural perambulators.—*Rev.*

The censure of the satirist is next directed against the wretched dramatists of the day, who have really laughed Common Sense out of countenance, and put Comedy herself to the blush. But who are to blame for this? Why truly the public, who can soberly *tolerate* the trash which the managers cram down their throats, but are base enough to *applaud*, they know not *what* nor *why*.

“ Such we see her, ah! wherefore should we turn  
To what our fathers were, unless to mourn?  
Degenerate Britons! are ye dead to shame,  
Or, kind to dulness, do you fear to blame?  
Well may the nobles of our present race  
Watch each distortion of a NALDI's face;  
Well may they smile on Italy's buffoons,  
And worship CATALANI's pantaloons\*;  
Since their own drama yields no fairer trace  
Of wit, than puns; of humour, than grimace.”

There is none of the fiction of Poety here: it is all as lamentably true as if it were gravely asserted in sober prose. The diurnal dunces who scribble in some of the newspapers, do not escape the satirical lash.

“ With you, ye Druids! rich in native lead,  
Who daily scribble for your daily bread;  
With you I war not;—GIFFORD's heavy hand  
Has crush'd, without remorse, your numerous band.  
On “ All the Talents” vent your venal spleen,  
Want your defence, let pity be your screen;  
Let monodies on Fox regale your crew,  
And Melville's mantle † prove a blanket too!  
One common Lethe waits each hapless bard,  
And peace be with you! 'tis your best reward.  
Such damning fame as Dunciads only give  
Could bid your lines beyond a morning live;  
But now at once your fleeting labours close,  
With names of greater note in blest repose.  
Far be't from me unkindly to upbraid  
The lovely ROSA's prose in masquerade,  
Whose strains, the faithful echoes of her mind,  
Leave wondering comprehension far behind ‡.

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“ \* NALDI and CATALANI require little notice—for the *visage* of the one and the salary of the other will enable us long to recollect these amusing vagabonds; besides, we are still *black and blue* from the squeeze on the first night of the lady's appearance in trowsers.

“ † ‘Melville's mantle,’ a parody on ‘Elijah's Mantle,’ a poem.

“ ‡ This lovely little Jessica, the daughter of the noted Jew K—, seems to be a follower of the Della Crusca school, and has

Though BELL has lost his nightingales and owls,  
 MATILDA snivels still, and HAFIZ howls,  
 And CRUSCA'S spirit, rising from the dead,  
 Reviews in LAURA, QUIZ, and X. Y. Z\*."

The satirist proves, however, that censure is not his delight, and that he can praise with at least as much ability and taste as he displays when he blames. He calls, emphatically, on the Muses of *Campbell* and *Rogers* to stand forth, and assert their country's pre-eminence, and vindicate her character. His appeal to *Mr. William Gifford* will not, we trust, prove ineffectual.

" Why slumbers GIFFORD? " once was ask'd in vain † ;  
 Why slumbers GIFFORD? let us ask again.  
 Are there no follies for his pen to purge ?  
 Are there no fools whose backs demand the scourge ?  
 Are there no sins for Satire's Bard to greet ?  
 Walks not gigantic Vice in every street ?  
 Shall peers or princes tread Pollution's path,  
 And 'scape alike the Law's and Muse's wrath ?  
 Nor blaze with guilty glare, through future time,  
 Eternal beacons of consummate crime ?  
 Arouse thee, GIFFORD ! be thy promise claim'd,  
 Make bad men better, or at least asham'd."

If we thought that our voice could add any strength to this energetic appeal, it should be loudly exerted to second the meritorious effort of the satirist, to rouse this slumbering genius to action. The bard seems to think that there can be no affinity between *poetry* and *mathematics*, and that the mud of the Cam, which is highly conducive to the cultivation of the latter, is by no means favourable to the growth of the former;—and to say the truth, we cannot but think him right.

" Shall hoary Granta call her sable sons,  
 Expert in science, more expert at puns ?  
 Shall these approach the Muse ? ah no ! she flies,  
 And even spurns the great Seatonian prize."

published two volumes of very respectable absurdities in rhyme, as times go; besides sundry novels in the style of the first edition of the *Monk*.

\* These are the signatures of various worthies who figure in the poetical departments of the newspapers.

† Mr. GIFFORD promised publicly that the *Daviad* and *Mæviad* should not be his last original works: let him remember —  
 ' Mox in luctantes Dracones.'

Though printers condescend the press to soil  
 With rhyme by HOARE, and epic blank by HOYLE.  
 Not him whose page, if still upheld by whist,  
 Repines on sacred flame to bid us list \*.  
 Ye! who in Granta's honours would surpass,  
 Must mount *her* Pegasus—a full-grown ass;  
 A foal well-worthy of her ancient dam,  
 Where Helicon is duller than her Cam.  
 O dark asylum of a Vandal race †!  
 At once the boast of learning and disgrace;  
 So sunk in dulness and so lost in shame,  
 That SMYTHE and HODGSON ‡ scarce redeem thy fame.  
 But where pure Isis rolls her purer wave,  
 The partial Muse delighted loves to lave;  
 On her green banks a greener wreath is wove,  
 To crown the bards that haunt her classic grove,  
 Where RICHARDS wakes a genuine poet's fires,  
 And modern Britons perty praise their sires ||.”

These specimens will suffice to demonstrate the spirit with which the author wields the sword of satire. It will probably be thought by some, that his censure is too general, and sometimes misapplied: on the whole, however, an impartial reader will not hesitate to admit that he is deserving of public thanks for the masterly correction which he has inflicted on incorrigible dulness, and on obstinate malignity.

## POETRY.

*The Resurrection, a Poem.* By John Stewart, Esq. Author of “*The Pleasures of Love.*” 8vo. pp. 253. Longman and Co. 1808.

MR. STEWART certainly possesses respectable talents, but he

\* \* The ‘Games of Hoyle,’ well known to the votary of whist, chess, &c. are not to be superseded by the vagaries of his poetical namesake, whose poem comprised, as expressly stated in the advertisement, all the ‘Plagues of Egypt.’

† Into Cambridgeshire the Emperor Probus transported a considerable body of Vandals! Gibbon’s *Decline and Fall*, p. 83. Vol. 2. There is no reason to doubt the truth of this assertion, as a large stock of the same breed is to be found there at this day.

‡ This gentleman’s name requires no praise; the man who in translation displays unquestionable genius, may well be expected to excel in original composition, of which it is to be hoped we shall soon see a splendid specimen.

|| The ‘Aboriginal Britons,’ an excellent poem by RICHARDS.



is rather unfortunate in choosing a subject. The "Resurrection" is too solemn for rhyming verse, however tolerable it might be in the style of Milton or Young. We would advise him to study the ancient and original English writers more, and the modern imitators less. Dryden is a much better model than Darwin. He would also have given a better specimen of his learning had he translated into English verse. The extracts he quotes from Æschylus and Sophocles. His poem, however, has perhaps more merit than any of its readers may at first suppose.

*Classical Selections in Verse.* 8vo. pp. 200. 1s. Robinson, Liverpool; Longman and Co., Cradock and Joy, London, 1808.

AMONG the multitude of poetical selections, which we have seen, the present volume stands unrivalled in exquisite classical taste and elegance. Very few of the pieces have before appeared in similar compilations; and whether we consider their intrinsic beauty, or that of the typography, we have no hesitation in saying, that this is the cheapest and most elegant volume, in every sense of the word, which we have hitherto found. To the editor it does great honour, as displaying a refined taste; and to the Liverpool press of Mr. J. Smith it is equally creditable for accuracy and elegance. We have seen few books which approached so nearly in bright blackness and clearness to Didot's stereotype, as these "Classical Selections in Verse."

*Quid Nunc?* Selections from the Poems of the late W. Cowper, Esq. contrasted with the Works of Knox, Paley, and others; on Fashion, Cards, Charity, Clergy, Priest, Pulpit, Daelling, Slander, Lying, Duplicity, Domestic Happiness, Vice, Seduction. 8vo. pp. 47. 1s. 6d. Easton, Salisbury; Hatchard, London. 1809.

HAD there been less *methodism* in these selections, they would have formed a more useful and convenient monitor. To do good, it is necessary to avoid prepossessing against a thing the very persons whom it is designed to attract. The liberal-minded reader, however, will find very salutary poetical and prose observations worthy of the most serious and practical attention, on the subjects enumerated in the title.

## MISCELLANEOUS.

*An Abridgment of the Holy Scriptures*, by the Rev. Mr. Sellon, late Minister of St. James's, Clerkenwell. *Stereotype Edition.* 18mo. pp. 208. Verner, Hood, and Sharpe.

THE acknowledged excellence of this little Abridgment of the Old and New Testament rendered it a very proper work for a stereotype impression. There are very few parents so poor that they could not afford to purchase and read it frequently to their

children; nor are there any so rich or so learned as to require a more splendid edition or erudite work for the education of youth. The impressive simplicity, yet elegance of the language, will improve both the taste and heart of young persons; and the moral and pious reflexions which terminate each chapter, form such a code of morality as cannot be read without producing some salutary effect, without forcibly striking even the most obdurately depraved. Neatness, in every sense of the word, is the characteristic feature of this *stereotype* edition: but we have observed two literal errors. In p. 149, "place of the province" occurs for "peace of the province:" and p. 160, "public assemblies," for public assemblies." Such errors in a work printed in the usual manner, would never be observed; but in a stereotype edition the utmost correctness is expected. Mr. A. Wilson makes it one of his "standing rules," that "nothing is to be printed against religion;" we hope that he will add to it, that "no religious work is to be printed *incorrectly*." In the preface p. xix. indispensable is used instead of indispensable. The same thing occurs in Mr. Robinson's stereotype edition of Entick's Dictionary.

*The Lady's Toilette; containing a critical Examination of the Nature of Beauty, and of the Causes by which it is impaired, with Instructions for preserving it to advanced Age; an historical Sketch of the Fashions of France and England; Directions for Dressing with Taste and Elegance; and Receipts [recipes] for preparing all the best and most harmless Cosmetics proper for a Lady's Use.* 12mo. pp. 304. 9s.! Wyatt. 1808.

THIS book is entirely of French origin, although it is not avowedly translated from the French. Had its translator or compiler shown a little more regard not merely to morality but to public decency, he might have made a work somewhat amusing. He perhaps thinks, with some of our artists who employ themselves in painting naked or indelicate pictures, that an immodest work is the surest to meet a quick sale! The enormous price affixed to it, tends to sanction such an inference. In this he has been deceived, and we are happy to find that such an infamous plan is not so applicable to books as paintings. The directions for preparing the cosmetics betray such a total ignorance of chemistry, that we could scarcely believe that the book was printed since the end of the seventeenth century. Such contemptible nonsense never before disgraced English wire-wove paper.

*A summary Review of the Evidence adduced from the Charges against His Royal Highness the Duke of York.* 8vo. pp. 24. 1s. J. T. Stoddale. 1809.

THIS Reviewer says, "We believe no man would be guilty of hanging a rat upon Mrs. Clarke's testimony." A jury of honest independent Englishmen we suspect would act otherwise. The original insinuation against Mr. Dowler's veracity, in this tract, does little to the cause it is meant to support; but so true it is, that "want of honesty is want of sense."

*Aurora and Maria; or the Advantages of Adversity. A Moral Tale, in which is introduced a Juvenile Drama, called Queen Elizabeth, or Old Times new revived.* By Elizabeth Somerville, Author of *Leading Strings to Knowledge, a Mother's Lessons, &c. &c.* 18mo. pp. 164. 2s. Cradock and Joy. 1809.

A very neat, interesting, instructive, and moral tale, replete with natural and affecting incidents, impressive examples, and salutary lessons, very well adapted to engage the attention and improve the minds of youth. Some persons may object to the introduction of any thing in the form of a drama, although it only constitutes one of the twelve chapters in which the work is divided. The almost impossibility, however, of educating children in the present age without some knowledge of plays, must excuse the introduction of a dramatic fable; and if such pieces are once admitted, it follows that moral ones should be preferred. Upon the whole, we have no hesitation in recommending "*Aurora and Maria*" to the attention of parents, as one of the most salutary and useful juvenile works, which does honour to the head and heart of the author. Miss or Mrs. Somerville appears to blend fancy and judgment in a manner very happy for the entertainment and instruction of youth.

*A correct Copy of the Evidence taken before a Committee of the House of Commons, upon the Conduct of His Royal Highness the Commander-in-Chief; in which are included several Documents that have not yet appeared before the Public.* 8vo. pp. 498. 10s. 6d. Mutlow. 1809.

THIS Copy of the Evidence on the Inquiry into the Duke of York's conduct, is accurately printed from the minutes of the House of Commons. From the importance of the subject which it relates, it deserves a place in every library; and the price, considering the quantity of matter which it contains, and the present dearness of paper and printing, is extremely moderate.

## REVIEWERS REVIEWED.

### CRITICAL REVIEW.

*To the Editor of the Antijacobin Review.*

Sir,

TOWARD the conclusion of my last letter, I left the Critical Reviewers vehemently abusing our *Liturgy and Articles*. Our clergy, of course, experience a similar treatment with the system to which they are bound to conform; and this, as might be expected, in exact proportion to their conscientious adherence to it. "The most inquisitive and enlightened of the clergy," indeed, "all the ministers of our Church who have any pretensions to biblical knowledge," we are informed, "have embraced either the Arian or the Unitarian hypothesis." These clergymen, as

they hold sentiments "utterly at variance with the tenets which are maintained in the Liturgy of the Church," and act in open defiance of their professional engagements, incur no share of the reproach bestowed on their brethren, but belong to "the upright and the wise body of unitarian and rational Christians." The behaviour of these zealous unitarians, the critic considers as forming "a striking exception to the monotonous dulness," and "uninquiring indolence" of the rest of the clergy, who are represented either as selfish, dronish, ignorant, time-serving fools, or malicious and persecuting bigots. "The majority of the clergy," he says, "having an infallible guide in the *ipse dixit* of men who lived three centuries ago, and finding themselves perfectly at their ease in the good things which are attached to *obsequious assent*, never feel the will, nor harbour the presumption, of thinking for themselves." They are ministers, respecting whom, he says, "the great emoluments of the Establishment usually operate as a premium on their *mental somnolency and indolence*;" ministers whose "orthodoxy depends a good deal upon their having a proper quantity of flesh upon their bones; which flesh," arising from the assimilation of the good things "included in the *luxury of tythes*, is sure to generate a disposition to swallow the *Athanasian Creed*, and all other creeds which the legislature in its wisdom may impose;" ministers, who, "while in their orthodox zeal they would readily trample on the neck of Presbyterian or Catholic, would not scruple to testify their political complaisance by any act of servility which it might suit their interest to execute, and their employers to impose." Even the venerable Bishop of London does not escape this censure. "The sweets of mitred ease seem," our critics say, "to have relaxed his holy zeal, and to have made his lordship an apostate from the righteous cause which he once espoused." Those of our clergy who have defended the institutions of their Church against the attacks of Romanists and others, are charged with "malice and bigotry," and expressly characterised "the sordid, narrow-minded, and time-serving ministers of the establishment, . . . who think that the worship of Mammon is very compatible with the adoration of God:" and although "peers, pastry-cooks, parsons, and lawyers have handled this subject," our critics "have been shocked to observe that the most inflammatory expressions have issued from the sons of the Church." Those ministers who think it their duty to adhere in their public instructions to the doctrines of their Church, are represented as tied down "like swine" to "that trough of reputed orthodoxy, which is filled with the mere offal of theology;" and are "priests who do nothing but repeat the old common-places of ignorance and superstition," &c. &c. &c. (See Vol. 11, p. 423, 440, 441; 12, 99, 324; 374, 375; 13, 23, 30, 32, 211; 14, 169.)

In this manner do these impugners of the Divinity and Atonement of our blessed Saviour incessantly vilify every thing connected with our venerable Establishment, and labour to prepare men for their meditated attack upon it in the legislature. By such vile means are they endeavouring to alienate our attachment from the most admirable ancient institutions, and, in their own

Godwinian style, "to roll us forward to some higher state of moral existence and social bliss."

But there is one stratagem by which their nefarious purpose appears to be promoted, more than by all their other means together: that is, the *confounding and identifying the genuine doctrines of our Church with the extravagancies of some modern sectaries*. On this head, alas! if that consummate judge, Bishop Horsley, was not deceived (see his last Charge), some wretched generalship has been displayed by ourselves. The real case is this, while too many among us discover a lamentable indifference in respect to the vast concerns of religion; on the other hand, our nation is inundated with enthusiasts and schismatics. A species of them, in particular, which arose about the middle of the last century, have, by artful professions of friendship for us; by a dexterous admixture of important scriptural doctrines with rank enthusiasm; by an indefatigable zeal, a subtle organization, the exterior of sanctity, with occasionally the spirit of it; by arrogant pretensions to extraordinary inspiration, supported, with nice management, in the eyes of the vulgar, by their extemporary addresses, made an unexampled progress. Yet never, perhaps, since the days of the ancient Pharisees, was there a sect of religionists, whose grimace, pride, and self-conceit; whose obtrusive and disgusting fanaticism; whose ostentatious quackery, contempt for authority, and violation of all established order and decorum in religion; whose self-commissioned teachers, preaching children, and preaching women, threatened more mischief ultimately either to the Established Church of their country, or to all sober piety. For the peculiarities of this sect, therefore, the sincere friends of our Church, in common with the whole host of those persons who have no religion at all, justly feel a strong aversion. Against this sect it is very fashionable, and sometimes profitable, to declaim; and the minister would indeed deserve a mitre, who, by rational argumentation, the authority of Scripture, or other legitimate means, should stem the torrent of their baleful schism, and cause the whole stream of piety to move in its appointed course. But the zeal of some among us, in this employment, has greatly exceeded their knowledge. With the tares they have rooted up the wheat also: in avoiding Scylla they have split on Charybdis. Instead of combating *definitely and accurately, with marked and pointed discrimination, the peculiarities and propagators of methodism*, they have assisted in raising a hue and cry against some important doctrines, and strictly correct ministers, of the Church they are defending. Now this, Sir, is exactly what our enemies would have it be. This circumstance they do not fail to improve against us to the uttermost. Hence is furnished an *easy and infallible recipe* for the damnation of our orthodox divines. *Every clergyman* is now a *methodist*, and made responsible for whatever is *obnoxious* in that body of people, who holds any doctrine in common with them which is not holden by his opponent. And by our Critical Reviewers, *every doctrine of our Church* is expressly called *Methodism*, or *Calvanism* (terms used by them as synonymous), and represented as big with every absurdity,

and every mischief that have been, or can possibly be, ascribed to that system, which is not compatible with *Socinianism*.

Thus, in defending Mr. Stone, the reason, they say, why some other clergymen were not formerly treated as he has been, was, "that the evil genius of *methodism* had not then stolen into our churches and cathedrals, and made even the coat of purple and the sleeve of lawn a receptacle for superstition and intolerance." (Vol. 14, p. 166; and 182.) Now, in the name of common sense, are our bishops turned methodists?—So, in their critique on Mr. Nares's sermon, preached by appointment before the University of Oxford, they break out into a most violent philippic against the absurdities of "*Methodism*," and the "*fanatics of the Evangelical school*." Are then Mr. Nares, and the University of Oxford who appointed such a preacher, *methodists* and *fanatics*? So we are to believe. And why? Because this "learned theologian," our reviewers say, "thinks it not enough" to disperse "the *simple morality* of the Gospel, enforced by the impressive sanction of a future life;" "though this," they tell us, "comprizes all the religion that Christ taught." "He (Mr. Nares) must add the *doctrines of incarnation*, of the *atonement*, of *hereditary depravity*, of the *moral incapacity of man*, of *justification by faith*, &c. &c., which would only bewilder the minds of the people in the east as much as they do in the west. Indeed," they add, "for every moral purpose, the Hindoos might as well be left under the influence of their present superstitions, as have their minds perplexed and their affections chilled by that deleterious doctrine which the Evangelical missionaries would instil." (Vol. 14, p. 432.)—In another article, in the same number, while "Unitarians" are every thing that Christians should be, those who talk the language of our Church are classed with "the disciples of Whitfield and and of Wesley," and represented as either "*out of their senses*" or "*incorrigible hypocrites*." To give colour to this charge, quotations are produced, in common, from the Methodist and Evangelical Magazines, the works of some wild clergymen of the Establishment, whose procedure is condemned by every sound churchman, and from our admirable communion service. To supply an instance of the latter, what, they profanely ask, would a stranger think, who should hear any persons maintain that their "*depravity was hereditary*," but that "*a full, perfect, and sufficient sacrifice, oblation, and satisfaction*," had been made for them by the *sufferings of a God* who had come upon earth about eighteen centuries ago, and been put to *death by his own creatures*; that the blood which this God, *who made man, and yet was born of a woman*, shed, was a fountain of purification," &c.? "Who that heard this, and similar jargon, which would be talked by a nation of methodists, would not believe that every man, woman, and child among them were out of their senses; or that they were an incorrigible mass of hypocrites, w\*\*\*\*, and rogues?" (Vol. 14, p. 384.)—A writer who has said, that "*Unitarianism is the half-way house to infidelity*," is told, "he might with more truth have asserted, that *Methodism is the last stage of vice, where all the roads meet that lead to the gallows from all the sources of*

crimes." "The truth," they say, "is, that the speculative principles of methodism about *innate depravity, vicarious punishment, imputed righteousness, &c.* are of such a nature, that if they were made a practical rule of life, they would *tear up the very foundation of society, and banish every particle of truth, justice, and humanity from among men.*" "Their belief (that of the methodists) is fundamentally and systematically vicious and viciating." It is "more pernicious" than "popery" or the "immoral poison diffused over the earth by the *atheists* of France." (Vol. 14, p. 331—392, &c. &c.)

And yet, besides thus representing as branches of this belief, and as constituting it, *all the leading doctrines of the Church of England*, these reviewers say, expressly, and continually, speaking of the methodists, that "the *TENETS OF THAT SECT, however opposite they may be to the Scriptures, ARE CONGENIAL WITH THE ARTICLES:*" that the "*CREED OF THE CALVINISTS is, ipso facto, the CREED OF THE ESTABLISHED CHURCH:*" and that "before, therefore, this *spurious Christianity* which passes at times under the name of *Calvinism*, and at others is designated by that of *Methodism*, can be more effectually combated by the clergy, the *Liturgy and Articles must be sedulously revised, and no doctrines introduced which are not indisputably agreeable to the Scriptures, and fitted to unite the most jarring sects in the bonds of peace.*" &c. &c. (Vol. 13, p. 182; 14, 166, 180.) And thus are the sober and scriptural doctrines of our Church rendered odious through their association with enthusiasm: thus are her orthodox sons made responsible for principles and practices which they detest, and which they do their utmost to restrain and repress: and thus, charmingly, are promoted the pestilent projects of Unitarian Reformers.

Such, Sir, is a specimen of the manner in which these critics treat the laws and institutions, the Liturgy and confessions, the doctrines and clergy of our venerable Church. Such also, as it was proved in a former letter, is the manner in which they treat on subjects relating to our admirable civil government. And, if any circumstance be wanting to consummate this display of unprincipled impudence, and scandalous falsehood, this is supplied, in the continual boast which these reviewers make of *candour and liberality*, and of freedom from "*all sectarian bias or antipathies;*" in the zeal with which they inculcate the superiority of "*charity*" to doctrine, and assure us that this is indeed the *all in all* with them in religion, that they "*belong to no sect but that of CHARITY;*" and in the confidence they express, that however they may differ in opinion from any of the subjects of their remarks, "*no persons can say they do not review their productions with impartiality; and hold all personalities, as unjustifiable and ungentlemanly!!*" As if its editors had resolved to insult the common sense and common feelings of their readers in the highest degree possible, this black-guard publication really abounds with aggravations of this sort. (See, e. g. Vol. 11, p. 178, 344, 448; 12, 212, 448; 14, 388; 15, 385, &c.) It would, surely, furnish an instance of unparalleled absurdity and hypocrisy, to contrast their unceasing professions

on this head with their uniform conduct, not only towards orthodox churchmen, but towards every other party or people who are not *deists* or *unitarians* in religion, and something very like *jacobins* in politics.

What then, I ask again, must not be the mischief occasioned by this publication? If, through the exertions of such critics, and the facilities afforded by book-clubs and circulating libraries, unsuspecting youth, and half-attached manhood, are incessantly to receive this account of the established religion, and of every thing connected with it; if the divine service in which they are to join, the doctrines they are to be taught, and the minister to whom they are to listen, are thus incessantly to be traduced and vilified; if all regard to truth and decency is to be neglected, and Billingsgate is to be thus ransacked for epithets of ignominy to heap on them, what can be the result but the increasing desertion and abandonment of the Church? And what could hence be expected to ensue, but an increasing inundation of enthusiasm on the one hand, and of irreligion on the other? And, if they should succeed in overthrowing the Church, how inevitably would follow all the horrors of civil discord?—Must not such a publication also strongly tend to promote infidelity itself? If all that has been holden sacred for eighteen centuries be thus charged with absurdity and extravagance; if the general body of divines, whose pretensions to wisdom and integrity have so long appeared plausible and been admitted as just, are after all found to have been such bigotted fools or interested knaves; will it not require something more than their own professions to convince mankind that our critics and their new system are any better? And will not the natural conclusion in respect to religion be, that all is uncertainty, and folly, and knavery together?

Yet even here the mischievous efforts of our reviewers do not terminate. It will not surprise the intelligent advocate of his Church, who knows how exactly her doctrines correspond with the Sacred Writings, to be further informed, that in *precisely the same manner as these critics treat the formularies of this Church, they also treat the Holy Scriptures.* This, however, is the fact. Upon some parts of the *Sacred Volume* they lavish their most *unsparing and accustomed abuse*: other very important and extensive parts of it, they represent as having occasioned, by its abstruseness, many “absurd and senseless doctrines;” and maintain that, on the whole, it would have *been happy for the Church to have been rid of it*: while the rest, they strip of all pretensions to *inspiration*, reduce to mere “*human compositions*,” which “like the other works of man” are “*subject to error*,” and “*partake of the imperfections of humanity*;” which also from the circumstances under which they were composed, might be expected to contain much fiction and corruption together with their historical relations; and which, in fact, do contain many “*traditionary fictions*,” “*fabulous narrations*,” and erroneous doctrines. It has already appeared, how these critics extol as a zealous friend of “*truth*” an author, who, as the *Critical Review* itself had before informed us, “has reasoned himself into a disbelief of a great



part of the Sacred Volume; and who seems to repose an undoubting confidence scarcely in any portion of Scripture, excepting the Apocalypse." (See Letter III.) Happily, however, here "their witness agrees not together," either in respect to the Apocalypse or the Gospels. The book on which Mr. EVANSON is said so implicitly to rely, our reviewers contemptuously reject. And in regard to "our four canonical Gospels," with Mr. EVANSON "that of Luke is a genuine production, while the other three are the forgeries of a later age:" whereas these critics, with EICHORN, give this exclusive honour of genuineness and "originality" to John, and think the other three compilations from such documents as could be found at the end of the second century; and that particularly "Luke founded his Gospel principally on the basis of that of Marcion;" a heretic who "rejected the divine authority of the Old Testament." (See Vol. 12, p. 380; 10, p. 449—465.)

Whoever carefully peruses their review of "Wette on the Old Testament," will see what a contemptible opinion these critics entertain of many parts, if not the whole, of this portion of Scripture. This, indeed, is not done without caution and reserve. But this consideration amounts to little. "Such," this Critical Review has informed us, "has been the zeal of infidelity, so various have been the forms which it has of late assumed, that (extraordinary and even ridiculous as it may to some appear) it is not impossible for an explanation of the Bible to issue from the pen of one, whose greatest satisfaction it would be to obscure its truth, to corrupt its purity, and to destroy its influence." (See Vol. 4, p. 373; 8, p. 472—483.) Such cautions or professions stand for nothing with the present writer; as his object is not to ascertain the private sentiments of the critics under his consideration, but to show the pernicious tendency of their writings. Of this, too, he will leave his readers to judge for themselves, after furnishing them with a further distinct specimen of the reviewer's language on the subject in question.

They say, then, that the *Apocalypse* is a "mere visionary representation, the product of some potent but deluded fancy;" "a chaos of confusion;" and deserves no more regard than "the delusive dreams or incoherent suppositions of any man in a state of delirium." They speak also of "the sanguinary spirit and unrelenting ferocity which are evinced" in it.—"All the Christianity," they add, "which is necessary for salvation, is contained in the four Gospels; and the peace of the Church would have been much less disturbed, if the Epistles of St. PAUL, which St. Peter himself confesses that he found it difficult to understand, had perished with the Churches to which they were first addressed, and for whose direction, in many points of temporary expediency or fugitive interest, they were particularly composed."—Then, as to these Gospels, only one of the four, it has already appeared, is allowed the credit of originality, and that they are merely "human compositions," and exceedingly adulterated with superfluous and errors. Our present canonical Gospels, it is maintained, were not known, nor used by the Fathers, until the close of the second century; and that at this period they were

"approved by the Church, not because they were deemed *inspired compositions*, but because of the *many human compositions*, which then existed on the same subject, they were deemed the best." It is added, however, that "in the biographical notes of Jesus, which were most current in the two first centuries," and which are quoted by the Fathers, are "very different," "palpably different," and "essentially different" from our present canonical Gospels: as different, to specify one instance, as the simple representation of Jesus as "the Son of Joseph and Mary," and the ascribing to him a "miraculous conception," and Divine origin. The original Gospel is represented to have been far more concise and simple. "The Apostles," it is said, "knew nothing of the miraculous conception;" but "that in proportion as the Fathers lived later they pretended to know more," and made continual additions to the primitive history of Jesus. It is remarked, moreover, in respect to the Evangelists, that "there are several strange and marvellous appearances in their historical relations... in the popular idiom in which they are expressed, or (as in the case of Demonides) in the popular superstition and vulgar creed with which they were incorporated: improprieties... which are quite abhorrent from our present sentiments." Our reviewers talk, therefore, of being still able "to separate the original life of Jesus from all subsequent additions, and from the same to recombine a life of Jesus purified from the traditions of a later period." The answers, they say, "which the Fathers of the Church give to questions" on this subject "are futile and absurd." (See Vol. 11. p. 113—119; 12, p. 212, 374—382; 10, p. 449—465).

What insufferable arrogance is all this. How different is this mode of treating the Divine Records, from that of Bacon and Boyle, of Locke and Newton; or even from that of Lardner and Paley! When, however, together with the "*Thirty-nine absurdities*," and our "*idolatrous*" Liturgy, the *Epistles of St. Paul*, and all other *objectionable parts* of the Bible are dismissed, and the remainder of the Sacred Book is properly *modernised and reformed*, we shall have made considerable advances towards the new "state of moral existence and social bliss" which our reviewers and their associates are labouring to introduce. Then the simple form of subscription for our teachers of religion may run thus: "I A. B. promise from my heart, that I will renounce every other system as old-fashioned and foolish, and that I will conform my religious instructions to the *new Gospel, or life of Jesus*, which has been composed by certain celebrated foreign critics, who have lately assisted in accomplishing wonderful events in their own country, and by their *illuminated* brethren in this kingdom." Thus shall we prove ourselves superior to vulgar prejudices, and worthy of the enlightened age in which we live. Thus shall we be calmly placed in "the frozen zone of Christianity," and any persons who shall still find the smallest restraints on their conduct from this religion which are disagreeable, may easily, by taking a single step further, pass into and wanton without control in the regions of scepticism and infidelity.

But seriously, do we not behold in this Review an extraordinary accumulation of those evils which we are taught so earnestly to

deprecate, "all false doctrine, heresy, and schism; hardness of heart, and contempt of God's Word and Commandment;" and odious display of "pride, vain-glory, and hypocrisy; of hatred, malice, and uncharitableness;" all aggravated by the very loudest pretensions to integrity, and purity, and brotherly love? Is it not then a disgrace to us, that such a publication can be circulated at all? Should it not be execrated by every friend of his Church, his government, his country, and his religion? Ought not so vile a production to be every where "*shunned as infectious, and hunted down as destructive?*"

Not doubting but that you will continue to merit the warm thanks of your country by a vigilant attention to such diabolical writers,

I am, Sir, with due respect,

Your's,

DETECTOR.

## POLITICS.

THE public mind has been so completely engrossed by the important inquiry into the conduct of the commander-in-chief in the disposal of commissions, as to allow no other object to occupy any portion of its attention for the last two months. The main question has been decided by a vote of the House of Commons, who have *resolved*, that the evidence adduced before them afforded no grounds for charging the Duke of York with corruption, or with connivance at the infamous transactions which that evidence disclosed. This resolution was carried by a majority of *eighty-two*, 278 members having voted in favour of it, and 196 against it. To the decision of a majority of the House of Commons, however small, we shall always pay that degree of respect which is due to the solemn determination of one of the great councils of the state. But as we are in full possession of the *grounds* of that decision, of the motives which influenced the leading members in the vote which they gave, and on the evidence *on which alone* such vote ought to be founded, it will be no presumption in us to hold and to declare a different opinion from that which the majority have proclaimed, particularly when supported by no less than 196 members of the House, among whom are men of minds as independent, and as firmly attached to the principles which brought the present ministry into power, as ourselves; and as cordially disposed to support the great measures of ministerial policy

which they have proposed and enforced. As we conceive that the public have a right, on such questions as this, to call for the decided opinion of every public character, and of every public writer, we shall frankly declare, that, after a most attentive perusal of the evidence taken at the bar of the House, and of all the documents by which it was accompanied, as printed by authority, and of the comments and expositions of different members in the course of the debate, had we been called upon for our opinion, we should have pronounced it to be the full deliberate conviction of our mind, that the commander-in-chief was guilty of connivance at the corrupt practices carried on by his mistress. And though we should not have been so presumptuous as to question the purity of their motives, or the sincerity of their declarations, who had drawn a different deduction from the same premises, yet we cannot conceive from what known principle of human action it is possible to infer his royal highness's ignorance of transactions which were so peculiarly calculated to alarm his jealousy and to raise his suspicions. That he was deeply enamoured of Mrs. Clarke, after reading his letters, it is impossible to doubt for a moment. Who then can believe, that her applications to him in behalf of different persons, some of them young men, would not lead to an immediate inquiry into the motives of his beloved mistress's interposition in their favour, into the source of the dear interest which she took in their concerns? No doubt this seems, to us at least, to betray an ignorance of human nature so consummate and perverse, as to baffle the efforts of reason, and to set even conjecture at defiance. If an inquiry so natural *were* made, the answer could be no other than that which Mrs. Clarke has stated in her evidence to have been given. An equivocal answer, it is obvious, would not have satisfied the doating admirer of a "*darling love,*" "*an angel,*" who was all *sensibility,* all *affection,* and who must, therefore, have been exquisitely alive to those impressions which could scarcely fail to be felt by a less ardent lover, and to have sprung from a better regulated passion. But independent of the inference which *probability* would have led us to draw, the positive testimony of Dowler and Miss Taylor, which there was no counter-evidence to shake, would have carried with them, in our minds, an irresistible conviction of the existence of a culpable connivance at corrupt practices. Having mentioned the name of Miss Taylor, we cannot but express our regret at the unnecessary severity of

her cross-examination, and the fatal consequences which have resulted from it. We lay it down as an incontrovertible position, which we defy all the lawyers in the kingdom to overturn, that *there exists not in any earthly tribunal the right or the power to compel an answer to a question intended to extort from a young woman a confession that HER MOTHER IS A WHORE AND HERSELF A BASTARD.* Such a question appears to us to be immoral, unnatural, and irreligious; because it tends not merely to violate the best feelings of our nature, but to induce the breach of a divine commandment, by leading the witness to revile and to defame her parents, which God has commanded her to honour.—But let us not be misunderstood: God forbid that we should impute any thing *immoral* or *irreligious* to the gentleman who put the question! We are persuaded that no one of his majesty's subjects is more strongly impressed with the importance of moral and religious principles than himself, nor is there any one whose general conduct is more influenced by these principles, or more in unison with them, than his. Zeal in the defence of what he believed to be the cause of innocence has betrayed him, inconsiderately, into a deviation from propriety, which, on reflexion, we have no doubt he will regret.

From one part of Mr. Perceval's speech, we perceive that he has done us the honour to attend to our suggestions and observations on this case: that while we express our satisfaction at the justice which he has done us by such attention, we request him not to harbour, for a moment, the injurious suspicion, that we believed him capable of feeling an indifference to the interests of religion and morality. No; we recollected full well his generous effort to enforce, in a certain clause, obedience to the laws of God, by the terror of human punishment, in his bill for making the crime of adultery a misdemeanour—a bill, the rejection of which inflicted an indelible disgrace on that House of Commons which was guilty of so flagrant a breach of its duty. We are happy, however, that the moral part of the question has at length received from the House the attention which it so eminently deserved. Had it escaped their notice, the effect on the public could not have failed to be most pernicious. If the guardianship of public morals is not so far vested in the legislative body of a state, as to render it an imperative duty to pass a strong censure on any flagrant act of public immorality which may be subjected to their cognisance,

there must be a woeful defect in the constitution which has neglected to provide for a matter so essential to the well-being of the community. Those members who talked with contempt of the impropriety of *reading sermons* on the profligacy of a prince, would do well to read the History of Modern Europe, and to learn what consequence have been produced by such profligacy, either real or imputed.

In the part which ministers have taken on this question, they seem to us to have been influenced by other considerations than what arose out of the evidence. In their private conferences with the Duke of York, they witnessed no doubt those strong asseverations of innocence which were afterwards communicated to the House, and which probably made an impression on their minds which counteracted the force of the testimony delivered at the bar. With a full conviction of his innocence then (for that they felt such a conviction, it would be the height of injustice to doubt), thus acquired, they cannot, with propriety, be said to have formed their decision *on the evidence*. And, in that case, they acted neither as *judges* nor as *jurors*. Indeed, the *resolution* passed by the House has not assumed the shape of a *judicial decision*; we are glad of it, for, as a judicial proceeding, we should have had insuperable objections to urge against it. We are thus constrained to regard it as a political measure: and here we deem it necessary to guard against any false impressions which our former observations respecting the exercise of judicial power by the House of Commons may have excited. We are fully aware that the House have an unquestionable right to take cognisance of the imputed misconduct of the ministers of the crown; that it is their duty to investigate minutely any such imputation; and, having so done, to exercise their discretion as to the course proper to be pursued against the delinquents. This right they exercised, and this duty they performed, in their inquiry into the conduct of the Duke of York. And as to the ulterior mode of proceeding, we think it was a matter of expediency, whether they should address the King to remove him, or whether they should prefer articles of impeachment before the High Court of Parliament. And their decision, in this point, ought to have been regulated by a consideration of which mode was best calculated to promote the ends of public justice, and was most conducive to the public good. They might

be of opinion that there was not a sufficiency of legal evidence to bring home the charge of guilt to the party accused so as to justify a verdict of guilty, and, *therefore*, might deem it an unfit case for an impeachment; yet, at the same time, they might feel that the facts which had come out in evidence were sufficiently strong to bring home a moral conviction of guilt to the mind, and consequently to justify the House in voting an address to the throne beseeching his majesty to remove the commander-in-chief from his office. If they thought that by the latter mode of proceeding the ends of public justice would be better promoted than by the former, it would have been their duty to adopt it. It was by no means necessary for them to pronounce a judicial sentence of *guilty or not guilty*. They might perceive misconduct which rendered the Duke unfit for his office; but they might consider the imputed guilt as not satisfactorily proved: and, will it be contended, then, that, in such case, they would discharge their duty by passing a sentence of acquittal without any further proceeding? No, it would be their imperative duty, either to pass a resolution expressive of their sense of the transaction, or else directly to address the King for his removal. Viewing the question, then, in this light, we cannot but dissent from the opinions of those who insisted on the necessity of a direct verdict, and who denied the propriety of any other decision than such as would either absolutely condemn or fully acquit. Had it been a *judicial* proceeding, indeed, this was the only course to pursue; but we cannot consent so to consider it, as it was marked by scarcely any one feature of a judicial investigation.

But, putting all connivance at corrupt practices out of the question, and even taking the case as stated by the warmest advocates of the Duke of York, that his royal highness, though incessantly with his mistress, was totally ignorant of *frauds*, of a most *disgraceful* and *dangerous* tendency, *coupled with the name* of the commander-in-chief (to use the language of Parliament), in which that mistress acted a principal part, we conceive it impossible to reconcile such *ignorance* with the *attention* and *vigilance* which the Duke was stated by Colonel Gordon to have uniformly displayed in the discharge of his official duties; or to impute it to any other cause than a culpable *negligence* which rendered him unfit for his office. Again, we contend, that if, in

a single instance, he suffered a military promotion to take place, to be expedited, delayed, or in any way affected, by the interposition of his mistress, that circumstance alone would be sufficient to require his dismissal. We think, therefore, the Duke has, at last, acted judiciously in resigning his place. And, we trust, though now filled by a very worthy officer, that the office of commander-in-chief will never again be occupied by an individual. It is an office to which too much patronage is attached for an individual to enjoy, and there can be no reason to prevent the establishment of an Army Board, on the same plan and principle as the Board of Admiralty. Nor is it even necessary that a military man should be at the head of such a board, any more than it is that a naval officer should preside at the Admiralty. But, above all, we hope never to see a member of the royal family again placed in a situation of responsibility. We shall not be suspected of entertaining any undue prejudices against the family of a prince whom we love as a man, and revere as a monarch; but it is impossible not to have perceived, even from Mr. Canning's speech, the extreme delicacy and difficulty of calling the King's son to account for his conduct. These considerations, which were pressed by Mr. Canning (though in such an investigation they *ought not* to have the smallest influence), could not fail to carry with them very great weight, and to make a very strong impression. The force of this argument, we are persuaded, will be *felt*, though its justice may not be acknowledged.

Respecting the *conditional annuity* granted by the Duke of York to his discarded mistress, the chancellor of the Exchequer acknowledged that there was an awkwardness about it, which he could have wished had been avoided; he admitted that it would have been *better* that the annuity had been *absolute* than *conditional*; but from the Duke's refusal to pay it, he inferred a consciousness of innocence. Now, the demand of Mrs. Clarke, for the payment of her annuity, was either *just* or *unjust*; and as no attempt has been made to prove it *unjust*, we must conclude it to have been *just*; for had it been possible to impeach its justice, we may be sure, from the uncommon pains which have been taken to give a black colouring to every one of her actions, it would have been done. Was it fair, was it honourable, was it just, then, to refuse the payment of it? And the refusal, be it observed, appears to have been given before



her *threats*, which have been alleged in justification of it, were uttered. But, it has been asked, if the Duke was conscious of guilt, would he, for the sake of the *paltry sum of 400l. a year*, have neglected to secure the silence of one so able to inculcate him? We might answer this question by asking another—Could the Duke be so weak as to suppose that so *paltry a sum as 400l. per year* could induce such a woman as Mrs. Clarke, with whom he had long lived in a state of splendid luxury and boundless dissipation, to lead a *correct, decorous, and retired* life? But we are aware that interrogation is not argument; and we will candidly admit that there is much force in Mr. Perceval's objection to our inference, from the nature of this transaction. And had not his royal highness displayed so much weakness in other parts of his disgraceful intercourse with this woman, we should be disposed to yield to its cogency; but we certainly did believe that the annuity had been rendered *conditional* for the express purpose of securing Mrs. Clarke's silence; and notwithstanding what has been said, that impression is not yet removed from our minds. Indeed Mr. Perceval has, by implication, admitted the impression to be the natural consequence of the conditional grant, as on no other ground, that we can imagine, could he have declared his opinion that it would have been preferable to make that grant absolute.

By what operation of the human mind any man could bring himself to consider the evidence of Dowler and Miss Taylor as inadmissible and incredible, it is impossible for us to conceive. Most conscientiously do we declare our entire belief of the perfect veracity of both those witnesses; nor can we imagine that any thing but a pre-conceived conviction of the total innocence of the Duke, could have led any man of sense and integrity to harbour a doubt of their truth. That a mind so prepossessed might rather admit the falsehood of the evidence than the guilt of the accused, is conceivable; but it is not conceivable that any man, who allowed the conversation which Miss Taylor stated to have passed, in her presence, between the Duke and his mistress, to have actually passed, could bring himself to believe that that conversation "could not with justice be interpreted into any proof that his royal highness had a criminal knowledge of the transaction to which it related." We, on the contrary, insist, that if that conversation really passed, it could not, by possibility, bear any other interpretation. And yet has this belief been expressed by a *lawyer*, who did not hesitate farther to

assert, that there was not a tittle of evidence to support the charge of connivance at corrupt practices; and that the Duke had no knowledge of any of the transactions in which his mistress had been engaged. And thus far, after his note respecting Tonya's case (the authority of which was proved by as strong evidence as was ever brought to prove a similar case), after his conversation in the presence of Miss Taylor, and after his letter on General Clavering's business!! If any lawyer had ventured to make such assertions in a court of justice, he would have experienced such a reproof from the judge, as would have effectually prevented their repetition. This same lawyer, too, ventured to affirm, that "the British army had never distinguished itself more than at those periods, when the chief command of it was vested in a prince of the blood." This is a piece of historical information that is perfectly new to us. We are rather astonished that no member should have been tempted to ask the learned gentleman, whether the *Duke of Marlborough*, the *Earl of Peterborough*, *General Wolfe*, *Sir Ralph Abercrombie*, or *Sir John Stuart*, were princes of the blood? and, also, who signed the Convention of *Closter-Severn*, who commanded at the siege of *Dunkirk*, and who concluded the Convention in *Holland*?—It is not by such gross and fulsome adulation that the cause of royalty is to be served.

Another incredulous lawyer is stated to have said, that he did not believe that his royal highness knew that the Samuel Carter promoted by him, and recommended by Lieutenant Sutton, was the same person whom he had seen behind Mrs. Clarke's chair, or her carriage. The plain fact was this;—that, more than three years before, this youth had been recommended by Lieutenant Sutton; but the recommendation had been totally disregarded. When, however, he became servant to the Duke of York's mistress, her interposition in his favour was more effectual, and he was appointed to an ensigncy. Mrs. Clarke, it should be observed, was, in this case, a very unwilling evidence. It was not brought forward by her, but against her wish and desire. There cannot, then, be the least ground for suspecting the truth and accuracy of her testimony on the subject. She states positively that the Duke of York did know that Carter was her footman; and yet a lawyer rises in the House of Commons, and without the smallest probability to support him, contradicts her evidence, and states his disbelief of the fact!!!

We find ourselves obliged to notice an extraordinary position

advanced by a *fourth* lawyer; one, certainly, who is not less eminent for his knowledge and talents as a barrister, than for the soundness of his principles as a politician. This respectable and learned member is reported to have uttered the following sentence:—“*If the Duke of York had not a HIGH SENSE OF THE VALUE OF HONOUR AND CHARACTER, he would not have parted with Mrs. Clarke when he found her character would not bear investigation; and it was not natural to suppose that a man, who at one time had so high a sense of the value of character in a WOMAN LIVING UNDER HIS PROTECTION, should at another time think so slightly of character as to run the risk of exposure, if he had not been conscious of his innocence.*” We recollect that some of the young members of the States General in France were accustomed to attend what were called the *Evening Sittings*; when, heated with wine, they frequently made motions and uttered speeches at night, of which they were heartily ashamed when they came to their sober senses in the morning. It was at one of these sittings, called the *Night of the Dupes*, that the foundation was laid for the subversion of all property, and for the destruction of all the boundaries between right and wrong, virtue and vice. Now, if we had not known the state of sobriety of the learned member to whom the above speech has been imputed, we should certainly have been induced to ascribe it to some preternatural stimulus, of a nature similar to that which produced such an effect on the senatorial orators of revolutionary France. Certain, however, it is, that no human being could suppose that this strange declamatory nonsense, about *honour* and *character*, could refer to an adulterous connexion between the Duke and his mistress! Away with this parliamentary cant, which substitutes a courteous and delusive phraseology for the plain, wholesome language of the country;—a man dismissing his strumpet, because, forsooth, *her character could not bear investigation!* In the name of common sense and of outraged decency, what *character* can a man require or expect with a woman whom he solicits to live with him in a state of *double adultery*, or, in modern parliamentary language, *to live under his protection!* This mode of *softening down* the appropriate epithets by which our honest forefathers expressed their sense of vice and vicious practices, has a tendency most injurious to the morals of the country, by accustoming our females coolly to contemplate scenes from which, if clothed in their proper colours, they would revolt with horror. Already, in the course of this discussion, has *adultery* sunk into *indiscretion*;

and we doubt not that we shall soon see a new edition of the Decalogue for the use of fashionable folks, in which the seventh commandment will run thus — “Thou shalt not commit *indiscretion.*” The lamentable instances which have lately occurred of this particular species of *indiscretion*, which seems to spread with incredible rapidity in the fashionable world, should induce every public writer to set his face against every practice which can tend to lessen its atrocity, or to diminish its wickedness, in the eyes of the public. We are fully convinced, that its growth has been promoted, in no inconsiderable degree, by the indecent levity with which acts of adultery, in high life, have been treated in some of the public prints. And any thing which contributes to lessen the disgust which modesty and virtue naturally experience at the contemplation of vice, has a direct and immediate tendency to produce the same effect. A modest female will shrink from a woman who lives in a state of *whoredom* or *adultery*; but she can accustom herself to talk of one who is only *under the protection of a gentleman*.

Of the three cases which have been, as it were, *incidentally* introduced into this inquiry, namely, O'Mara's, Carter's, and Kennet's, though two of them have been deemed *irrelevant*, as having no relation to the professional duty of the commander-in-chief; they are all, certainly, of a nature to throw a light on the disposition and general conduct of the Duke, and to remove a great deal of that *improbability* which has furnished one of the grounds of argument for his defence. The case of poor Carter is simply this — that the Duke converted his mistress's foot-boy into a gentleman, by giving him a commission in the army. We put it to any officer in the army, whether, if the colonel of a regiment had done this, it would not have occasioned a general discontent, and have been considered as an instance of *ungentlemanly conduct*, which constitutes a military offence. We do not mean to cast the smallest reflexion on the young man, whose conduct appears to have been truly praiseworthy, and who has gained promotion, not, as Colonel Gordon would call it, in the *regular* way, by *money*, but by his own *merit*. Let no false pride now deprive him of the fruits of his good conduct; but let him enjoy them in peace. But the merit which he subsequently displayed makes no difference as to the misconduct of the commander-in-chief, in raising him from the *kitchen* to the *mess room*. It has been urged, indeed, that a colonel in the army, in a confidential situation with an illustrious personage, was himself a foot-

man, who has waited behind the chair of one of the Irish members of the present Parliament; and thus, therefore, his promotion justifies the appointment of Carter. We admit the fact, which has been long known to us, but we deny the inference; and we apprehend few persons will be found to contend that the existence of one abuse is sufficient to justify another. We must here just observe, that Colonel Gordon's evidence, which we have heard extolled as most candid, satisfactory, and even decisive, appears to us by no means to deserve the unqualified commendation which it has received, or, to say the truth, any commendation at all; for of all *regular* men surely he is the most *irregular*. In *trifles* his memory is wonderfully tenacious and retentive; in *essentials* most woefully defective. Colonel Wardle's ignorance of the Christian name of the Captain Maling, respecting whom he wished to make some inquiry, supplied the sagacious and provident colonel with a fine opportunity for the display of his professional *regularity* and *skill*. He chose to infer, that the Captain Maling about whom he was questioned, was *that* Captain Maling to whose situation the questions could not possibly apply; and although he was perfectly aware that there was *another* Captain Maling to whom they would apply, he did not conceive it to be consistent with the rules of professional *regularity* to set Colonel Wardle right. It afterwards came out, however, that there was a Captain Maling *in the Duke of York's own office*, in respect of whom the regulations laid down by the Duke himself, and, according to his secretary, most rigidly adhered to, had been grossly violated, and that at the very recommendation of this *regular* secretary himself! For *this* Captain Maling had received his company without having seen any service, without having even joined his regiment!!! So much for the *regularity* of the Duke's office, and of the Duke's official secretary! But it is most remarkable, that after a very long examination, in which his answers all referred to the other Captain Maling, when Colonel Gordon was asked, "What were the services of Captain Maling's brother, who is, I believe, a captain in the army, who is in the War Office?" answered, "There is a Captain Maling, *an assistant of mine*, in the office of the commander-in-chief; *I take for granted that is the person referred to.*" Is it credible, that Colonel Gordon should not have been aware, from the very first question that was put to him about Captain Maling, that *this was the person referred to*? And if so, though his answers might be strictly

*regular*, they certainly had the *effect* of prevarication, for they tended to lead the examiner astray. He then acknowledges what is stated above, that though this Captain Maling had seen no service, he recommended him to be placed on the half pay as a captain; and for what reason? why, because he had "an extraordinary good character, and more than common abilities," as a *clerk in office*! And this *extraordinary* admission followed a declaration of the colonel's to this effect—"I conceive it *my particular duty* to take care, that any officer whose name is submitted to his royal highness is a fit and proper person, duly qualified *in all respects*, as to *points of service*, and as to his *majesty's regulations*, for the service into which he is so recommended." And yet, in breach of this *particular duty*, he recommends for promotion a man whom he knows to be wholly *unqualified*, both as to *points of service*, and as to his *majesty's regulations*; and this is not *prevarication*, but *regularity*! But we have done with this *regular witness*, with his eternal *explanations*, and his constant reference to his *box*.

We shall dismiss Doctor O'Mara and *his case* in a few words.—The first question that naturally suggests itself to the mind is, how came a doctor of divinity, and a candidate for the mitre, to be acquainted with a woman of easy virtue? Expressing our abhorrence of the conduct of a clergyman, who could so far degrade his character and station, as to make a prostitute the channel of an application for any ecclesiastical object; we consign this wretched man to his diocesan, who, if he knows his duty, will provide for him a much severer punishment than any that the pen can inflict. But we must maintain, that the facility with which the Duke complied with the request of his mistress to obtain permission for Dr. O'Mara to preach before the King, affords a strong presumptive and corroborative proof of his disposition to grant any request which she might choose to prefer. For certain it is, that he could not act with greater impropriety, or disgrace himself more, by listening to her petitions on military affairs, than by gratifying her wishes in this respect.

Kennett's case, though a strange one, has been little dwelled upon. He was a man not merely of *doubtful* character, but of a character so bad as to be rendered incapable by law (having stood on the pillory) of being a competent evidence in a court of justice. Yet did the Duke of York, without the smallest scruple, not only communicate with this man, but, in the hope of obtaining a

pecuniary loan through his means, actually recommended him as a fit person to hold a situation under government. It would be an insult to our readers to *point* the moral of this case. Imbecility itself may discern its profligacy.

We should have been induced to enter into a regular analysis of the evidence on such particular case, had not this task been most ably, and effectually, performed in several of the periodical prints. We have already stated the effect which the whole investigation has produced on our minds; and we can assure his majesty's ministers, that in every society which we have frequented, in every conversation which we have had with individuals, we have not found one man in a hundred who is not as strongly convinced as ourselves of the past misconduct of the commander-in-chief. When, too, they find that such men as the conductors of the *Courier*, of the *Antijacobin*, and of some other publications of similar principles, are deeply impressed with a belief of the same fact; they must be persuaded that their opinions do not proceed from prejudice, much less from disaffection, but are the deliberate result of unbiassed judgment, issuing from honest, upright, and impartial minds. Let it not, then, be inferred, that every man who thinks the Duke of York unfit for his office, is concerned in a conspiracy against the House of Brunswick. If such a conspiracy shall ever be found to exist, it will not, we venture to assert, find more resolute and ardent opponents than the writers in question; who will not only employ their pens, but who will shed the last drop of their blood, should occasion require it, in defence of the illustrious family on the throne. And here we cannot forbear to notice a most preposterous and dangerous notion, that had the house *resolved* the Duke of York to be guilty of the practices, or connivance, laid to his charge, they must, of necessity, have passed a bill to exclude him from the throne. Indeed, this strange idea of interrupting the succession, so solemnly fixed by the act of settlement, was canvassed with as much apparent indifference as could have been displayed in the discussion of the provisions of a common turnpike bill! Such loose asseverations, however, ought not to be tolerated; they display a want of reflexion and of wisdom, not less reprehensible in itself, than mischievous in its effect. To provide against *possible* evils, was an act of folly which our sober ancestors disdained to commit. It will be sufficient, for the security of our excellent constitution, to supply a remedy for an existing grievance,

however it arises. And it is wonderful that men, who betrayed an excessive reluctance to wound the feelings of the King, by beseeching him to dismiss his son from office, should so easily familiarise their minds with the idea of calling upon him to give his consent to an act for excluding that son from his legitimate succession.

So long as this great cause was under the consideration of Parliament, a respect for the impartial administration of justice led us most cautiously to abstain from delivering our opinion on its merits. Having now discharged our duty to the public, by a conscientious declaration of our honest sentiments on the subject, we bid adieu to a theme at once disgusting and painful; nor shall we be tempted to renew the discussion, unless some new circumstances should arise, to call for our animadversions. The commander-in-chief is no more.

“ We war not with *the dead*;  
A lion preys not upon carcases.”

And we hope that all the defective parts of our military system will die with him—we shall then have no more Burrards and Dalrymples!—no more Conventions of Cintra!—The discussions on this last subject in Parliament, have proved nothing but the existence of a strong spirit of party, wholly unconnected with the welfare of the country. The opposition condemned the issue of the campaign in Portugal only as it supplied a means for casting disgrace on the ministers, and of giving themselves credit with the public. All parties were unanimous in absolving the military commanders from any share in the imputed disgrace. And although the event, which was pronounced from the throne to have defeated the just hopes and expectations of the country, was produced by the refusal of the general to pursue the French after the battle of Vimiera, when the advantages of such a pursuit have been declared, by a competent judge, Sir Arthur Wellesley himself, to have been such as a *child* must have perceived, yet has this refusal not been considered as affording any ground of reproach to Sir Harry Burrard, much less a sufficient cause for bringing him to trial; so that a great public disgrace has been sustained, and no one is made responsible for it!

The affairs of Europe seem about to undergo some material change, but nothing has yet occurred, of a nature sufficiently marked, to enable us to pronounce any rational opinion respecting



them. We are not sanguine in our expectations of an alteration in the policy of the Russian cabinet. And though we are far from thinking meanly of the resources of Austria, yet, unless she obtain a powerful assistance from *this country* and from *Spain*, and that most *promptly*, we confess our fears will be stronger than our hopes.—In America, the determined opposition of the people has compelled the government to forego their ruinous system of internal and external policy, by repealing the obnoxious embargo act. We are by no means clear, however, that this proceeding will be productive of any benefit to England; and most certain we are, that it should not be suffered to deter our government from the adoption of any measure, which can tend to establish our independence, as well of America as of Russia. The very *disinterested* advice of Mr. Baring, not to encourage the growth of flax-seed in *Ireland*, because we may chance soon to receive an adequate supply from America, was much better calculated for the meridian of *Washington*, than for that of the *British capital*. Whatever conduct America may now pursue, we may be certain, that her government, under the influence of Mr. Jefferson, will never be well disposed towards Great Britain. And it will be the bounden duty of ministers to afford every possible encouragement to our own colonies, in order to obtain from them those supplies which we have been too long accustomed to draw from America. Their conduct, hitherto, has been founded on a wise, discreet, and prudent system of policy: let them firmly adhere to it, and they will deserve and receive the gratitude of their country.

MARCH 27th.

## MISCELLANIES.

### *THE CONSPIRACY; A NEW DRAMA.*

*To the Editor of the Antijacobin Review.*

Sir;

WHEN the mind is occupied with matters of importance, it pays little attention to those of form. I shall, therefore, introduce myself to you, without farther ceremony, by saying, that I am a dramatic writer by profession, and that I wish for your advice and assistance in an undertaking, the idea of which, as I believe, has suggested itself to myself alone, and in the execution of which I have already made considerable progress.

From the moment when the proceedings of the Committee of the House of Commons, appointed to investigate the conduct of His Royal Highness the Commander-in-Chief, began to be published, they engrossed my whole attention. As these proceedings advanced, and developed that happy assemblage and striking contrast of characters, which were exhibited in the sly inuendos of the useful and friendly Dr. Thynne; the brilliant sallies and arch repartees of that celebrated courtizan Mrs. Clarke; the solemn importance of the gratuitous barrister Mr. Adam; the cautious reserve of his humble prototype, the equally gratuitous lawyer, Mr. Rowland Maltby; the mechanical precision of the military secretary Colonel Gordon; the sensitive memory of Mr. Donovan, which only moved when touched by the finger of recollection; the courtly officiousness of General Clavering, who came forward to mar the veracity of Mrs. Clarke, but unfortunately marred his own; the unsuspecting confidence of Mr. Reed, who, for the honour of his hotel, believed the lady, who passed a night there with one of his lodgers, to be the wife of the gentleman with whom she slept; the convenient forgetfulness of Mrs. Favery, who forgot not only the name of the street in which she lived for years, but even every circumstance about her own father and mother; the confidential talents of Mr. Greenwood, who had the merit of inditing the farewell epistle from His Royal Highness to his mistress, and of conducting the negotiations with her, through the Ambassador of Morocco; the interesting timidity of Mrs. Corri, who, as a pattern for all good wives, dreads the anger of her husband; the distressing sensibility of Miss Taylor, whose tale of poverty, distress, and illegitimacy, was wrung from her agonised bosom;—when all these personages, I say, passed in review before me, I could not help exclaiming, “Heavens! what an incomparable group for the formation of my *Dramatis Personæ!*”

Again, when I contemplated that succession of interesting events, and unexpected discoveries, which marked the progress of this investigation—the apprehension of a Conspirator, who was proved by Mr. Lowten to be only a mad parson, and therefore sent by the House of Commons to continue his edifying labours at one of the fashionable chapels of this metropolis; the miraculous preservation of a whole packet of letters, long since doomed to the flames, but providentially saved by the prying curiosity of a landlord; the solemn communication made to the House, by the Chancellor of the Exchequer, of a forged note purporting to be the hand-writing of the Commander-in-Chief, being in the possession of Captain Huxley Sanden; the Captain’s denial of the existence of this note; the declaration of Colonel Hamilton, that the Captain had acknowledged to him his having destroyed this note; the subsequent production of this note, and the awful pause that ensued when it was proved to be a true note; the commitment of Captain Sanden for prevarication respecting this note; the dignified air with which Mr. Speaker resumed his awful chair of state, and with his hat on his head, and his arms a-kimbow, received the unhappy prisoner; while with the energy of his manner the powder flew out of his wig, and all St. Stephen’s trembled as he shook his head, as once Olympos trembled

at the nod of Jove.—But the sublimity of my theme is betraying me into a style too lofty for epistolary correspondence. I shall therefore only say, that, on reviewing these striking incidents, I congratulated myself on the unparalleled interest and stage effect which they could not fail to produce; and triumphed by anticipation in the bursts of applause my intended Drama would hereafter receive from brilliant and overflowing audiences!

When I adverted to the examinations and cross-examinations of the different witnesses, to the sapient queries said to be put to them by some of the honourable members; queries which would have dumbfounded Solomon himself, for “true, no meaning puzzles more than wit;” to the archness and flippancy with which Mrs. Clarke quizzed the lawyers; to the blunders of the Irish barrister, who asked her, whether she signed that *anonymous* letter with her own name, or that of any other person; with what delight did I survey this inexhaustible fund of rich, witty, and humorous dialogue!

These invaluable materials suggested to me, as you will easily conceive, the design of dramatising this investigation. I was at first under great apprehensions lest the same idea should occur to Mr. Sheridan: but as he absented himself from the house, after having surprised it one evening by catechising Mr. Dowler on the score of morality, with all the pious gravity of a bishop, my fears of his interference subsided, and I set to work with all my might.

To doubt the success of this undertaking, Sir, is impossible: for during the original exhibition at St. Stephen's chapel, the benches were stuck over with tickets, bearing the names of the members who had secured their seats by attending at prayers, just as the walls of an empty house are stuck over with hand-bills. I should have premised, that by the courtesy of the house, the members who attend at prayers are entitled to keep their seats during the debates of the evening; and, in virtue of this rule, Mrs. Clarke has contributed more to promote devotion among our representatives, than any woman living, or than probably she ever dreamt of being entitled to take credit for. As to the gallery, it was crowded every morning at an early hour; the sacrifice of a tedious day being thought amply compensated by the entertainments of the evening; and disappointed thousands envied the happy few who gained admittance.

I am aware of no valid objection that can be offered to the plan I have undertaken; unless that you may think it impossible to comprise all the voluminous evidence, and protracted debates, respecting this investigation, within the compass of a Drama. But if you read them with attention, you will soon be satisfied, that if nine questions out of ten that were put to the witness had never been asked, and if nine speeches out of ten that were made by the members had never been delivered, the investigation would have been just as complete in all its parts as it now is, and therefore this objection is at once removed.

At the same time, I frankly acknowledge, that my mind is embarrassed and perplexed with very serious difficulties: and it

is from a sense of them, that I am induced to address myself to you, of whose literary talents I entertain the highest opinion, in order that I may obtain the benefit of your advice and assistance.

In the first place, I had been much at a loss what title to give my play; for much depends upon a good title. Indeed, a good title is as important to a play, as a good name to an individual. My original intention was, to call it the Commander-in-Chief; as Shakspeare has called several of his plays, Hamlet, Othello, King Lear, and others, after the principal personages whose actions they relate; but I relinquished this intention, on considering, that in this case, the Commander-in-Chief, though certainly the principal personage, never comes forward in his own proper person. The Investigation is applicable enough as a title; but wants strength and signification. I therefore propose calling it *The Conspiracy*; a name which, while it is sufficiently impressive to arrest the attention of the public, can give offence to neither party, as each may construe it in his own sense. The Ex-secretary at War may suppose it to countenance his idea of a Jacobin conspiracy against the House of Brunswick, set on foot by the machinations of low-lived republican incendiaries, enemies to monarchical government and social order: and Mr. Whitbread may apply the term to that species of conspiracy against monarchical government, which he says is hatching, not in cottages, but in palaces; not in the seditious principles of the vulgar, but in the prodigal debaucheries of princes. I mean, therefore, to call my play *The Conspirator*, unless your ingenuity can suggest a more appropriate title.

In the next place, I was long undecided whether to make it a tragedy or comedy. In the opinion of the critics, "the subject best fitted for tragedy, is where a man has himself been the cause of his misfortunes, not so as to be deeply guilty, nor altogether innocent: the misfortune must be occasioned by a fault incident to human nature, and therefore in some degree venial. Such misfortunes call forth the social affections, and warmly interest the spectator." The history I have to narrate, completely accords with this description; and partakes of the nature of modern tragedy in another respect, that while the actors were grave, the audience was laughing. But then, on the other side of the question, it bears the strongest resemblance to comedy, because the incidents are much more of a comic than a serious nature. Most of our modern comedies, in the style of the French *Comédie larmoyante*, are so interlarded with pathetic sentiment, and our tragedies are so enlivened with sprightly buffoonery, that, generally speaking, no man can possibly guess, whether what he is listening to be tragedy or comedy, till he comes to the last scene of the last act; when it is denominated the one or the other, according as it pleases the author, to make the conclusion fortunate or unfortunate. Now, the conclusion of this story was not left to my discretion, and is of the most indeterminate description imaginable; for though a retreat has hitherto been considered as an unfortunate event, yet recent authorities have declared it to be fortunate, and even tantamount to a victory. Buonaparte foolishly imagined that he had the best of

the late campaign, after he had driven us out of Spain, with the loss of our baggage, ammunition, military chest, and magazines; but His Majesty's Ministers expatiated on the advantages we had gained by this useful diversion, as they termed it, and Parliament voted their thanks to such of our general officers as had the good fortune to get home safe to receive them. If a retreat was so glorious in this affair, why may it not be equally so in that of His Royal Highness? and indeed the cases seem to run parallel throughout. We lost the place for which we were contending, and our money, in the one; and His Royal Highness lost his place, and emoluments, in the other. We saved our honour; and His Royal Highness, having been acquitted of corrupt participation and criminal connivance, has saved his honour too; and may fairly sing *Te Deum*. In order to put an end to all my perplexities on this point, I have decided to call my piece a Drama, a term which I hope will meet with your approbation.

Another point to be considered is, whether the representation should or should not have the adventitious aids of music, singing, and dancing. These are the great support of modern compositions; and may be introduced without any violation of the unities of time, place, or action. I have ready to my hand, Mr. and Mrs. Corri, and the boys whom he was in the habit of bringing to sing to Mrs. Clarke, in Gloucester-place. Mrs. Clarke may perform an accompaniment on the beautiful harp presented to her by Captain Huxley Sanden; and a dance may follow with the greatest propriety. If you think this Italian music should be diversified with a few convivial songs, to please the galleries, I can give the Twelfth Night Supper-scene in Gloucester-place, so humorously described by Mr. Corri; when the gentlemen sat drinking to a very late hour, and laughed at him for being such a fool, as to give the 200*l.* note to Mr. Cockayne the lawyer, who put it in his pocket very quietly, saying in the Italianised version of the dialogue, "It is one act of very good generosity on your part, Mr. Corri."

These, Sir, are the principal points on which I wish to consult you, as to the composition of the piece: but now I have to advert to a most unfortunate obstacle to my views of fame and profit, that has lately presented itself in the conflagration of Drury-lane theatre. It was a leading feature in my plan, as Mrs. Clarke appears to have no engagement upon her hands at present; and I acquiesce from the bottom of my heart, in the sentiment of Mr. Donovan, that she would be "a treasure in every way," to have engaged her myself as soon as my Drama was ready for the stage. I should not have paid her so ill a compliment as to tell her, that "if she was clever, she would never apply to me for money;" but have relied in full confidence on her talents for maintaining such an establishment, as that to which she has been accustomed in Gloucester-place. My scheme would have been infallible, as you will admit, when you recollect the attractive graces which this inimitable actress displayed at the bar of the House of Commons: for I meant to advertise in the play-bills announcing the representation of my Drama, the part of Mrs. Clarke to be performed by herself. But alas, Sir, all my dreams of affluence, all my fond hopes of bliss, or to use Mr. Whitbread's

expressive metaphor, "of laying my head in the lap of this Delilah, and being shorn of my strength," are now blasted: for how can I expect Mrs. Clarke will so far condescend as to tread the boards of any of the minor theatres; or where can I now find room to accommodate the numerous audiences that would have flocked to the representation of my Drama? And if I wait till Drury-lane or Covent-garden theatres are rebuilt, some new faux-pas in high life will probably intervene, to engross the public attention, and the Duke and his Darling both be forgotten.

In this dilemma, I am strongly inclined to publish my play; while the impression of the subject is still strong upon the public mind; but am unfortunately rather embarrassed about the means of so doing, at the present moment. I cannot publish it by subscription, because my friends are already very impatient for the appearance of another work, the subscriptions for which I received about two years ago; and I cannot publish it in any other way, because I am entangled with a churlish ignorant bookseller, who has no other way of judging of the merits of his authors, than by looking at the debtor and creditor side of their accounts. I have therefore to propose to you, Sir, that if you will give my piece a few finishing touches and corrections, and make the necessary advances for printing and publishing, we will divide the profits between us. If this proposal meets your approbation, the manuscript shall be immediately sent for your perusal, your concern in the undertaking shall remain a secret, and you will, of course, announce in your next number, that such a Drama is in great forwardness, speaking of it as a production that has excited the highest expectations in the literary world, as well from the uncommon interest of the subject, as from the established reputation of its reputed author.

I am,

Sir,

Your great admirer  
and faithful servant,

MARGITES.

Grub-Street,  
March 25, 1809.

## CORRESPONDENCE.

MR. LEVER requests us to state, that his work on Seamanship, noticed in our last, is sold for 3*l.* 3*s.*

Colonel ———'s Letters; *Theologus*; and the excellent Essay of Mr. J—B—, with several other favours, shall appear in our next.

A letter will be forwarded to Mr. G.

The indisposition of the Theological Reviewer has occasioned the omission of the important subject of "Divinity" this month, which it is hoped will be speedily resumed.

THE  
ANTI-JACOBIN  
Review and Magazine,

&c. &c. &c.

For APRIL, 1809.

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Gli Stati deboli sempre fieno ambigui nel resolucrsi, et sempre le deliberationi lente sono nocive. MACHIAVELLI.

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*An historical Review of the commercial, political, and moral State of Hindoostan, from the earliest Period to the present Time: the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement. With an Introduction and Map, illustrating the relative Situation of the British Empire in the East.* By Robert Chatfield, LL. B. Vicar of Chatteris, in Cambridgeshire. 4to. pp. xlii and 451. Richardson. 1808.

**E**VERY new publication relative to Hindoostan, which either collects the detached information already before the public, or brings some original facts to our knowledge, is a national service. A country so extensive and so important, we do not say essential, to the prosperity of the British empire, cannot be too well known or too often described. It is true such minute explanations may also enlighten the enemy and expose our weak parts; but the security of British India should not depend on his ignorance. Our government there ought to rest on the immutable basis of public justice united with practical utility, and not on any of those temporary expedients which sooner or later render weakness contemptible. A system of policy indeed which seeks to support itself by expedients, will never lay the foundation of an extensive or permanent empire, neither will it long effect the security of that already established. It is in vain that our arms interpose to prevent the rapacity of native princes, if the exactions

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of our subordinate agents are equally distressing to the people. It is not less criminally foolish to violate their religious prejudices to-day, and flatter them to-morrow, when resistance is made. Such conduct being uninfluenced by reason, of course no rational motive for it can be perceived by the ignorant Hindoo, who will soon learn to consider it as an irrefragable proof of wanton malignity and dastardly imbecility. Individuals, we know, have attempted to palliate such measures, by alleging the stupidity of the natives was such, that their thoughts never extended beyond the sensible objects before them. Were this allegation true, we should consider the original offence still more heinous. If they are influenced only by their feelings, it follows that we should always endeavour to make that impression upon them which would tend most to the general advantage. But it is not denied that Hindoos have memories as well as Europeans, that they remember insults or extortions with equal facility, and that they can also communicate their recollections to their offspring. These recollections, there is too much reason to fear, if not decidedly hostile, are by no means friendly, to British authority. Gratitude and revenge are common to the human race; and, although they often exist without reason, they seldom endure long without a motive. A wise government would seek to inspire the former emotion, and avoid every cause for generating the latter. The ignorance and illiterateness of the natives no doubt render them extremely difficult to manage; but, although they are not capable of abstract reasoning, or of duly appreciating what would eventually tend to their own interest, we might nevertheless make a strong impression on their feelings highly favourable to the British government and laws, and above all to the immense power of our invincible arms. The effect however of objects on those who reason and those who only feel is very different; yet he who assiduously studies the latter may learn the means of influencing them as easily as reasoners are influenced by arguments. It would be foolish, indeed, to expect such acquirements in persons who only consider the speediest methods of accumulating wealth in order to return to their native country. But of these we shall have occasion to speak in the course of our analysis of this "Historical Review:" we must now turn to our author's introduction, which merits more than ordinary attention at the present crisis.



Mr. Chatfield begins with the earliest records of society, the increase of population, wealth, and the dawn of commerce and the arts in the East; in that country, the present inhabitants of which are accounted, by certain superficial declaimers, so incorrigibly stupid as to be incapable of all intellectual improvement. As population and wealth increased, new desires were created; new sources of pleasure or gratification were alternately discovered and exhausted; until what was at first only matter of taste or delicacy became at length an object of paramount importance. In this state, from its peculiar situation and products as well as the taste and ingenuity of its inhabitants, India could best supply the increasing refinements of the times; and its delicate fabrics were not only earnestly sought after, but became a subject of competition between adjacent nations. The importance of this traffic, which was probably a principal source of the opulence and power of the empires of Nineveh and Assyria, appears to have engaged the attention of mankind, at a period too early for any authentic records of its existence to remain. The origin, decline, and fall of the Syrian, Phœnician, Egyptian, and Carthaginian commerce are better ascertained, as well as the more modern trade of the Venetians, Genoese, Florentines, and Portuguese. The fanatical crusades, however, like all other wars, extended the actual boundaries of civil refinement: the crusaders beheld, admired, and secretly imbibed a taste for, the luxuries of Asia; while the discovery of the magnetic needle led to that of the Cape of Good Hope and the passage to India, which has since contributed to enrich and adorn the people of Europe.

“The Portuguese and Dutch,” (observes our intelligent author) “long possessed the sovereignty of these seas; and the power enjoyed in the East by the other nations of Europe was almost too inconsiderable to be deemed a matter of national concern, when a singular concurrence of events brought the Mogul Empire to the brink of destruction, and transferred its fairest possessions to the dominion of Great Britain.

“Of all the European naval powers, England was the only one which had not hitherto made any material territorial acquisitions in the East, when the ambition and the intrigues of France compelled her to fight for her independence, until, from having been only an ally of the Nabob of Arcot, she became, by her conquests, the sovereign of a principal portion of the Carnatic. The English power grew under the dissensions of the native princes, and the jealousy of the Mogul Omrahs: a succession of brilliant victories

and negotiations gave it at length the undisputed sovereignty of India, and advanced its boundaries to the regions of the Punjab, or that country which is watered by the five branches of the Indus." p. xiii.

" France has long viewed the English empire in India with a jealous eye. Anterior to the Revolution, her object was not trade, but dominion; and subsequent to that eventful period, her views have been directed to the same quarter, with a more alarming vigilance. At every Durbar, her ministers have been active, and her emissaries have been spread through every region where the murmur of disaffection could excite the hope of revolt: nor has her attention been solely confined to the courts of Hindoostan; the seeds of future revolutions in the East have been long nourished in her capital; the languages of Turkey, Persia, and India, have been taught to the pupils of her military schools, in order, at some future period, to organise rebellion, or assist the efforts of the frontier nations in subverting the British empire in the East." p. xiv.

Mr. Chatfield then proceeds to examine the practicability of the Gallo-Russian project to invade Hindoostan by marching through Persia, and seems inclined to think it possible. We shall state his views, which are evidently well digested, although not conclusive. He takes for granted that Russia can assemble an army at Astracan, whence it may embark on the Caspian Sea, sail to the south-eastern extremity, land and march to "the city of Tahiran, which is situated about twelve marches from the Caspian Sea, and little more from Ispahan," the Persian capital. Thence, according to Tavernier, he estimates the distance to Candahar at eighty-nine days journey; from Candahar to Cabul, twenty-four; from Cabul to Lahore, twenty-two; and thence to Delhi, eighteen; making one hundred and fifty-three days journey from Ispahan to Delhi, or one hundred and seventy-seven from the shores of the Caspian to Delhi.

" Of Lahore, it may be remarked, that it is a city of the highest antiquity, giving its name to the province of which it is the capital, and standing on the great road leading from Delhi to Persia and Samarcand. It is oftener named Panjab than Lahore, from the five rivers which intersect it before their junction with the Indus. Lahore is one of the largest and most fertile provinces of Hindoostan, abounding in wine, sugar, cotton, wool, and all the necessaries of life. Nor is it only from its fertility, that it deserves our particular consideration, but as it has been from the age of Alexander to the present day the theatre of those great battles, which have decided the fate of India. It was principally by the valour and enterprise of the troops of this frontier province, that

both Alexander and the first Arabian conquerors, were prevented from carrying their victorious arms to the Ganges. Mahmood, the scourge of Hindoostan, who, in his twelve celebrated expeditions into this devoted country, had traversed its extent from the mountains of Peropamisus to the junction of the Ganges and the Jumna, and from Moultan and Agimere to the shores of the ocean, and the Temple of Sumnaut, saw the value of Lahore, and had met many severe checks from the bravery of its inhabitants, and, therefore, in his tenth expedition, he made it an integral part of the Gaznevide empire." p. xxi.

"Two routes have been traced for the march of the combined Russian and French armies towards the Persian frontier, supposing that the expedition is conducted not only with the consent of the King of Persia, but that every thing necessary for the subsistence of the armies shall be furnished by him on their passage through his territories. One point of departure is from the duchy of Warsaw; the other from Dalmatia; Astracan to be the place of rendezvous. By the former route, the march will be more difficult, as the greater part of it must be performed by land; by the latter, the Russian vessels on the Black Sea will lessen the fatigue of the soldiers, and transport them to the right shore of the Sea of Azof. Thence, crossing the Don, they will march to Czaritzin on the Volga, where boats will be prepared to convey them to Astracan at which place they will probably be joined by the Russian reinforcements. The march by the former route has been computed at 560 leagues\*, and may be accomplished in three months: that from Dalmatia at about half the distance and half the time.

"Of the practicability of either of these schemes, with the aid of a Russian fleet in the Euxine, and the supplies that may be furnished by that power in the march from the Sea of Azof to the Volga, no reasonable doubt can exist. The passage of the Caspian Sea is also secured by the Russian transports, and nothing but the dangers of the navigation can prevent the combined armies from landing either at Astrabad or Balfroush on the S. E. shore, where the Persian alliance can alone contribute to the security of their further progress." p. xxvi.

"The distance from the S. E. extremity of the Caspian Sea, to the town of Attock on the Indus is, in a direct line, 1130 miles; from Attock to Delhi, 587. The whole distance then from Astrabad to Delhi is 1717 miles; or allowing for the deviation of roads, about 2200 miles." p. xxxiii.

"Let not any man presume to calculate upon the distance, the incertitude, the dangers of any expedition, to be undertaken by Europeans, so far from their own country, or to brand it as wild

\* The distance by land from Astracan to Czaritzin is 260 miles. Thence is a chain of redoubts to the nearest point of the Don of 40 miles.

and romantic. To minds inured to danger, and with bodies hardened by incessant labour, toil, and pain, are inferior considerations. The waters of the Danube and the Euxine, the Don and the Volga, the shoals of the Caspian, the forests of Mazanderan, the sandy plains of Khorasan, the barren rocks of Herat, the mountains of the Paropamisus, or the petty warfare of the Afghan hordes, can present no obstacles to those, who have fought and conquered on the banks of the Po, the Rhine, the Elbe, and the Vistula; or have borne the privations of a Polish winter. Accustomed to conquer, they may be soon taught to despise every peril that thwarts their progress to victory. Stimulated by the remembrance of former glories, if they think on their absent friends and companions, it may only be to contrast with their exploits the bright deeds which they are preparing to achieve. 'Did not,' they will say, 'Alexander trace the same victorious course? have not the Tartar, the Persian, and the Afghap, successfully invaded and conquered the fertile regions before us? and were the sons of Macedon, or the undisciplined myriads of Timur, Nadir, or Abdallah, more brave, or more powerful than the soldiers of Napoleon? The empire of the world is the prize of our valour, and England is only to be conquered on the banks of the Indus and the Ganges.' " P. XXXV.

Against this formidable display of alarming dangers, which the author has too incautiously adopted from a pamphlet on the same subject, we shall adduce a few facts. Admitting the ability of France and Russia to assemble 50,000 men at Astracan, which is the utmost number that could possibly be supported in that barren region; this force has still to be embarked and transported above 200 leagues on the Caspian Sea. This voyage would require at least a month to perform in such a dangerous navigation; and when the troops landed at Astrabad, provisions for upwards of four months more must also be landed, for an army is not to expect supplies in the saline plains or mountains of Persia. Now the whole Russian shipping in the Caspian consisting only of four or five sloops of war and coasting vessels, perhaps does not amount to 2000 tons. These, it is evident, are very inadequate to transport an army of 50,000 men, with arms, ammunition, magazines, military stores, cannon, and provisions for five months. The shipping indeed necessary to transport such an army is more than all the powers of Russia can produce at Astracan in three years. Nor could this army be carried in two divisions, for, as it could not advance with safety through such countries but in great force, and as the double voyage from Astracan to Astrabad would occupy at least four

months, the waste of provisions would form an insuperable difficulty. It is also to be remembered, that the shores of the Caspian Sea are more destructive to animal life than any other part in the known world. This is so notorious, that the least calculation which could be made of the mortality, would be two-fifths of the army before it reached the frontiers of Persia. It would then have to encounter, during the months of July and August, a hot destructive wind, not less pestiferous than the Sirocco, to march over salt and sandy deserts, plains covered with saltpetre, inaccessible summits, rocky declivities, impassable torrents, and impracticable forests, through countries inhabited by savage hordes too ferocious and too greedy of plunder to respect any alliances or any civil authority which would deprive them of their booty. The mandates of the Persian emperor would be found very unequal to the task of commanding the peaceful submission of all the petty princes and warlike nations which exist between the shores of the Caspian and Lahore, on the frontiers of British India. Nor can it be supposed that the Persians would now act as they did in the days of Alexander, and that they would, notwithstanding their known hatred of the Russians, join them and the French, whose manners and customs are so different, to augment this allied army to 150,000 men. Mr. Chatfield seems to think, that the Franco-Russian army might proceed to Tahiran, the present capital of Persia, and thence to Delhi. Yet is it to be believed that the Persian emperor, however complaisant to Buonaparte at Paris, would quietly admit such a foreign force to enter his capital? But even were he thus credulous and imprudent, half of the army which embarked at Astracan would be dead before the remainder could reach Tahiran and Ispahan. We suspect, indeed, that it is wholly impossible for a French force ever to traverse the Caspian. If Frenchmen attempt to march to India, it will be much easier and safer for them to pass from Constantinople to Aleppo, traverse the Arabian Deserts to Bagdad, and thence to Ispahan, as they would not perhaps venture to embark in the Persian gulf, where they might find an English fleet. But there are still more difficulties: suppose Ispahan to be the place of rendezvous for the French and Russians, each pursuing their own route, would not the keeping of such a numerous body of men together, in such a country, generate mortal diseases? It is calculated, that about one

in twenty-five camels die on the road during twenty days march; one in eighteen, during thirty days; one in twelve, during forty; one in nine, during fifty; and one in five, during sixty. Now, supposing the army to set out with 50,000 camels (although this number is far too small), above 10,000 of them would be dead before they reached their first destination. Such a number of dead carcasses, always increasing as the camels and men became more fatigued, and of course more susceptible of disease, would doubtless produce the annual plague of the country. If the whole army stopped, as a part could not, to bury them, its march would be considerably impeded, its sufferings by disease and fatigue increased, and would in all probability fall an easy prey to the first gang of robbers which came in sight of it. Buonaparte has already crossed the Deserts of Egypt; he will never again venture his men, unless they become rebellious, on similar destructive, and fruitless expeditions. We must then be permitted to "calculate on the distance, the incertitude, and the dangers of such an expedition to Europeans," and to conclude, contrary to our author, that, from an attentive review of the situation, climate, extent, and sterility of the country, and the manners of its few inhabitants, it is physically impossible for a French army to penetrate over land to the banks of the Indus, and there cope with 100,000 men trained and commanded by Britons\*.

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\* It should here be observed, that the present Emperor of Persia, Fatah Ali Shah, derives his authority from the usurpation of his uncle, the Eunuch, Aga Mahomed, and can have no aversion from the usurpation of Buonaparte. But, as such power is always insecure, and particularly so in the East, the Persian emperor may not long enjoy tranquillity. He belongs to the Kajar or Quajar tribe (an appellation signifying rebel or deserter), which is detested by the Persian nobles; and even his own numerous family at his death would, no doubt, dispute the sovereignty which has long been the prize of the boldest competitor. The Persian imperial troops do not exceed 60,000 men, armed with matchlock guns, besides 20,000 honorary soldiers. The Zunds, whose family was deposed, now reside in Mazanderan, and only seek an opportunity to contend again for their legitimate right to the throne. The appearance, therefore, of an European army, in Persia, would be the signal for civil war, and the allied French and Russians would find themselves just in time to be sacrificed to the vengeance of contending parties. The enemy, how-

Let it not, however, be supposed, that we are any more convinced of the security of Hindoostan than our author, although we may think it unassailable by a Gallo-Russian army. The wily enemy will soon find much cheaper, speedier, and more effectual means of attacking the British government in India, than by an impracticable expedition over land. His intrigues with the emperor and petty princes of Persia are already well known; he is now perhaps subsidising the powers of Cabul, Candahar, and the warlike Afghans; among whom French engineers and drill serjeants have been sent. It is not, indeed, with Frenchmen, who are now become little numerous, that he intends to vanquish the British in India; it is with countless hordes of natives, deserters, and traitors, that his emissaries expect to "cover themselves with glory," according to his own absurd bombast. But, admitting the possibility of a combined European army, assisted by Persia, Candahar, Cabul, and Lahore, reaching the west bank of the Indus, Mr. Chatfield asks,

"Will the warlike Seiks, [who can bring 200,000 cavalry into the field, a force greater than that of any other state in Hindoostan, and] who have so long and so bravely resisted the inroads of their Afghan neighbours, suffer them to advance in peace under the banners of an invading army, which may have probably stipulated, as the reward of their safe conduct, the surrender of their own rights and independence? Will the Rajpoot princes, the natural allies of England, refuse to join their forces with those troops, who, remembering the victories of Plassy and Buxar, and still covered with the hard-earned laurels of Delhi, Assye, and Laswarree, burn with impatience to measure again their bayonets with an

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ever, has taken a much safer and more practical plan; already have his emissaries given the governor of Bombay considerable trouble, to prevent them from establishing a settlement at the bay of Cutch, on the frontiers of Guzerat. They have been more successful in Scindy, where it is believed they have privately been well received, and allowed to form settlements along the banks of the Indus. Fatah Ali has most probably ceded to the French the important islands of Ormuz and Kismis, which are the keys of the Persian Gulf. The island of Carek was expected to have a similar fate. Should the enemy thus obtain a chain of posts along the coast of Persia, he might then hope to transport an army and military stores from Aleppo to the Euphrates, and sail down that river to Bussora, thence to Ormuz and the banks of the Indus. A small British force, however, in the Persian Gulf would greatly obstruct this project.—*Rev.*

enemy, whom, in India, they have always conquered? Shall the eastern shore of the Indus be left open and defenceless, and the Panjab offer no obstructions to an invading army? or shall the enemy be suffered to advance to the ominous plains of Carnawl and Pan-niput, and the meed of empire be effeminately contended for, when the towers of imperial Delhi are almost placed within his view? No! the English army will still do its duty, and scorn to stain those laurels, which have now flourished under the growth of sixty years of success and victory. But allow this army all the glory it deserves; allow even what is, from the fickle state of the Indian mind, a matter at best problematical, that the Seiks and the Rajpoots are inclined to the English alliance, and active in its cause, this will not prove that the powers from the Indus to Cape Comorin and the Ganges, are well affected to a dominion which has so frequently given them cause of suspicion and distrust, nor will it remove the apprehension, that the seeds of revolt and disgust are not thickly sown amongst the *Scpoys*\* in our own service. What then could a handful of British troops, however ardent, however brave, effect against an enemy, equal or superior to it perhaps, in point of numbers, and having, besides, the powerful aid of religious prejudices to benumb, or divert the co-operation of the auxiliary forces?" P. xxxviii.

The following reflexions contain such cogent, indubitable, and salutary truths; evince such efficient principles of sound policy (now so rare), and breathe such genuine patriotism and philanthropy, that they cannot be too gene-

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\* "The Mutiny at Vellore, and other symptoms of sedition manifested amongst the native troops in the Carnatic, seemed strongly to indicate that other causes, besides the intrigues of Tip-poo's sons, had alienated the minds of the soldiers. The measure of interfering with the religious distinctions of either Hindus or Mahomedans, is so fraught with danger, that we ought not so much to be astonished at the event, as at the folly, which gave birth to it. It is said, (Waring's *Tour to Sheeraz*,) 'that the slightest breath will often turn the tide of popular favour; and that an eastern commander, instead of looking up to his troops for protection, often considers them his most dangerous enemies; that, obedience in the East is the reward of cruelty; and that the successes of Zenghis Khan, Timour, and Nadir Shah, were chiefly to be attributed to the severity of their discipline.' But, whatever may be the peculiar effects of climate, in altering some of the feelings of men; the force of nature is too strong not to show, that a people ruled with lenity, cannot always be insensible of gratitude, and that obedience preserved by cruelty, rests only on a sandy foundation; whilst discipline, tempered with mildness, and respecting the habits and observances of men, in whatever condition they are placed, must always produce the most beneficial consequences.



rally known nor too much studied. We hope those of the East-India directors whose attention is not wholly engrossed with their *patronage*, will meditate seriously and *conscientiously* on these remarks.

“ In reasoning upon human events, independent of any immediate interposition of Providence, it is the duty of man in his individual state, and much more in a state of society, to consider the means he possesses for the accomplishment of any particular end. If, therefore, *political wisdom be something more than an empty name*, let us attend to that precept, which teaches us to *compare the object we have in view with our capacity to obtain it*; or to bring the subject more home to our reflexions, that Great Britain should well consult her ability to defend an empire, so distant and extensive, from the combined efforts of a French and Russian Asiatic army, assisted by those powers, whom rooted antipathies or recent injuries have alienated from our cause. Looking only to the map of India, England possesses a territory, great in extent, and flourishing in resources; the strength of a kingdom does not, however, consist in the extent of its dominions, or the number of its people, but in its union and compactness; in the celerity with which its strength may be called into action, and its forces made to bear upon any given point. Is it not then necessary to examine, how that *power is united*, how *all the parts which connect the mighty empire of British India, are combined in any consistent whole*? How is rebellion kept down at present, but by the strong arm of power? Are Scindiah and Holkar favourable to the British cause, or have they forgotten their recent defeats, and the prize of dominion snatched so rudely from their grasp? Have the other Mahratta powers assimilated with a government which has humbled their pride, and contracted the sphere of their exertions? The memory of the Chout (a grant now withheld, of a fourth part of the revenues of the southern provinces), the peculiar system of their government, their annual campaigns of plunder, the very collection of the revenues, which support the princes and the nation, always paid with *reluctance*, and for the most part *extorted by force*, will urge them to seize with avidity, the first moment which offers itself, of casting off an alliance, not cemented by affection, but imposed by a *hard necessity*.

“ The Rohillas have not forgotten the ungenerous interference of the British army in 1774, and the surrender of their liberties to the dominion of Oude. They are still brave, warlike, and industrious, and their incorporation with the British territories in Oude may rather prove a source of danger than of triumph. Is even the vassal state of Oude, so long the seat of British intrigues, so long accustomed to misrule and rebellion, pleased with the changes that have been made in her provinces, or inclined to favour the future designs of her Liege Lord? Are the Mahometan chieftains, the Jauts, or the Seiks, prepared to join the British standards, or to participate in the contest which must decide the fate of India?

“ Under a wise and able government, *not a moment should be lost to resist an evil of such tremendous magnitude*; and if the chances of war, or the effects of political arrangements have consigned so large a portion of Hindoostan to the British empire, no alternative remains but to meet the danger at the breach. *Whilst disputes are agitated about forms and precedents, whilst divisions are made in the senate, and among the multitude, about the necessity of concession, or the justice of new acquisitions, behold the enemy is at the gates.* No concession will disarrange the projects of the modern Alexander; no friendship or peace will soften his resentments, or disconcert his views. He has made the fall of England as indispensable as that of Carthage was to Rome; he has made his own aggrandizement to rest upon humbling his rival in the dust; and he looks to the subjection of British India, as the most effectual means of annihilating the British power in Europe.

“ In such a crisis, delay would be dangerous, *‘fas est et ab hoste doceri.’* *Is the enemy brave and active, does he employ the best means to compass his purposes; let the policy of his rival be the same, let her counsels be dictated by the same prudence, and acted upon with the same resolution; the chances of success are then equalised, and the justice of the cause will at length preponderate.* The power acquired by England in India, if wisely employed, may be the means of acquiring more, or rather of consolidating beyond the power of accident, that which it already possesses: but if with a *foolish policy* such measures are persisted in, the apparent motive, or ultimate aim of which, is only to *divide, to weaken, and to irritate the native powers, without contributing any thing to their essential benefit*; if they are led to suppose that our object is only *plunder, or the gratification of a restless ambition*; if any *undue interference* is made, or any interference sanctioned, hostile to the religious habits of the people, before others have been superinduced by time, a lenient government, and the fostering hand of *education and refinement*, by which alone the change from ancient opinions becomes less sensible, and the dislike to new principles less repugnant, England will act the part of a state madly bent upon its ruin, and only kindle the flame for its own extinction.

“ It is indeed easy for a government to murder and destroy its subjects, without adding a particle of strength or of happiness to its empire; and though, by spreading divisions among its neighbours, its nominal power may for a time be augmented, the evil will eventually fall on its own head, and sap the foundation of its welfare and security. *The real strength of an empire is in the wisdom and justice of its government. The principles of justice will remain firm and unshaken, whether influencing individuals or nations, when all other systems have perished and decayed.* Already is the English frontier of Oude advanced to within three or four hundred miles of the Afghan provinces of Lahore and Cashmere;—the thirst of dominion should now yield to the benevolent design of ameliorating [meliorating] the condition of the natives, and removing by *lenient* measures their rooted prejudices against a foreign in-

fluence. The Hindus and Mahomedans may, perhaps, be dra' gooned into a formal profession of Christianity, or be compelled to show tokens of love and submission; but the obligations imposed by such severe expedients are as weak, as the injustice that dictated them is dangerous and flagrant. They will only serve to increase the alienation which it is an imperious duty to remove, and add to the myriads whom the successful march of an invading army will draw round its standards.

" If India be worth preserving, and its commerce be a main source of our present political greatness, the energies of the state must be instantly called into action, in adopting the most prompt and decisive measures, to avert a blow which threatens not only the British Empire in the East, but perhaps the existence of Britain as an independent nation. Whatever sanguine hopes might have been indulged and countenanced in Parliament, of the growing prosperity of India in 1801, have now, it may be presumed, in consequence of the revolutions both in Europe and Asia, become more precarious: the dangers threatening from the East cannot but rivet the attention even of the most ignorant and thoughtless; nor can the pressure of the times in 1784, be compared to the alarming crisis of 1809. Nothing but a happy combination of efforts, both at home and abroad, can secure the empire from the storm that is ready to assail it. *Nothing but a zeal united with knowledge, a courage directed by prudence, a wisdom uninfluenced by party or prejudice, can save the commerce, and with it the sovereignty of India, from falling under the influence of France.*

" It may perhaps be urged, that the late revolution in Spain, and the present convulsed state of Europe, may lead to political changes, which will remove to a greater distance the dangers we have been describing. But it will be of little avail, to have removed the evil, if it may recur with more alarming symptoms, and probably at a period, when we are less prepared to meet it. It requires, indeed, no great effort of ingenuity to prove, that the consequences of our late measures have diminished the security of our eastern empire. But men are naturally pleased with the brilliant detail of conquests; and look not so much to the result, as to the splendour of a victory. *Whilst the irritation of the public mind continues in Hindoostan, whilst the French, whoever is their ruler, are enabled to intrigue with the bordering states, the seeds of disaffection may easily be matured to revolt, and occasions will never be wanting to diffuse them.*" p. xxxviii.

Here we must pause, to inquire what is the actual state of the British administration in Hindoostan. How are "all the parts which connect the mighty empire of British India, combined in any consistent whole?" What are the unity and energy of a government destined to resist such a powerful and effective combination of enemies? Why a vast and partly unknown empire, occupying an extensive

tract of land along the coast of the Indian ocean, from the shores of Persia to those of China, divided into rival presidencies, with a nominal supremacy, but without any reciprocal responsibility; weak through their mutual jealousies, and despotic from their weakness—a government which has all the inconsistency, imbecility, and cruelty of democracy, without its national enthusiasm; which makes treaties to-day and deviates from them to-morrow; which is administered by deputies, who are the more honoured the more wealth they accumulate, or who are virulently persecuted in proportion to the superiority of their talents and integrity; a government which has as many features, as many modes of acting, as it is composed of individuals.—Such an incongruous system of oppositions and contradictions never before occurred! A system, if so it may be called, where the directors have collectively and individually different views; where the governors again are influenced by other considerations; where the civil and military authorities wage an eternal war of emolument; and where it is deemed necessary, in order to maintain obedience, to oppose, instead of uniting, all the subordinate branches against each other. A power so constituted may excite our surprise at its existence, but most assuredly cannot inspire respect, or beget a hope of its permanency. In this country, the contest for authority between the ministers of the day and the directors destroys all responsibility\* in either. There is, too frequently, a want of unanimity between the different presidents and the commander-in-chief. In the presidial councils, one class of members uniformly oppose another, and all are decided against the bench of king's judges, while his majesty's officers and army treat with contempt those of the Company. Can such a state of things long resist the machinations of a vigilant and observing enemy like Buonaparte? If it should, its rulers must ascribe it to blind fortune, and not to political wisdom. India, however, like all tropical climates, is not the land of patriotism, still less is a regard for the public welfare a virtue of adventurers; its fall therefore will be coolly and carelessly anti-

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\* The late case of Lord Lauderdale strikingly illustrates the absurdity of a system, in which political measures do not rest on their propriety, or the authoritative judgment of an individual, but on the intrigues of opposite and contending interests.—*Rev.*

pated, while the fortunes of the guilty authors of its ruin will be fully sufficient to procure them a temporary immunity from condign punishment.

In these observations, Mr. Chatfield will perceive, that although we venture to pronounce the over-land march of a French army to India highly improbable, if not impracticable, and certainly unnecessary; yet we are far from wishing to defeat the object of his public-spirited efforts to attract the attention of statesmen to the imminent dangers and perilous situation of the British settlements in the East. On the contrary, we are gratified to find a work founded on historical facts, which may perhaps enable our legislators to form more just and practical notions of what our Indian government should be, what are the dangers to which it is exposed, and what are the indispensable means necessary to its salvation. We believe, few, if any, of the directors, do not now feel the necessity of a general and radical change in the India system; they know its weakness too well not to be convinced of its incapacity to resist French intrigue, and more than one of them, we have been assured, lately sold out India stock to a considerable amount. It is indeed impossible that men can shut their eyes on the rapid progress of *French missionaries*, as well as *French emissaries*, in the very centre of the British possessions. It is a fact not less true than extraordinary, that, in the jurisdiction of the presidency of Fort St. George alone, there are upwards of 400,000 French Papists, all of whom are French *au cœur*, and the most decided enemies to Protestants. These men, although nominally Christians, joined the Hindus, and assisted in the massacre of the English at Vellore. The number, indeed, and influence of the Papists in Hindoostan, and their sanguinary hostility to Protestants; as well as their arts in exciting the same hostile spirit in the placable Hindus, have at length attracted the attention of the discordant rulers. But it is now, perhaps, too late to remedy the ruinous consequences of such policy, when the enemy is at the gates. How, we may ask, did the zeal of the enemies to the conversion of the Hindus slumber, while near half a million were converted into *French* papists before their eyes? Were they less apprehensive of the ulterior effects of papistical superstition than of protestant rationality? did they suppose popish slavery more

congenial with Indian despotism? but, above all, did they not know that *French* popery is very different from English, Irish, or even Spanish popery, and that a Frenchman never makes a convert to his religion without at the same time making a partisan to his country? The opposers of protestant christian conversion may answer these questions if they can; if not, they must stand convicted of inconsistency, or of a gross and criminal neglect of their duty. If Englishmen possess superior rectitude and honour in their conduct, as we would willingly believe, the Hindus should be rendered familiar with their manners, language, and consequently religion. But if it is designed to compliment the French character, and to prejudice the natives in favour of that country, it would be difficult to conceive more effectual means of producing such a *laudable* object, than the measure of suffering the missions of French Papists. It is from these men we apprehend danger to British India, and not from the allied armies of Russia and France which may traverse the Deserts of Asia. A domestic enemy, aided and supported by the French emissaries at the courts of the different native princes, will answer the double purposes of destroying our power, and rendering us odious in the estimation of the Hindu people. Already have they heard the French extolled as gods, and the English execrated as demons; yet no measures have hitherto been adopted to obviate the necessary consequences of such impressions.

We have now to proceed to Mr. Chatfield's "Historical Review;" but as we have detained our readers so long with his "Introduction," we must defer the farther consideration of the work till our next.

(To be continued.)

*The Remains of Henry Kirk White, of Nottingham, late of St. John's College, Cambridge, with an Account of his Life* by Robert Southey, Esq. 2 vols. 8vo. pp. 347, and 314. Third Edition, with 4 Plates. 14s. Dunn and Tupman, Nottingham; Vernor and Co. London. 1808.

WHEN genius, sensibility, purity of heart and conduct, tenderness and piety, unite in one object, cold must be

the heart, and rigid the judgement, that feels not much more disposed to admire and to sympathise, than to criticise or condemn.

Recollection does not present to us, of its size and kind, a more interesting work than the *Remains of Henry Kirk White by Robert Southey*. It consists of his life, neatly and feelingly drawn up by the editor; a number of letters to different relatives and friends; many poems and fragments, and some prose compositions. Much praise is due to Mr. Southey for the selection now published, since nothing appears but what will add to the tender sympathy which every feeling mind must experience for so amiable a being. Embued with the most susceptible and energetic mind, the most ardent thirst for knowledge—there wanted but the influence of a true religious principle to restrain and regulate the effusions of his genius, and the movements of his heart; and happily for his peace and for his fame, it was not long wanting. How touchingly does he, in a letter to a friend, describe his first inward conviction of the true religion, from the perusal of *Scott's Force of Truth*.

“ It had,” (he says,) “ convinced him of his error; and so thoroughly was he impressed with a sense of the importance of his Maker's favour, that he would willingly give up all acquisitions of knowledge, and all hopes of fame, and live in a wilderness unknown till death, so he could insure an inheritance in heaven.”

To the gay, the prosperous, and the healthy; to those who seem to tread upon adamant, and to fear no changes; this, and many subsequent expressions, may appear strongly to savour of what is termed *methodism*: but to those who have, with mute and unavailing anguish, seen youth and beauty sink into an early grave, their dearest hopes torn from them, this glowing testimony to the triumphant superiority of pure religion, in such a mind, will be truly valuable. With a soul too ardent and powerful for the tender frame it animated, an habitual conviction of his very fragile tenure of existence, seemed to be gradually detaching him from this world, and purifying his heart for a more exalted state. His mind and body being so unequally matched, it cannot be sufficiently lamented, that some kind friend had not exerted his influence to check, rather than to stimulate, his exertions; to have drawn him occasionally to a little easy relaxation and amusive trifling, instead of aiding him to make the last effort of exhausted

powers; for he appears to have fallen a sacrifice to such ardent and excessive application.

Of the letters, those to Mr. B. Maddock are in general the most interesting, as being to his most intimate friend. The following will find its way to the heart.

“ Perhaps it may be, that I am not formed for friendship; that I expect more than can ever be found. Time will tutor me; I am a singular being, under a common outside. I am a profound dissembler of my inward feelings, and necessity has taught me the art. *I am long before I can unbosom to a friend*; yet, I think, I am sincere in my friendship. You must not attribute this to any suspiciousness of nature, but must consider that I lived seventeen years my own confidant, my own friend; full of projects and strange thoughts, and confiding them to no one. I am habitually reserved, and habitually cautious, in letting it be seen that I hide any thing. Towards you I would fain conquer these habits; and this is one step towards effecting the conquest.”

To those who require an explanation of this, we are unable to give it; it may be felt, but cannot be demonstrated. The mind that has no feelings but in common, loses much of its inward worth. The great Bacon says, “it addeth no small reverence to men’s manners and actions, that they be not altogether open.” One long letter to Mr. Charlesworth must, we imagine, prove highly acceptable to every serious mind. Perhaps it may be deemed high treason against the majesty of Apollo, to acknowledge ourselves more interested by the letters, than even by the poetry of this young genius; and for this reason, that, written in easy confidence to his intimate friends, they exhibit, as far as it is possible to do, the heart of this truly amiable young man; a heart of purity, piety, and affection; such a one as may be laid open without hurt to any one. The following remarks, so just and so important, we cannot deny ourselves the indulgence of transcribing.

“ If polite letters were merely instrumental in chearing the hours of elegant leisure, in affording refined and polished pleasures, uncontaminated with gross and sensual gratifications, they would still be valuable; but in a degree infinitely less than when they are considered as the handmaids of the virtues, the correctors as well as the adorners of society. But literature has of late years been prostituted to the purposes of the bagnio. Poetry, in particular, arrayed in her bewitching colours, has been taught to exercise the arts of the *Leno*, and to charm only that she may destroy. I call to witness Mr. Moore, and the tribe of imitators which his success has called forth, that



my statement is true. I hope, for the credit of poetry, that the good sense of the age will scout this insidious school; and what may we not expect if Moore and Lord Strangford apply themselves to a chaster muse? — they are both men of uncommon powers."

These sentiments, from a very young man, of great glow of imagination, are highly commendable, and may be adopted with advantage by his elders.

Of poems, numbers of which were written at the early age of fourteen, it would be folly to speak in the terms of cold criticism; and it is greatly to be lamented, that, after the modest and feeling manner in which he deprecates such criticism in his early preface, that his susceptible mind was not spared that pang by a Review of the day\*. Of his early productions, one styled *The Dance of the Consumptives* has a touching wildness in it: who can read the following lines without an inward shudder?

" *Consumption.*

" In the dismal night-air drest,  
I will creep into her breast;  
Flush her cheek and bleach her skin,  
And feed on the vital fire within.  
Lover, do not trust her eyes,  
When they sparkle most, she dies!  
Mother, do not trust her breath,  
Comfort she will breathe in death!

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\* The cynical illiberality of the Monthly Review to young poets has long been proverbial; as if the reviewer, conscious of the imbecility of his own judgment, felt it impossible to conceal his weakness in any other manner, than affected severity and contempt for all modern poetical effusions. In no instance, however, was this ignoble disposition more strikingly evinced than in the critique on Mr. White's "Clifton Grove," in which the Monthly reviewer, with all the plausible professions of a French despoiler, exerted his utmost powers to wound the feelings of the author, and "barb the pangs of piercing penury." If a work contains bad principles, they certainly form a just subject of animadversion; but no apology can be offered for reflecting on the poverty of an innocent author; none for wanton cruelty to a youth, whose only fault was that of having written a defective rhyme. Whenever a critic condemns such things with asperity, it is a convincing proof of his want of judgment. The fastidious abuse of Mr. White, and other young poets, by the Monthly Review, was very happily satirised in a sketch of "the Art of Damning," Vol. 17. p. 441, et seq. of the Antijacobin Review; the first and only work which has uniformly admitted the appeals of injured or condemned authors.

—*Rev.*

Father, do not strive to save her,  
 She is mine, and I must have her!  
 The coffin must be her bridal bed,  
 The winding sheet must wrap her head;  
 The whisp'ring winds must o'er her sigh,  
 For soon in the grave the maid must lie.  
     The worm it will riot  
     On heavenly diet,  
 When death has deflower'd her eye."

The latter part of *The Eve of Death* is highly beautiful and touching, and well worked up. Can any one peruse *The Ode to Genius*, wherein the sufferings and painful struggles of his own refined mind are so feelingly portrayed, without the tenderest sympathy?

Exquisitely touching are the lines *To a Friend in Distress*, beginning "Do I not feel?"—every syllable makes its way to the heart. The last two stanzas in the book, pointed out by Mr. Southey, are indeed affecting. The unfinished poem of *Time* has many beauties.

" Oh! it is fearful on the midnight couch,  
 When the rude rushing winds forget to rave,  
 And the full moon, that through the casement high  
 Surveys the sleepless muser, stamps the hour  
 Of utter silence—it is fearful then  
 To steer the mind, in deadly solitude,  
 Up the vague stream of probability;  
 To wind the mighty secrets of the past,  
 And turn the key of time!—Oh! who can strive  
 To comprehend the vast, the awful truth,  
 Of the eternity that hath gone by,  
 And not recoil from the dismaying sense  
 Of human impotence? The life of man  
 Is summ'd in birth-days and in sepulchres;  
 But the eternal God had no beginning;  
 He hath no end!"

In short, to speak generally, these compositions contain a poetic warmth, a tender melancholy, an affecting presentiment of his own early fate, which deeply interest the feeling reader; and we will not hesitate to acknowledge, that we rose from their perusal (more than once) oppressed by a softening melancholy, which would for the time have disabled us from the discussion of his merits; but which we would not have exchanged for the most animated social intercourse.—Peace to thy manes, gentle shade!

We venture earnestly to recommend these little volumes to lie on the table of the young student; at intervals of

leisure from severer study, they will interest his best feelings, and tend to improve his heart. *The Prayer* is worthy his attention. To those particularly who look to the ministry, it may not be quite useless to reflect, with what elevated ideas, and preparation of the heart, so enlightened a young man felt it necessary to meet so important an assumption; and if it should cause one or two to pause before they take up the profession from mere motives of interest, or of indolence, without a due consideration of the important character and duties annexed to it, no harm will be done.

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*Transactions of the Horticultural Society of London. Vol. I. Part II.* 4to. pp. 44. 3 Plates. 7s. 6d. Hatchard; White. 1808.

IN the preceding number we noticed the first publication of the Horticultural Society with considerable satisfaction. The second part is now before us, and although somewhat less copious, is not less interesting. It contains seven papers, two of which are by Mr. T. A. Knight, two by Mr. Salisbury, and one by Sir Joseph Banks.

The first paper in this part, and twelfth in the order of the volume, is "*On the Cultivation of the common Flax (Linum Usitatissimum of Linné), as an ornamental Plant in the Flower Garden. By Mr. John Dunbar, Gardener to Thomas Fairfax, Esq.*" The author declares, that his observations "are the result of several years experience, by which a family consisting of five persons has been supplied with all the linen they [it] required." We have before stated our sentiments on the best mode of preparing hemp or flax, in noticing Wisset's "Treatise on Hemp," (*Antijac. Rev.* Vol. 29, p. 327,) which Mr. Dunbar would have found his account in consulting. It is probable, however, that he can rear good crops of flax, although his account of the process of steeping and cleaning is very imperfect. But his proposal deserves the highest attention, by immediate and universal adoption at the present crisis. It is to substitute "flax for the cumbersome yellow lupine in our flower-borders, the annual revenue arising from which would amount to several thousand pounds." Mr. Dunbar proposes that the flax so raised should be allowed to ripen for seed, and that the gardener's wife should steep, dress,

and spin it into yarn, to be woven into linen fit for labouring people's use. "In many districts this operation," he says, "is well understood, and if carefully performed, home-spun linen from such flax will last twice the time of most of the Irish linen that is now to be purchased in our shops." By this method of sowing flax-seed as an ornamental plant "in random parcels or little clumps of from ten to twenty plants, towards the back of the flower-borders, and in the front of the shrubbery," as much seed might be annually raised as would prevent the entire dependence on foreign countries, and at the same time furnish a cheap and valuable article of clothing. Even should flax-seed again become abundant, still the whole produced in this manner would be clear profit, and the value of oil and oil-cake will always render it an object worthy of cultivation, as well for emolument as ornament.

An "*Account of the Method of cultivating the American Cranberry, Vaccinium Macrocarpum, at Spring Grove, by Sir Joseph Banks,*" shows with what facility and advantage this agreeable fruit may be raised in this country much superior to the berries "imported, which have in general been gathered unripe, and have become vapid and almost tasteless by long soaking in the water in which they are packed for carriage." The vaccinium, with a variety of other curious bog plants, was planted in an artificial island in a pond near Hounslow Heath; it flourished in an unusual degree, and ripened its fruit the first year. The second year it likewise produced a plentiful crop, and began to send out runners resembling those of a strawberry. This circumstance, added to the delicate flavour of the fruit, induced the President to pay more particular attention to its cultivation, and to give it a place on the same bank with the strawberries. The annual product of two cranberry beds, containing three hundred and twenty-six square feet, after seven years of cultivation, was "five dozen bottles of berries, besides a small basket reserved for present use. It is remarkable," adds the author, "that during the seven years these *cranberries* have been cultivated at *Spring Grove*, no circumstance has arisen, from the variety of seasons, from blight, or any other circumstance [cause], that has diminished the quantity of a full crop."

From observations and "experiments made to ascertain the influence of gravitation on the descending sap of trees, and the cause of the descent of the radicle, and acent

of the expanding plumule of germinating seeds," we have "*a New Method of training Fruit Trees, by T. A. Knight, Esq. F. R. S.*" This naturalist apprehended, that "none of the forms, in which fruit-trees are generally trained, are those best calculated to promote an equal distribution of the circulating fluids, by which alone permanent health, vigour, and power to afford a succession of abundant crops, can be given." In consequence of this conviction, he began his experiments on the peach, but they are equally applicable to the cherry, plumb, and pear-tree. When trees are by any means deprived of the motion which their branches naturally receive from winds, the forms in which they are trained operate more powerfully on their permanent health and vigour than is generally imagined. Mr. Knight therefore commenced his operations on plants of one year old, and made two opposite branches or arms to form a horizontal line; these branches or principal runners the second and third year were allowed to retain such shoots as could grow and bear branches without over-shadowing others, and which were generally projected at angles from the horizontal branches until that they assumed nearly the appearance of radii from a semicircle. The principal advantage of the author's plan, which cannot be explained without the plate, is that it exposes a "greater surface of leaf to the light, without placing any of the leaves so as to shade others, than can probably be done by any other mode of training. In consequence of this arrangement, the growth of the trees was so great, that at two years old some of them were fifteen feet wide." Mr. Knight made little use of the pruning knife in winter.

"I must remark," (says he,) "that the necessity of winter pruning should generally be avoided as much as possible; for by laying in a much larger quantity of wood in the summer and autumn than can be wanted in the succeeding year, the gardener gains no other advantage than that of having a 'great choice of fine bearing wood to fill his walls,' and I do not see any advantage in his having much more than he wants; on the contrary, the health of the tree always suffers by too much use of the knife through successive seasons.

"To enter into the detail of pruning in the manner in which I think it might be done with most advantage, would of necessity lead me much beyond the intended limits of my present communication; but I shall take this opportunity of offering a few observations on the proper treatment of luxuriant shoots of the peach-tree, the origin and office of which, as well as the right mode of pruning them, are not at all understood, either by the writers on gardening of this country, or the continent.

"I have shown in the *Phil. Trans.* of 1805, that the alburnum,

or sap wood of oak-trees loses a considerable part of its weight during the period in which its leaves are formed in the spring; and that any portion of the alburnum affords less extractive matter after the leaves have been formed than previously. I have also shown that the aqueous fluid which ascends in the spring in the birch and sycamore becomes specifically heavier as it ascends towards the buds, which I think affords sufficient evidence that the alburnum of trees becomes during winter a reservoir of the sap or blood of the tree, as the bulb of the hyacinth, tulip, and the tuber of the potatoe, certainly do of the sap or blood of those plants. Now a wall-tree, from the advantageous position of its leaves relative to the light, probably generates much more sap, comparatively with the number of its buds, than a standard-tree of the same size; and when it attempts to employ its reserved sap in the spring, the gardener is compelled to destroy (and frequently does so too soon and too abruptly) a very large portion of the small succulent shoots emitted, and the aphid too often prevents the growth of those which remain. The sap in consequence stagnates, and appears often to choke the passages through the small branches; which in consequence become incurably unhealthy, and stunted in their growth; and nature then finds means of employing the accumulated sap, which if retained would generate the morbid exudation, gum, in the production of luxuriant shoots. These shoots our gardeners, from Langley to Forsyth, have directed to be shortened in summer, or cut out in the succeeding spring; but I have found great advantages in leaving them wholly unshortened; when they have uniformly produced the finest possible bearing wood for the succeeding year; and so far is this practice from having a tendency to render naked the lower, or internal parts of the tree, whence those branches spring, that the strongest shoots they afford invariably issue from the buds near their bases. I have also found that the laterals that spring from these luxuriant shoots, if stopped at the first leaf, often afford very strong blossoms and fine fruit in the succeeding season. Whenever therefore space can be found to train in a luxuriant shoot, I think it should rarely or never be either cut out, or shortened: it should, however, never be trained perpendicularly, where that can be avoided." p. 81.

The 15th paper presents us with a systematic description of a new genus of beautiful flowers, which bloom in September, October, and November. "*Observations on the different Species of Dahlia, and the best Method of cultivating them in Great Britain, by R. A. Salisbury, Esq. F. R. S.*" The first notice of this South-American plant is made in the History of Mexico, by Hernandez, in 1651. M. Thiery Menonville, who was sent by the French government to steal the cochineal insect from the Spaniards, observed it on his journey to Guaxaca, published in 1787: but Señor Cavanilles was the first who described it scientifically, and in 1790 gave the genus the name of *Dahlia*, from Andrew

Dahl, a Swedish botanist. He also sent some of the plants from Madrid to M. Thouin at Paris, who described them as three species, the *Dahlia rose*, which grew seven feet high; the *D. ponceau*, which only attained four; and the *D. pourpre*, which rose to the height of five feet. Willdenow however changed the name *Dahlia* into *Georgina*, alleging that *Dahlia* was already appropriated in *Dioclea*. Mr. Salisbury has restored to it the name given by its original author; but as the propriety or impropriety of this appellation rests on no other basis than that of priority, and as Cavanilles's account of this genus was published only three months before that of Willdenow's, the best argument for retaining it, is the respect due to the memory of the Spanish professor. Nevertheless, the high reputation of Willdenow, the universality of his work, and the immense number of followers it has obtained, must create a confusion adverse to the progress of botanical science. This is an evil every good botanist will sedulously endeavour to avoid. It may be, indeed, that Mr. Salisbury has adopted the name still most generally known, and if so, it is certainly just. Our author himself, however, deviates from the specific names given by Cavanilles, and describes the *Dahlia sambucifolia*, and its six varieties, the last of which is the *D. pinnata* of the Spanish botanist. *D. sphondyliifolia* has only two varieties, the first of which is the *D. rosea* of Cav. and the *D. bidentifolia*, the *D. coccinea* of Cav. of which Mr. Salisbury describes two varieties. The seeds of the three species here described, *Dahlia sambucifolia*, *D. sphondyliifolia*, and *D. bidentifolia*, were sent from Madrid to this country, in 1804, by Lady Holland; "but one plant of the *D. sphondyliifolia* had been previously introduced from Paris, by E. J. A. Woodford, Esq., and flowered in his garden at Vauxhall in the autumn of 1803." We hope this is not the gentleman of patronage notoriety. Here, however, for the honour of the natural sciences, we must observe, that there is a great difference between the mind of a person actuated by the vanity of collecting curious flowers, and that of one greedy of knowledge, and solely devoted to explore the economy of nature. The former is not incompatible with the greatest political and moral vices, while the latter may have some virtues, but cannot be grossly polluted with crimes. If the following statement of the climate between Harrow, Stanmore, and Finchley, be correct, of which we entertain some doubt, it is very inadequately explained.

"It is necessary," (says our author,) "to observe that the village of *Mill Hill*, where I lately resided, is situated upon a high ridge, at the head of two vallies, in which some of the sources of the little brook, called the *Brent*, arise; and the garden, in which these *Dahlias* were cultivated, is well screened from the weather by high trees. Being rather above the level at which the exhalations of the adjacent country pass off, the early autumnal and late spring frosts never reach it; at least they have been so mild during the six years I lived there, as never to have cut off cucumber plants, potatoes, french beans, tropæolums, till long after others of the same species had been killed in the vallies [valleys]. In hoar frosts, the top of *Harrow Hill*, *Bushy Heath*, *Elstree*, and *Totteridge*, are commonly seen green, or illuminated by the sun, when the rest of the neighbourhood is white as snow, or obscured in a sea fog. The medium temperature of this delightful spot, and I believe of most other grounds equally elevated, during the months of *December*, *January*, and *February*, is considerably milder than in any valley, perhaps never less than from 1 to 5 degrees: in extremely severe frosts, the difference is still more apparent, so that when the cold has been down to 12 and 9 degrees of *Fahrenheit's* thermometer in *London*, it has only been 20 and 16 there; and this is likewise proved by the more tender exotic plants still remaining in the garden, some of them 60 and 70 years old. The common broad-leaved *myrtle* against a wall there, quickly grows to 6 feet in height without any covering, and the *cupressus sempervirens*, as well as *arbutus unedo*, are rarely scorched, and never killed. The summer temperature of *Mill Hill*, on the contrary, is as much cooler than that of the vallies [valleys], as its winter temperature is milder; and it suffers greatly in dry seasons from the want of those dews, which refresh the latter; both circumstances unfavourable to the success of such perennial plants as the *Dahlias*: nevertheless they have apparently succeeded better here than in any other place." p. 96.

We must refer those who wish to cultivate these flowers, which are so pleasing, at a time when almost all others are withered, to Mr. Salisbury's ingenious paper, or to Macdonald's Gardener's Dictionary, in which they were first noticed as flourishing in this country.

Mr. Knight presents the society with "*A Description of a Forcing House for Grapes; with Observations on the best Method of constructing them for other Fruits.*" This is a very imperfect essay, and in some respects not very philosophical. It is asserted, "that form which admits the greatest quantity of light through the least breadth of glass, must be the best." This is an obvious truth; but it does not thence follow, as the author seems to think, that side glass in a hot-house is either unnecessary or injurious. The best elevation of the glass in latitude 52° he considers to be an angle of 34 degrees, in which



it comes in contact with the brick wall at both top and bottom. Yet it cannot be denied, that both light and heat may be admitted by side glasses during the day, which, however, should be covered during the night. Mr. Knight candidly admits, that the plan of his vinery would not suit peaches or nectarines. For the bleeding of vines, he has found four parts of scraped cheese and one of pure calcareous earth wrought together, and pressed strongly into the pores of the wood, an effectual remedy. One improvement, however, in this plan, we shall mention; it is that of having the glasses, in order to let in air, made to lift up like hatches or folding doors, rather than sliding in the usual way. In this manner, the glasses do not obstruct the passage of the light, as they would if doubled by drawing over each other.

Mr. Salisbury's "*Short Account of Nectarines and Peaches naturally produced on the same Branch,*" is rather historical than physiological. The author relates six instances of such anomalies, but rejects the opinion of the gardeners, who attribute them to the *pollen* of neighbouring nectarine-trees brought by bees, as the young fruit is smooth or downy long before it is impregnated. He admits, however, "the important consequences which ensue when the *stigma* of one plant imbibes the *pollen* belonging to another; but these are only manifested in the succeeding generation." Varieties, species, and even genera, may have been impregnated in this manner; although Linné's theory allows that the new vegetable will resemble its father, or that from which the *pollen* came, in stem and leaves; but its mother, or that upon which the *stigma* is situated, in flowers and fruit. The pollen of vegetables, it is well known, may be transported from one country to another; and, when kept dry and excluded from the external air, can be preserved from year to year. This has long been practised in the countries where dates are a principal article of food. Mr. Salisbury concludes, that these "variations proceed from laws in vegetation, of which we are yet ignorant; but which are immediately connected with the transudation of the sap through the cuticle, and it is possible, that this may even affect the flavour of two fruits upon the same branch."

The last paper, in this part of these Transactions, is "*A Method of hastening the Maturation of Grapes, by J. Williams, Esq. in a Letter to Sir J. Banks.*" This method consists merely in cutting off a circle of bark, from one to two

tenths of an inch broad, round the stock of the vine, in the months of July or August, after the grapes are perfectly formed. The bark is to be entirely cleared off and the alburnum left naked under this small circle, which occasions the grapes to ripen at least three weeks earlier, and also to grow much larger. The experiment, however, cannot be adopted on weak plants, and even on the strongest it should be performed with great care, lest the vine should be unable to form new bark over the part before winter, otherwise it is in great danger of being destroyed by the cold.

After examining the preceding papers, we cannot withhold our wish that the public will soon be gratified by the appearance of another part of the "Transactions of the Horticultural Society;" a society which can do no injury, but may do very considerable good. We should suppose, that those noblemen and gentlemen who cannot themselves attend to such business, will encourage their gardeners to become fellows of such a laudable institution, and thus enlighten a class of men whose pride of experience has hitherto prevented them from acquiring any rational or philosophical principles of horticulture.

*Woman: or Ida of Athens.* By Miss Owenson, author of "The Wild Irish Girl," "Novice of St. Dominick," &c.  
4 Vols. 12mo. Longman and Co. 1809.

WHEN we last noticed the productions of this lady, we expressed a hope, that her evident good sense would in future lead her to offer to the public only such pages, as we might peruse with pleasure, and recommend with propriety. Animated by this desire, we read the work before us, in which, if the same proofs of talent exist, an increased number of errors are also discernible; errors, which we insist are the more reprehensible, as the author has not the excuse of ignorance or inability to plead in her defence. The powers of her mind are of no inferior class, and her knowledge of the world and the world's ways by no means limited; she cannot overstep the barriers of morality and propriety, without being conscious of the deviation; and is therefore more culpable than others, whose fancy may be vivid, but whose reasoning faculties are feeble. Miss Owenson, to a brilliant imagination unites, even, subtlety of intellect and extensive inform-

ation. She is no "child of nature," bewildered and misled by the innocent mistakes of unlearned simplicity; but a compound of art and education, bold in opinion, undaunted in decision, and unchecked by the wholesome reprovings of sedate judgment.

Her vanity, at least, equals her accomplishments; and while we admire the lustre of her talents, we execrate the purpose to which she has daringly devoted them, and consider them as *ignes fatui* luring the unwary from safety and from peace. We know little of the private history of Miss Owenson; but she takes no small pains to assure us, that she is very young, and she retains a maiden appellation. Where then has she gathered her voluptuous imagery, her indecent allusions, her dangerous sophistry, her "reasoning pride," on subjects which she should not profess to comprehend? From the avowed Sapphos and Corinnas of the present day, such themes, though they could not have failed to disgust, would have created no surprise; but that a woman, just entering into life, should unfit herself for its proper paths, by early and unnecessary emancipation from the fetters of modest and maidenly reserve, excites at once our wonder and indignation, and may, if she is as beautiful as young, expose her to insults from any libertine into whose hands her light sentiments may chance to fall.

All public writers are amenable to society for the principles which they disseminate, and should be cherished, or branded, with deserved ignominy, in proportion as they tend to the good, or to the injury, of the rising generation. Our laws in this respect are just: the vender of an indecent pamphlet, or one who dares offend the eye of modesty by the exposure of unpermitted representation, is severely punished; yet, in comparison, these are harmless, or bear their own antidote, when opposed to the deadly poison conveyed into the unsuspecting bosom of youth, by such a writer as Miss Owenson, whose plausible reasonings, false conclusions, and flowery periods, inwrap the germinating seeds of corruption and depravity, while they speak of *angel purity, intuitive delicacy, and unerring rectitude*.

That this lady *may* become a useful as well as pleasing novel writer, is still our opinion; and we hope the vanity, rather than the corruption, of her heart, has thus led her to discard the modesty of her sex, and disgrace the best gift of nature. We allow it to be fair and just, that women should think for themselves, and act from the dictates of their own judgment, which is often competent to every

purpose in life; but we can never tolerate the unblushing licence of language, which degrades them, and insults the public.

Miss Owenson professes to be a post haste writer; scorning to correct the effusions of a riotous fancy, and throwing before a captivated world the crude imaginings of her prolific brain. This may be true: but the assertion is disrespectful, and shows consummate self-conceit. Our best and wisest literary characters have thought it proper, ere they laid their works of fancy or reflexion before the public, to revise and retouch with the hand of careful attention every rough-drawn page, to prune the exuberant shoots of genius, and give to every sentence all the polish and purity of moral refinement; and although anxious to obtain the meed of approbation, they studied still more to deserve it. Miss Owenson, on the contrary, full of self-importance, has ventured to conclude, that her hand-gallop sentiments must be received with favour, because penned with veteran effrontery.

We have heard, but hesitate in our belief, that she has received from her publishers no less a sum than seven hundred pounds for "Ida of Athens!" If this be true, we may be permitted to observe, that the discrimination of these gentlemen has not, in this instance, kept pace with their liberality and indulgence. Though ushered into the world in *four volumes*, they might properly be compressed into two, or three at most; so that the bargain has been every way most favourable to the author. The story itself is unequal and unconnected; it derives its principal interest from the introduction of Grecian manners, and points of history, well calculated to draw attention and excite emotion; here she has profited largely from the writings of De Tott, Savary, De Guys, Sonini, &c. whose descriptions and observations she has interwoven with much ingenuity; but the general effect is injured by the pompous inflation of the style, and by numerous inaccuracies. Our language, as in common use, appears not sufficiently copious for the sublime rhapsodies of this high-flown delineator of ideal sensations; and certainly, in addition to the *notes* at the close of each volume, a glossary, or dictionary of reference, should have been affixed; for to those, long accustomed to the simplicity of usual and accepted phraseology, such is absolutely necessary before they can read with pleasure or advantage — *cloyster* *for* *cloystered* — *sensient* *for* *sensitive* — *sensuous* *for* *sensual* — *impassionate* *for* *impassive*

tioned — charactery *for* characteristic — impulses *for* impulses — sustention *for* sustaining — exhaustion *for* exhausted state, &c. &c.

Every lover, indeed, of plainly elegant English, must feel disgusted at the various affectations which pervade the work, and mar some of its best pages; such as, "*draped in a light vest*" — "*The extremities of her delicate limbs were rosed with flowing hues,*" and many more, which our limits preclude our noticing.

"*Ida of Athens*" is an imitation of Madame de Staël's "*Corinna of Italy*;" but we cannot compliment the copyist, on having at all equalled the beauties, though she has aptly caught the faults and extravagancies of her original. Still there are *parts* of this book which we have perused with a pleasure, only lessened by its general improper tendency; and while it is our first and most sacred duty to protest against those cunning mischiefs that war on morality and every purer principle, we are also ever ready, and most willing, to do ample justice to whatever tends to redeem an author, or has an honest claim to approbation. Whether emanating from herself, or gleaned from her miscellaneous reading, we shall not pretend to determine, but we acknowledge her sentiments on some points are as just as they are interesting. From this class we prefer presenting our readers with specimens of the work, convinced that the reprehensible passages to which we have alluded, are unfit for the modest eye of innocence.

"*Ida*," the heroine, though a high-wrought enthusiast, has many feminine excellencies, and in trying circumstances much praiseworthy exertion and laudable conduct. Her filial affection, attachment to the duties of her situation, and general benevolence of sentiment and action, are all amiable traits of character; while her fortitude in the subjugation of wishes incompatible with prudence and duty, is worthy of imitation. We agree with her, that "*The true point of virtue is to immolate the selfish for the social good*;" and her reply to the lover, who sought to tempt her from the protection of a parent's arms, has also claims on the attention of our young female readers, for whose advantage we transcribe it.

" To Osmyn.

" Osmyn, I know not who you are, and scarce desire to know. Be your birth what it may, or poor or princely, it cannot make you nobler in my eyes, nor e'er degrade you in my mind's esteem. The sacred love of virtue warms your soul, genius and patriotism

deify your character, and all your feelings adapt your whole existence to love and tenderness. These are endowments of Heaven's own gift; and after these, how poor and low the honours man confers! It is also true I love you, most tenderly, most passionately; but if to tell thee so is weakness, it is the sole weakness that love itself shall teach me to commit.

"Oh, Osmyn! why endeavour to conceal from you what perhaps you already suspect, what you must eventually know?—If reason, if nature sanction our loves, a duty, now paramount to every other, forbids it. I am not yet a wife; then thy law were mine; but I am still a daughter; and sentiment no less than duty deters me from opposing the wish and will of him, hitherto so dear, so tender, and indulgent. I am indeed a thing inconsequent; yet in the great chain of social compact I form a link—the country which respects me! the father who depends on me! the brothers who look up to me!—Oh, Osmyn! had your soul been susceptible of no other sentiment than that of love, would you have been preferred to the first and most amiable of the Athenian youth? No: I chose you for yourself alone! I chose you because I believed you capable of a great passion, and of those heroic actions which a great passion alone inspires! It is not for a tame and moderate character to feel that pure, that ardent and sacred sentiment, which in its true and highest nature is connected with all the greater faculties and sublimer emotions of our being, and therefore did my soul elect you as its high and dear associate, as one best capable of loving, and therefore most worthy to be loved. But if you would have me love you fondly, let me esteem you highly. Hitherto I stand acquitted. It was a hero—the champion of Liberty and of Greece, the friend of Athens and of humanity—for whom I exposed myself in the neck-keme of a Turkish tyrant. But it is not for a lover, a frantic lover only, in whom an imprudent passion has subdued every purer, every nobler feeling, that I would violate the delicacy of a national and natural reserve, and steal clandestinely from the dear and safe asylum of a father's dwelling. Oh, Osmyn! let me be loved worthily, or let me be resigned for ever.

IDA."

In the character of the "*Diako*" there is a strange mixture of the amiable and the impracticable; yet, while the picture is overcharged, it is touching, and has points of high interest.

"The young Smyrniot brought with him to England an imagination deeply impressed with the scenes and imagery of his early life—he brought with him a character already formed upon an eastern model: gentle, ardent, mild, yet energetic; of an exquisite sensibility, and of a passionate yet melancholy temperament. Unhappily he also brought with him an eastern constitution, on which the sharpness of a chill northern climate began an early ravage.

"An alien in the native land of his parents, committed to the

care of strangers, unrestrained and unguided, while his memory was stored by the routine of public education, his heart was suffered to cultivate its own feelings, his reason to entertain its own faculties, unclouded by the prejudices of officious and ignorant friends, whose mistaken affection and blind self-love are so careful to propagate the errors, by which they are themselves estranged from reason and from truth; his affections exhausted under the influence of unrestrained feelings, and his mind firm, independent; and inquiring, pursued nature, and found in her the principle of love, of wisdom, and felicity. His early estrangement from his parents left them no claim on his affections. His property rivetted him to England; and he soon became bound to it by a stronger tie than that of interest. His mind devoted to the philosophy of nature, his heart formed for the generous feelings of friendship, and the whole force and energy of being tending towards the most overwhelming passion of the human heart; estranged from general society, by delicacy of constitution, by habits of study and reflexion, he became the most generous, the most affectionate of friends; to a man of brilliant talents, who had been his preceptor at college; he became the most passionate, the most devoted of lovers, to a woman who found her way to his heart through the medium of his compassion; it was the power of relieving the difficulties of his tutor, that first made him the friend of the man, whose benefactor he afterwards became. It was in rescuing the parent from impending distress, that he found himself enamoured of a lovely daughter, whom he afterwards made his wife. With the woman he adored, with the friend he loved, in literary pursuit and rural retirement, a few years of more felicity became the purchase of a sad reverse of fate.

“ Deceived by her he loved, betrayed by him he trusted; abandoned by both, he found ingratitude and perfidy the reward of love and confidence. He pursued not the fugitives; sensibility of soul—delicacy of constitution were unequal to the shock; he sunk beneath it. Sickness and debility preyed upon the very principles of life; time amended but could not recover his health. His physicians advised a milder climate; and his feelings, rather than his inclination, led him to adopt their counsel; he was prepared to die—but to live in England was impossible! and eight years were passed in travelling through the southern countries of Europe! To whatever direction he turned his steps, the misery and error of man met his eyes—every where he observed the existence of physical evil, produced by the outrages committed on nature; and moral disorder, every where produced by the prejudice and corruption of society. ‘It is,’ said he, ‘from the harmonies and conformities of nature, that man should borrow his political and moral adoptions, and learn from the Legislature of the Universe those beneficent laws, which should form the social compact of mankind. Whenever the institutions of government shall tend to excite and develop the natural sensibility of man, the happiness of the state will be affected, for virtue itself is but composed of the affections; and the maxim of wisdom, or

the exertion of art, proceeds only from that secret impulse, by which nature urges man to enlighten and to cherish his brother man. Nature has only given us desires, whose gratification is enjoyment; but society in its gradual estrangement from her dictates, engenders passions which become the scourge of those who cherish them; man, naturally beneficent, becomes a tyrant; man, naturally free, becomes a slave; and religion, which is of nature, conveyed through the senses to the soul, awakening its gratitude, and commanding its adoration, becomes an incomprehensible dogma, propagated by cruelty and fanaticism, disfigured by human invention on every side, breaking the tie of human sympathy, scattering discord and disorder through nations, founding its merits upon earthly privation, and imposing its belief by eternal terrors. In every religion may be traced the arrogant faith of its own infallibility, and in the breast of every fanatic sectarian is established a secret inquisition, by which the opinion of others is tried and condemned. Virtue and felicity are of nature! on every side vice and misery are of man!

"It was thus he spoke; yet he remembered the wisdom and happiness of ancient Greece, and he looked forward to the enlightened felicity of modern Europe.

"Man," he said, "in his gregarious and social, resembles man in his natural, and solitary, state; and society in its progress is still propelled towards the perfection of that nature which governs its earliest infancy, and which to recover and to imitate, is but a simpler term for the combinations of genius, the inventions of art, the intelligence of wisdom, and the supremacy of virtue."

"With such feelings, with such opinions, the amiable sage bade adieu to Europe, and sought his beautiful and native country. Arrived at his paternal abode, sorrow and disappointment received him at its threshold; his parents were dead; his brother had gone to join a merchant's house in Constantinople; and an only sister had married an Athenian archon, and resided with her husband in his native country. With a thrill of delight he believed himself incapable of feeling, he embarked on the Archipelago for Athens; that region of genius! of heroism and the Graces! whose government had once been the wisest, whose people had once been the happiest, because its laws and its religion tended to confirm the impulses of nature to liberty, to preserve the sacred rights of humanity, to diffuse equally the privileges of denization, and to distinguish the citizen only by the benefits he conferred on the community.

"Amiable and enlightened nation!" he exclaimed, as he caught a glimpse of the splendid ruins of its Acropolis, "if from the victor arms of Rome empire extended his sway, and gave birth to slavery and crime, it was your patriotism and genius that gave birth to freedom, and polished while they enlightened the world!"

"Arrived at the house of his brother-in-law, his welcome was as animated as surprise and pleasure could make it, and kind as Athenian courtesy could render it; but his sister was ne



more! She had died in giving birth to a daughter who was then in her second year, and whom he found in the arms of a tender and caressing parent."

He adopts the young *Ida*, and devotes himself to her interests and comforts. His system of female education, if neither quite new, or the theory quite practicable, affords some good ideas on that most important subject.

"All children are charming! their calm and innocent countenances seem stamped with the impress of a celestial origin; they are so fresh from the hands of their Creator, that traits of human defect are not yet visible in their expression. The amiable preceptor of *Ida Rosemeli* retired from the world with his infant charge; he knew that to '*teach the young idea how to shoot*,' was more poetical in sound, than just or practicable in application; and he saw that nature brought with each day her own progressive, perfect plan of education; he watched the senses, gradually correcting by hourly experience the natural errors of a first timid experiment, and communicating to the intellectual power those images from whence ideas spring, which, under the influence of moral sympathy, form their associations, and again expand themselves to new combinations; and he thought with a sigh of the folly of man, that forces on the memory of childhood a premature information which the senses have not yet experienced, and the mind is incapable of comprehending.

"He knew that feeling preceded intelligence; that our wants render us affectionate, before our perceptions make us rational; and that consequently self and social love are the first great springs by which nature actuates and impels mankind. *Ida*, therefore, impulsively clinging to those whose kindness formed her felicity, had not her warm and tender feelings thrown back upon herself by duties enforced beyond the ability of childish performance—by the severity which awakens terror rather than conviction, and by the privation of the present joy, the threat of a future punishment, which renders fear the medium of that virtue which should be imbibed from peace, and love, and joy. Considering the imagination as the minor of the senses, which, though frequently transposing, is capable of forming any image abstracted from the sensible impressions it has received, he saw the necessity of estranging from its pure and brilliant surface those equivocal or distorted objects which, untrue to nature, are but the phantoms of error, of ignorance, or superstition. Yet knowing the potent influence of this bright mimic faculty of human intellect, he placed within its sphere such objects as were only incentive to the purest pleasures. Such as awaken enthusiasm for deeds supremely great, or inspire a love for high ideal beauty; still drawing a moral inference from physical taste—still pursuing a sentiment in every object of sense.

"While feeling and intelligence thus expanded together, the

perceptions in their progress generalised the result of their experience, and proceeded from the observation of the elementary parts to the great arrangement of the universal system; and in the spirit, as in the forms of nature, the moral or material world—the awed, the ardent, raptured soul, still traced the power of a superior mind, and saw, in all, adaption, harmony, beneficence, and love.

“ It was thus that the religion of Ida, blended with every sense and sentiment of her existence, formed its evidence in every object of the creation that surrounded her. It was no abstract idea which sophistry might dispute—it was a sensible feeling arising from the testimony of her senses, and the inference of her mind. It was not a system established upon the faith which supports what it does not comprehend—which the theologian may vary—the philosopher oppose—and the sceptic deny; it was the pure inevitable result of all she saw, of all she felt.

“ She beheld, and she adored, she enjoyed, and she was grateful! yet while her preceptor detailed to her, in simple terms, the various religions of the earth, and the various sects of each religion, he pointed out the necessity of supporting that decent respect for the popular religion of her country, which the wisdom of a Socrates and a Plato thought not beneath them to adopt for theirs, as a concession to those errors which the natural weakness of man brings with it; while beneath the various forms, ceremonies, and errors, which the ignorance and superstition of man, or his estrangement from truth and nature, had invented as the medium of faith, and proof of adoration, he convinced her that the religion of the heart was every where the same.

“ The morality of Ida was also like her religion, the result of her perception, and the inferences of her feeling. Happiness was the object of man, and, according to the harmony of the moral as of the physical laws, by which the universe is governed, virtue could be the only medium. But with Ida, virtue was no abstract term ideally conceived, or vaguely understood: as, for every natural blessing she enjoyed, she referred to heaven; so, every action she performed, she referred to society; and the necessity of moral rectitude was evinced, as the inseparable connexion between self and social love ascertained itself by the inevitable conviction, that whoever injures another lays a precedent for an injury towards himself! while a delicate sense of moral justice, even independent of a consequent retribution from any direct violation of moral law, was borrowed from that obvious benevolence, which the Creator in all his works has displayed towards the created. The amiable preceptor of Ida had laid the basis of her education, in an observance of the laws, operations, and forms of nature, and in the beneficence, wisdom, and power, of Providence. What depended solely on man to teach, he communicated with caution; considering, that from a too great cultivation of memory resulted a native barrenness of intellect—that the mind which has resorted most to the thoughts of others, can have fewest of its own—that

the supremacy of genius is the inspiration of nature, and the mediocrity of talent the imitation of art. The books he presented to her study were few and select; the history which the philosopher had dictated, or the patriot recounted; the poetry which draws its sentiments from the heart, and its imagery from nature; and the biography which awakens a passionate admiration for great characters, an ardent enthusiasm for great deeds, or a noble ambition for high renown.

“ With that flexibility of organs, and aptitude to learn languages, so peculiar to the region of which she was a native, *Ida*, under a master who was himself from the circumstances of his life a perfect linguist, acquired with facility several languages; and though all were spoken with the accent of an Athenian, her English and Italian were pure and correct; while the insatiate passion of her country for music and dancing was supremely hers, and simply acquired from inclination and example, without rule, without method; but always with sensibility and grace—the natural endowments of a woman and a Greek.

“ As the preceptor of *Ida* considered simplicity as the order of nature herself, equally necessary in a subject, an image, or a term, as a perfection relative to the weakness of the human mind, and necessary towards the gradual acquisition of its intelligence, his instructions were conveyed in terms, simple, clear, and expressive of the qualities they were meant to define; while he sought to occupy without fatiguing attention; and as frequently proposed the pursuit of a pleasure as the acquirement of information. Convinced that the gratitude of *Ida* still pointed to Heaven, as did her conduct to society; he gave her up without reserve to the influence of those pleasurable enjoyments, which nature so eloquently dictates, and which invariably characterise her sex, her years, and her country. The odour of a perfumed atmosphere, the emanations of delicious flowers, were inhaled—the luxury of a refreshing bath, the repose of a downy couch, was enjoyed; and while the sufferings of others, whose destiny was less fortunate, was beheld with tender sympathy and generous relief, the cheap and guileless pleasures of nature were enjoyed with that moderation which nature herself is sure to dictate. Thus the days of *Ida* and her preceptor flowed on in peace, characterised by a patriarchal simplicity and a polished intelligence: their duties were to succour their compatriots, to relieve the unfortunate, to enlighten the ignorant, to dispel error, to vanquish prejudice, and to promulgate truth; their pleasures were the discovery of a ruined fragment, the revival of an ancient festival, the introduction of a French or English custom, the successful vegetation of their trees and flowers, the arrival of new books from Italy, or an occasional tour through *Livadia*, where every spot possessed a classic interest.”

We shall conclude our extracts with the following observations on infidelity in wedded life, and on death, which exhibit a various compound of truth and falsehood, piety and irreligion, with rationality and fanaticism. Such

verbiage about nature, of which the author speaks so much and knows so little, betrays a design to raise the passions and appetites on the ruins of right reason. Still it would be gratifying if these volumes contained nothing more reprehensible than the following.

“ Love is an involuntary affection; it resists the law of volition, and deprives the mind of that free agency, which distinguishes it under the influence of other passions. Every one loves as long as he can; but the sentiment is not to be commanded into existence, nor is the period of its duration to be defined. It argues a profound ignorance of human nature to expect eternal fidelity in a lover; and the woman who lives only to lament an inconstant, mistakes weakness, and want of pride and of reflexion, for sensibility and virtue. But inconstancy, so frequent, and perhaps venal in unwatched lovers, becomes at once fatal and criminal in those who stand accountable to society and each other for the observance of a tie formed by natural affection, and consecrated by the laws and religion of their country: their sentiment is nourished by duty; their interests are blended with their affections; their constancy in love becomes a positive virtue, from the harmony and social concord it preserves: and the lover still enamoured with the wife—the mistress still devoted to the husband—present to the happy offspring of a passionate and holy union an example of love and virtue, that seems symbolic of that pure beatitude which faith and fancy image to the soul as the reward of every human trial and mortal excellence.

“ The fear of death was spoken of by Osmyn as an emotion incompatible with true greatness of soul. ‘But greatness of soul,’ returned the diako, ‘is sometimes affected by those who are led away by a false glory; and sometimes by those who only labour for their own elevation in life. True greatness of soul is, so to serve society as to deserve its applause, without making that-applause the sole object of our exertion. The fear of death, however, is incompatible with a life of virtue—with reason and experience. We all know that generations press after generations towards eternity, and that, in the last hour of existence, when the factitious passions appear divested of all their gaudy covering—appear in all their original folly and meanness—it is then that the affections and sentiments of nature cling to its last struggle, and the dear consciousness of an useful and benevolent life comes, like an angel of comfort, to sooth and solace us for the loss of ties death only severs. It was through that Pericles, a victorious warrior, and a successful legislator, dying in the arms of his devoted friends, smiled, and owned, that not all the trophies his valour had won, and patriotism had erected to the honour of his country and the defeat of his enemies—not even the glorious reign of forty prosperous years—brought to his life’s last hour a joy so pure, as the conviction, that no act of his had ever thrown a mourning robe upon the shoulders of a fellow-citizen.

“ ‘Oh, yes, virtue is but an abstract term for positive affection

towards our fellow-creatures. Let us not injure the interests of society, by a selfish indulgence of transient propensities: let us love, and act as if we loved, the species to which we belong: let us consider, that life is so fleeting, it is not worth risking the hope of an immortality for the indulgence of a moment's impulse. We shall then lead the life of the virtuous, and die the death of the blessed.'

"It was thus he continued to promulgate sentiments so true to nature and to reason. He hourly felt within himself that increasing progress of decay which boded a speedy dissolution. *Ida*, deceived by her hopes, and equally deceived by her ignorance of a disorder so illusory in its last and fatal symptoms, was unremitting in those attentions which sooth and sweeten, if they do not prolong, the last stages of existence. The spirits of her beloved and tender friend seemed daily to rise to a finer tone without losing any thing of their original gentleness. An eye brightening into the purest lustre, a cheek glowing with the deep tints of an hectic influence—all imposed on the fond wishes of the inexperienced *Ida*; and she readily mistook the last stage of a consumptive disorder for the precious symptoms of returning health.

"Nor did her friend seek to undeceive her: he wished not to throw an unnecessary shade upon that life, which, though now bright and smiling, was human, and therefore liable to many future clouds, and storms inevitable. He wished not to give the false colouring of a disordered imagination to an event so infinitely less awful in itself, than in the gloomy drapery with which the errors and the prejudice of man have dressed it. Death was to him no unexpected circumstance replete with terrors. It was the repose long promised, from the care, and pain, and sorrow, and all the ills which 'flesh is heir to.' His life had been his death's preparative: no selfish indulgence—no peevish plaint—no idle ceremony—no debasing forms, shadowed the last bright hours of a life which softly declined on the horizon of existence, like the mild repose of the sun as it fades amidst the balmy beauty of an autumnal evening. Aware that it was not by the few and feeble moments that remained, his eternal destiny could now be influenced; but by the tenor of that life gone by, he sought not mercy through the prayers of others, or his own; he strove to deserve it, by devoting his last exertions to the happiness and virtue of those he left behind him. He exclaimed not to his young and tender friends, in all the ostentation of a self-supposed perfection, 'Come, and see how a Christian should die!'—but by the example of his innocent and useful life, by the last documents of his fading breath, he taught them how a Christian should live—how merit the reward which death brought with it to the good and virtuous! He spoke not in axioms or in dogmas: to the last he was mild, enlightening, and persuasive; he knew the weakness of human nature, and he shaped his admonitions to its pride. Surrounded by the young and lovely—by those of whom we are told heaven's kingdom is itself composed—a few affecting sentiments, relative to the conduct of life, were delivered with simplicity and tenderness, and always relevant and interwoven with the general tone of conversation.

“ Though weak and debilitated, he still aimed at cheerfulness and exertion: he received not his young guests amidst the gloom of a darkened chamber, a sepulchral silence, a pent-up atmosphere, and all the deep and solemn sadness which gothic gloom hangs on the last moments of existence, and which, from association, form so great a part of the horror we experience in the hour of death; but amidst scenes of high sublimity—of fragrance and of beauty—sometimes in his garden, sometimes in the kiosk, sometimes in the portico, but always where the view of Nature’s works, so sweet and so refreshing to the sickly frame and weakened mind, was to be enjoyed and tasted; and his couch, like the urn of Philopœmen, was covered with flowers and wreaths, less grateful for their odours, than dear to him from the hands that gathered and wove them for his enjoyment.

“ Sometimes he would say with a smile to *Ida*, ‘ I think, with *Anacreon*, the rose is pleasant to the sick, and grateful to the dead.’ Another time he would add, ‘ I do not agree with the English *Euripides*, that

The herbs that have on them the cold dews o’ the night,  
Are strewings fit’st for graves.

I should prefer the amaranth that blushed on the tomb of *Achilles*, which is the flower of tender recollection. If the friends I leave behind plant a cypress at my grave, let roses mingle with it.’ It was thus he sought to blend images, so agreeable to the gay emotions of youth, with feelings of regret the heart so naturally indulges in for the loss of an object dear to its affections. He knew that a sentiment of morality, round which a correspondent pleasure entwines itself, will ever be more impressed on the mind, than the document which can never be referred to without the accompaniment of a sad and melancholy recollection. It was thus in consideration of all human weakness he sought to make the senses in some respects the conductors to the reason, and to secure the memory of his precepts in the heart of those who, if they turned to them with tender sadness, would still find a pure and pleasurable remembrance associated with their regret.”

The author appears to have been perfectly aware, that those who think proper to set all morality and decency at defiance seldom fail to attract the attention of the vulgar, and be considered by them as possessing great genius. Fortunately, however, all permanent fame depends on the decision of the judicious, who well know that the greatest minds are the purest, and that the most original creative fancy is always the most chaste.

*Pantologia, comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged, with a general Dictionary of Arts, Sciences, and Words; and presenting a distinct Survey of human Genius, Learning, and Industry.* By J. Mason Good, Esq. F. R. S., O. Gregory, A. M: Royal Military Academy, Woolwich, Mr. N. Bosworth, Cambridge, assisted by other Gentlemen of Eminence in different Departments of Literature. Royal 8vo. pp. 144, each part. 6s. 8 plates. Parts I. & II. Kearsley. 1808.

THE number of encyclopædias now published has contributed to diminish the influence of any one more than another which might contain principles injurious to public morality. This is one of the many advantages of freedom and competition in literary publications. We could not however read this new name, *Pantologia*, without trembling for Lucretian Good's Greek. This hybrid combination must astonish a Grecian, who would naturally have said *Pasalogia*. With the name, however, we shall not further dispute; we presume the authors means to furnish the public with a Universal Dictionary, properly so called; that is, a definition of words, terms in arts and sciences, with topographical, geographical, historical, chronological, mythological, and biographical sketches, "equally applicable to the man of business, or of fortune; the merchant, manufacturer, agriculturist, and philosopher; the student in law, medicine, and polite literature."

This object the first number of their work promises to attain. It extends to AIR. We shall, however, notice some of its principal defects. These are omissions of the names of places, countries, people, and of men of eminence. Thus *absyrtus*, *adu*, *equi*, Abdera (we hope there was no cause for this omission), abderite, Abilene, Abas (as a proper name, and also of a place), Acerra (a town), Actæus, Abel (Adam's son), Abul Fazel, Ægates, Adanson, Agathias (the historian), Absolam, Aben Ezra, Abbo, Adelard (the learned English monk), and Agobard, are names of persons or places which occur to our memory at present; but which are not to be found in the "*Pantologia*." There are also several words omitted, such as acerbate, acerbitude, acidulate, acritude, adduce, &c.; which should have been inserted, although not all in Johnson's Dictionary. The authors appear to have somewhat improved the plan of the *Encyclopædia Perthensis*; and as they design their

work for familiar use, as well as to render it more copious in words, they must feel obliged to us for enabling them to remedy one of its greatest defects. An appendix or *addenda*, at the latter end of letter A, will answer the purpose designed. The general merit of the work, and the convenient comprehensiveness of the plan, induce us to hope that the editors will avail themselves of this suggestion to render it still more complete, and worthy of public approbation. More interesting facts and historical information might also be blended in the definitions. Thus, for instance, under the word *Admiralty*, it would not exceed their limits to say, that the office of Lord High Admiral was vested in five commissioners, called Lords, by stat. 2. c. 2. W. and M.; and that this office was deprived of the *droit* of one tenth of all prize-goods by stat. 13. Geo. II. c. 4. Such little circumstances never fail to give value to a work, as they convey a knowledge of facts which impress themselves on the mind.

As the authors admitted brief geographical and biographical details into their plan, they should give all that is interesting in these subjects. They promise "a gazetteer, or geographical vocabulary," yet do not give the names of important places. But we can still less forgive Mr. Botanist Good for omitting the name of the ingenious and indefatigable naturalist, Adanson, especially as we have a meagre account of the genus *Adansonia*, or sour gourd. It is certainly one of the most essential parts of a work, like the present, to record the lives and discoveries of all those philosophers whose labours illustrate the history of natural philosophy. Next to omissions must be ranked palpable errors in consequence of culpable negligence. Thus, under the title Adamantine spar, or Corundum, it is stated that Klaproth found the Corundum "from China to contain eighty-four parts of alumine, seventy-five oxyd of iron, sixty-five of silex," which is unintelligible nonsense. The parts of iron and silex want their decimal marks, and should be 7.50, 6.50. Equally imperfect is the explanation of *Agate*, which is referred to *Achates*, the name of a river. This is all the information the readers of the *Pantologia* receive respecting *Agate*, notwithstanding the researches and classifications of this mineral by Werner. But we are weary of noticing errors and omissions which the editors might have easily avoided, had they bestowed that time and care on their work, which the public justly expect. There is indeed no excuse for such negligence in the



present age, when universal dictionaries are so numerous and justly esteemed according to their intrinsic merit.

We have now the more pleasant part of our duty to perform in mentioning those articles in this number which merit commendation. In general the medical terms, we presume, in the department of Mr. Good, with a few exceptions and omissions, are concisely and perspicuously defined. The article *Aberration* is perhaps as satisfactory as the confined limits would admit. *Abortion* is a very brief article, and must be ranked with the preceding exception. *Absolution*, though short, is very correct; we notice this particularly, as many Protestants have very erroneous notions of the popish term absolution, and the Romanists are eager to increase and continue their misconceptions of it. The article *Academy* is interesting; but disgraced (as well as the article *Act of Faith*) by typographical errors, as in the motto of the Spanish academy, *Fya* is put for *fixa*. What will our artists, however, think of this *Pantologia*, in which no *academies* of the *fine arts* are mentioned? Those who have witnessed the beauty which is annually collected at the exhibitions of our "Royal Academy," will feel disappointed at not finding some account of its organization. The "lovers of sweet sounds" may also complain that their academy is neglected in a work professing to treat of *all* things. *Acetites* (more properly acetats) and *Acetous Acid* are neatly described, although the figures of the crystals should have been mentioned. The satisfactory account of *Achrometic Telescopes* very justly ascribes their invention to an Englishman, C. More Hall, Esq. of Essex, although many foreigners have most undeservedly claimed this honour. The definition and enumeration of the different *Acids* form an interesting article, which is drawn up in Mr. Good's best manner, and does honour to his industry in the actual state of our chemical knowledge. Davy's discoveries must produce a wonderful revolution in this branch of chemistry. The word *Action* furnishes a very diversified subject for an entertaining essay, which will be read with pleasure, and by many, with profit. The illustration of *Addition* is much too brief to be of general utility. Not so the word *Aeroliths*, or meteoric stones, of which a very satisfactory account is given, as well as a table of the places, dates, and substances, which have fallen from the atmosphere. Since this table was published, a more accurate and philosophical account of the appearances and fall of meteoric stones in America, has been published in Tilloch's Philosophical Magazine,

after being read to the Royal Society. Of the articles *Affinity*, *Age*, and *Air*\*, we are happy to be able to recommend them generally to our readers. They are perspicuous, concise, yet sufficiently copious and complete for their respective subjects. They possess, moreover, the merit of being perfectly intelligible to all persons of common capacity.

The second part of the *Pantologia* extends from *Air* to *Anatomy*. It is, perhaps, more complete in words than the first, and so far the authors improve as they advance. Still, however, many are omitted which should have a place in such a work. The editors seem to have undervalued the importance and utility of brief biographical sketches, as if they were not the easiest and best means of conveying some knowledge of the history of science, and the progress of the human mind. Thus, we do not find the name of Albuquerque, although his victories contributed directly to extend the then limits of human knowledge, and opened the way to all the subsequent discoveries of Europeans in the East and in the West. In like manner justice is not done to the merits of that able mathematician, T. Allen, whose talents were so advantageously employed by Sir Walter Raleigh on his voyage of discovery. These and many similar defects we hope the authors will endeavour to remedy in an addenda to each letter. It is not true that the mountains in Granada, called *Alpujarras*, are still inhabited by Christianised Moors, who "retain their old way of living," and speak a mixture of Arabic and Spanish. Most of the Granada mountaineers are descendents of the Greeks, and not of the Moors. The species of tinder called *Amadon* is very unphilosophically and erroneously defined; it is not always black, neither is the process of preparing it justly described. In describing *Alexandretta* as the port town of Aleppo, it should have been stated that it is now called *Scanderoon*. This is afterwards mentioned improperly under the head of *Alexandria*. The zoölogist is gratified at the expence of the mythologist, in the word *Amphitrite*, who is not noticed as the daughter of Neptune, but only a genus of worms of this name. Neither do we find the medical term *Anastosis*, and many others, which we deem it unnecessary to particularise at greater length.

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\* We were surprised however to find the visionary power of vegetables to purify air still asserted, without any regard to recent experiments or rational observation. — *Rev.*

Among the articles which deserve approbation, we may enumerate *Air-pump* (a luminous and concise statement of many curious facts), *Albumen*, *Alcohol*, *Algebra* (the introduction to which we read with much pleasure, but the operations are so illegible, so scandalously printed, that they injured our eyes, and exhausted our patience); *Alkali*, *Altitude* (a very interesting, useful, perspicuous, simple, and complete explanation), *Alum*, *Amalgam* and *Amalgamation*, *Amber*, *Analysis*, and *Anatomy*. Under these words the reader will find much information condensed into a reasonable compass, in a manner very suitable to such a work, although too brief for a distinct treatise. This, however, is the true design of a dictionary, as no person who wishes to become an adept in any one branch of human knowledge will ever rest contented without more works than an encyclopædia.

As we have censured the *Pantologia* for its defective biography, it is but just that we should notice the account of the life of D'Alembert, the conclusion of which is very properly devoted to a salutary reflexion on his infidelity and atheism. It is a proof that some attention will be paid to the interests of society, and a laudable respect to religion, which we did not expect from the biographer of Dr. Geddes.

“It is deeply to be regretted,” (observe our *Pantologists*,) “that the admiration which will ever be excited by genius and acquirements such as those of D'Alembert, must be chilled by the reflexion that they were too frequently prostituted by endeavouring to disseminate the comfortless and restless principles of infidelity—principles which, under a fair garb of philanthropy and good-will, tend ultimately, if not directly, to rob the fair face of nature of the impression of Deity, to untwist the bonds of society, and to convert mankind into a den of despairing mortals, or perhaps a horde of assassins.”

Would biographers always express their reprobation of that petty vanity which stimulates men to boast of their infidelity, and not unfrequently to belie their own conscience, such a pernicious vice might soon be expelled from society. In the life of Alexander of Macedon, the editors or printers have omitted a sentence or fact, whence an inference is drawn, which is now unintelligible to the reader. The account of *Ali*, the founder of a Mahometan sect, and fourth caliph or successor of Mahomet, exhibits a curious specimen of vanity, imbecility, and *puffing*. This sanguinary monster, also called Lion of God, composed

verses, in which he declared that the blood of his enemies was the most pleasant beverage, and that his cups were formed of their skulls. On this subject we have the following "*puff* direct."

"A literary gentleman, connected with the *Eclectic Review*\*, exclaimed, on reading these verses—'Bravo! Lion of God! true son of Apollyon! Tisiphone herself cannot match this saying. The man whose ruthless soul was capable of framing it, bids fair to be devil when *Satan dies!*'"

On this we shall only observe, that the man who "was capable" of inserting such silly nonsense in a scientific work, will never deserve any higher honour than that of scavenger to philosophers. Against these insidious "*arts of puffing*," which a man of honour would not, and a man of genius could not, submit to, we shall ever enter our protest, and hold them up to the contempt and scorn of the more worthy part of mankind.

We shall now state our opinion candidly of the commercial value of the first two parts of this work. Each number is embellished with four elegantly coloured plates of subjects in natural history, which might be sold for four shillings. In addition to these, there are four neatly engraven plates of works connected with the arts or manufactures. Thus every number is illustrated by four coloured and four plain engravings, which are very nearly worth the whole price of the part. The coloured plates are executed by Mr. S. Edwards, and are highly honourable to his talents. It is proper that we should here state a fact, which proves his skill in colouring: the numbers before us have lain loose above six months in an apartment where oxymuriatic acid and other gases were frequently disengaged, yet the colours are very little if any thing injured. Those who are acquainted with coloured plates of natural history, will know that this is no common recommendation. The talents of the editors, as far as we may judge from their previously published works, are by no means ill adapted to their undertaking. Mr. Gregory is very advantageously known to

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\* This statement unfolds a mystery: it is now evident how a most extraordinary and fulsome *puff* (to use the language of the day) appeared in the *Eclectic Review* of a certain oration. The exclamation here quoted is no doubt from the same source; and although it might be tolerated in a certain society where brutally obscene songs were applauded, it will not be very acceptable to the public.—*Rev.*

the public as the author of some of our most useful works in natural philosophy; and Mr. M. Good is a man of indefatigable industry, somewhat omnivorous, but sufficiently supplied with that general knowledge, which qualifies him for editing a universal dictionary. In a word, we know of no work, which has hitherto appeared, so useful as the *Pantologia*, to those who wish for a slight knowledge of all the arts, sciences, and general literature.

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Jones's *History of the County of Brecknock.*

[Continued from p. 248 of this Volume.]

IN the preface to his second volume, Mr. Jones makes some remarks on the few critics who had noticed his first volume with any attention; and in doing this he fully exposes the incapacity and carelessness of the "Annual Reviewers," against whose "*animadversions*" he scruples not to throw down the gauntlet in bold defiance, though with all the respectful courtesy due to a champion of "Dr. Aikin's" prowess. Our author, however, proceeds on a false ground, when he refers the historical misrepresentations he complains of to the renowned doctor, for it is not him, but his son, "Arthur Aikin," who is the avowed editor of the Annual Review. In the latter part of his preface, Mr. Jones refutes some erroneous opinions that are prevalent respecting the extent of *Clanodd Offa*, or *Offa's Dyke*, and describes its entire course as far as it can now be traced.

This volume is much less interesting to general readers than the former one, yet it will doubtless attract its full share of local inquirers. We learn from it that Brecknockshire contains sixty-seven parishes, the history and account of each of which form a distinct section. Into descriptions so very miscellaneous as those of parishes, we cannot be expected to enter at length, and shall therefore content ourselves, for the present, with selecting a few of the more important passages, reserving our opinion of the whole work, as well as our observations on some particular parts, for our next number.

In the account of Garthbreny, or Galltbreny, we find the following particulars of the Gam family, whose principal residence was at Peytyn Gwin, in the above parish, and of whom the famous David Gam gave the celebrated answer, "Enough to be killed, enough to be

taken, and enough to run away," to Henry the Fifth, when questioned by that monarch as to the amount of the French army previous to the battle of Agincourt.

"Hence, then, it appears, that one of the Peytyns at least was in the possession of this family long prior to the birth of Llewelyn, who therefore must either have purchased the Peytyns from one of his own relations, or else, if any one of the descendants of Sir Richard Peyton sold them, he must have taken a Welsh name and had long lost his Norman appellation; be this as it may, David ap Llewelyn, though the third son of the purchaser, certainly resided during the early part of his life at Peytyn Gwin: the precise year of his birth cannot be ascertained. Pennant says, his competitor Glyndur was born in 1350: Sir David was probably some years his junior, or he would have been of too advanced a period in life to have appeared as a warrior at Agincourt in 1415, when personal strength was of essential consequence in battle. At the same time it must be observed, that it is probable he could not have been under fifty or sixty years of age at this memorable victory; for he had several children and even grand children at the time he embarked in the expedition to France: he was athletic in person, his hair red, and he squinted; from whence he was called Dafydd Gam: Gam generally means crooked\*, but from long habit and a perversion of the language, when applied to the person, it implies any defect in the limbs or features. Powel, in his history of Wales, has taken care not only to record this deformity, but he wishes his readers to believe that nature has perpetuated it, and that all his family continue to squint to this day!! It is unnecessary to deny so absurd an assertion; from portraits of some of the family still remaining, it appears, that so far from being distinguished by this unfortunate obliquity of vision, many of them were remarkably handsome and their features perfectly regular: it is however not a little extraordinary that the Welsh should, in this instance, as they have in many others, seize upon this peculiarity, and preserve it as a memento in the family, of the imperfection of the person of their ancestor; yet thus it is perpetually, and while the common names of Morgan, Thomas, Gwilym, &c., are ringing the changes and shifting places continually, the names of Gwyn, Llwyd, Coch, Cam, fair, grey headed, squinting, &c. &c. remain steadily in the respective families to which they have been applied; as long as they remain; nay, we have an instance where even a filthy disease has conferred a surname which the descendants of the person afflicted seem to feel no anxiety or wish to conceal †.

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\* \* From hence (as I conceive) the vulgar English phrase of game leg, meaning a crooked or bandy leg.

† Thus Llewelyn, the son of William, the son of Howel, surnamed the Scabby, subscribes himself Llewelyn ap Gwilym ap Hywel y grach, and Sir David Gam's wife is always called, in the pedigrees, Gwenllian the daughter of Hywel y grach, by which no mark of disrespect is intended to the memory of her father.

" Mr. Carte correctly observes, that Sir David Gam held his estate of the honor of Hereford, that he had long been in the service of Bolingbroke, and was firmly attached to his interest. When it is recollected that Henry the Fourth was Earl of Hereford and Lord of Brecon, in the time of Sir David Gam, we shall not be at a loss to discover the motives which governed his political conduct, but the first public act of his life consigns to his memory a load of infamy, which his death will barely remove: instead of attacking the enraged lion of Gynedd in the field, instead of hurling defiance against his adversary, in audible language and in open day, he came like a midnight assassin to the court of Glyndwr, and sought to serve his employer by removing a troublesome insurgent at the expence of his own character and future happiness.

" This iniquitous attempt was made in 1402, when Owen was holding his parliament at Machynlleth in Montgomeryshire. 'At this meeting,' says Mr. Pennant, 'he narrowly escaped assassination. Among the chieftains who came to support his title, was a gentleman called David Gam, or the One Eyed; notwithstanding he had married a sister of Glyndwr, yet such a furious hatred had he conceived to his cause, that he appeared at the assembly with the secret and treacherous resolution of murdering his prince and brother-in-law. Carte says he was instigated to it by Henry, but gives no authority; party zeal, or hopes of reward, probably determined him to so nefarious a deed; he was a fit instrument for the purpose, a man of unshaken courage, which was afterwards put to the proof, in the following reign, at the battle of Agincourt.'

" In this account there is too much truth, and the tale, unfortunately for the fame of Sir David Gam, is too well attested by Powel and other authors to be denied; but Pennant is incorrect, when he says he had but one eye; and as we should give even the devil his due, he is equally mistaken, when he tells us that Glyndwr was his prince or his brother-in-law; he owed him no allegiance, nor was he in anywise of affinity or connected with him; his journey to Machynlleth, therefore, must have been to offer assistance, and not to do homage. Sir David Gam married a daughter of a gentleman of considerable landed property, resident in Elvel, on the banks of the Wye, in Radnorshire; Glyndwr's wife was a daughter of Sir David Hanmer, whose only sister, Morfydd, married David ap Ednyfed Gam, a North Wales nobleman, descended from Tudor Trevor. The courage of Sir David Gam is unquestionable, yet my countryman, Mr. Pennant, was wrong when for that reason he supposed him a fit instrument for the purposes of assassination; and though Sir David was prevailed upon to debase himself by this dark design, in general a brave man, who trembles only at the thoughts of a cowardly act, is very ill calculated to assist in the perpetration of a midnight murder.

" That this foul plot was discovered no one will lament; David was seized, imprisoned, and would have met with the fate he deserved, if he had not been saved by the intercession of some of Owen's best friends: he continued in confinement until 1412;

upon the 14th of June, in which year, a commission issued from the crown, directed to the king's well-beloved esquire, Llewelyn ap Howel, father of his majesty's well-beloved esquire, 'David Gamme,' holding of the crown in the lordship of Brech; John Tiploft, then seneschal of Brech; and William Botiller, receiver, reciting his having been taken prisoner 'by Owen de Glandourdy, rebel and traitor,' empowering them or either of them to treat for his ransom, and to exchange for him any Welshmen, adherents, favourers, succourers, or assistants, of the said Owen\*. The commissioners, it appears, succeeded in releasing the king's well-beloved esquire, David Gamme, upon his engaging (as it is said) not to bear arms or oppose the measures of Owen: for this favour he showed the same sense of gratitude as criminals frequently entertain for those, who have saved their lives; attacking the partisans of that chieftain wherever he met them, and betraying his designs to the English monarch whenever he could discover them. This conduct drew down upon him the vengeance of his insulted and abused adversary, who, entering Breckonshire with a body of his troops, would probably have prevented David Gam from molesting him in future if he had met him: fortunately for the lord of Peytyn again he was not at home when the enemy arrived. As a punishment for repeated injuries received from him, Owen burnt his house to the ground. After which, meeting with one of David's tenants on the road in his return, he tauntingly told him,

' O' weli di wr coch cam,  
Yn' mofyn ei gyrmigwen †  
D' wêd y bôdhidan y lan,  
Anô o glo ar ei phen.²

If a squinting red-hair'd knave  
Meet thee, and perchance should crave  
To know what fate his house befell,  
Say that the cinder-mark will tell.

" David Gam had no sooner procured his liberty, and been released from one prison, than he seems anxious to deserve commitment to another; for shortly after he was liberated by Owen, Hugh Thomas ‡ tells us, though he places this event at too early a period, 'he slew his kinsman Richard Fawr, lord of Slwch, in an unhappy quarrel in the high street of Brecon, for which he was obliged to leave his country.'

" From this time forward we hear nothing further of the lord of

\* Rymer. Fœd. tome viii. fo. 753.

† Gyrmigwen, literally the *white-horned*: it is generally given as the description of a sheep; here, perhaps, it alluded to the external appearance of the house, the roof of which, like that of Newton, formed a kind of cone, with a stack of white chimneys at the apex, which may be supposed to have some resemblance to an exalted horn.

‡ Manuscript Essay towards the History of Breconshire. Bodl. Lib. Oxon.



Peytyn gwin, except that, notwithstanding the crime he had committed, the authority of the house of Lancaster was sufficient to protect him for a short time in Breconshire, while he raised a body of men for the service of his sovereign, when he embarked with him in 1415, in his expedition to France; and here such a blaze of glory bursts around him, as he resigns his boisterous existence, that the English historians are dazzled with its lustre, and the Welsh have agreed to wink at his vices. Sir Walter Raleigh has an eulogium upon his bravery and exploits in the field of Agincourt, in which he prefers his greatness of soul to that of Mago, and compares him to Hannibal, while his countrymen, in consideration of this day's good services, have unanimously determined to forget his treachery towards Glyndwr, and to pardon the murder of Richard Fawr. His reply to the king on reviewing the French army, his courage and gallantry in the battle, in which he is said to have saved the king's life by the loss of his own, his son-in-law's and his kinsman's death, are so well known, that it would be superfluous to repeat them. Hugh Thomas says he was knighted for his exploits after the battle, but that he soon died of his wounds: the general opinion is, that he died during the heat of the action, and that the king knighted him as he was expiring in the field\*. His two companions in glory and in death, were Roger Vaughan of Bredwardine in Herefordshire, and Walter Lloyd (more correctly Watkin Llwyd, of Brecknock, by which the lordship or territory, and not the town, is meant. Sir Roger Vaughan had married Gwladis, the only daughter of Sir David Gam, by whom he had eight children, one of whom, Sir Roger Vaughan of Tretower, the third son, though very young, was, I am inclined to think, in this battle, not only because he alone, of all the children, received the honour of knighthood, but his connexions in life show him to have associated with the heroes of Agincourt, for he married for his second wife Margarett, daughter of James Lord Audley, slain at Bloreheath in 1458, who was certainly in this expedition: the grandfather of this Margaret, Dugdale tells us in his baronage, was associated, in 5th Henry the IVth, for one year with Richard Beauchamp, Earl of Warwick, in the defence of the castle, town, and lordship of Brecon against Glyndwr, having one hundred men at arms and three hundred archers on horseback assigned him for that service, the men at arms being each paid twelve pence a day, and the archers sixpence †." Vol. II. p. 161.

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\* I was in hopes to have given the public a print of Sir David Gam, from a picture which the tradition of the family pronounced to be his portrait; but, unfortunately, it turns out to be a portrait of Sir John Games, the sixth in descent from him.

† John, Lord Audley, had the castle of Llandovery assigned to him for the same purpose, in the preceding year, as will be seen by reference to my first volume. It is difficult to comprehend why there should be the inequality above stated in the pay of the soldiers, and why the foot should have a larger remuneration than the horse.

“ Whether Henry the Fifth rewarded the family of Sir David Gam with something more substantial than his title, which fled almost as soon as it was conferred, does not appear: it is however probable that the king did not forget his obligations to his gallant subject and defender, and that he either granted his descendants territorial possessions, or bestowed a sum of money upon them adequate to their wants; for they are immediately seen rising in importance, increasing in opulence and numbers, for several succeeding centuries; but the anecdotes preserved of them will with greater propriety be introduced in the several parishes where the principal branches settled after their dispersion from the Peytyns, which continued in the descendants of Gwilyn, a younger brother of Sir David, for some generations. Evan, the great grandson of this Gwilyn, is described to have been of Peytyn gwin, and is said, together with William Powel dew of Castlemadoc, to be the only persons resident in Breconshire in the latter end of the fifteenth century, who were possessed of lands to the value of one hundred pounds per annum.” P. 157—162.

Under Llanganey we notice a curious example of the risk incurred by those who quote from secondary authorities, as from the original writers; and Mr. Jones must in this instance plead guilty of violating his own precept\*. The passage as it stands is as follows:—

“ Near this spot is Ffynon Genau, or the well of Saint Cenau, formerly celebrated for its medical virtues, as most of the saints’ wells have been; but though this good lady’s piety and chastity may have gained her the approbation of her country and the veneration of posterity; though this well, at her intercessions, may have produced health to the sick; and, above all, though she may have inflexibly adhered to her vow of her perpetual virginity, it should seem that she occasionally interfered a little too far in the domestic concerns of the marriage state, apparently from waggery or envy; for we learn from Carew’s Survey of Cornwall, that Saint Cenau, or, as he writes it, Saint Keyne’s well, then had this remarkable effect, that if a new married couple, or one of them, approached, the first who drank of the water obtained the command of the house for life. This author relates, in indifferent verse, a very humorous story about the well: a stranger being asked by a clown if he knew the effects of the water, replied in the negative; being informed of them, and finding Hobbinoel was married,—

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“ \* I have adopted in my progress one rule, which I will venture to recommend to all who, like myself, are infected with the *cacoethes scribendi*; this rule is, never to quote from a quotation, extract, or copy, when access can be had to the original.” P. 1. Vol. I. p. viii.

“ You drank of the well I warrant betimes?  
 He to the countryman said,  
 But the countryman smil'd as the stranger spoke,  
 And sheepishly shook his head.  
 I hasten'd as soon as the wedding was done,  
 And left my wife in the porch,  
 But i' faith she had been wiser than me,  
 For she took a bottle to church.”

Now, instead of extracting from Carew, our author has in reality been quoting from the poet Southey: the original passage is given in these words.

“ Next, I will relate you another of the Cornish natural wonders, viz. *St. Kayne's well*: but lest you make a wonder first at the Saint, before you take notice of the Well, you must understand, that this was not Kayne the man-queller, but one of a gentler spirit, and milder sex; to wit, a woman. He who caused the spring to be pictured, added this rhyme for an exposition:

In name, in shape, in quality,  
 This well is very quaint;  
 The name, to lot of KAYNE befell,  
 No over-holy saint.  
 The shape, four trees of divers kinde,  
 Withy, oke, elme, and ash,  
 Make with their roots an arched rooffe,  
 Whose floore this spring doth wash.  
 The quality that man or wife,  
 Whose chance or choice attaines,  
 First of this sacred streame to drink  
 Thereby the mastry gaines.”

Survey of Corn. p. 129, 30. Edit. 1602.

In the account of *Ystradfellte* are the following particulars of one of the popular superstitions of this country.

“ I am almost inclined to think that the wildness of character and peculiarity of feature of the scenery of this country have in some degree affected the opinions of the inhabitants, and have contributed to preserve among them a greater number of the legends of antiquity, and a stronger faith in old tales about ghosts and hobgoblins, than in any other part of the country. The cry of the *Cwn Anwn*, or dogs of Anwn, for instance, is as familiar to the ears of the inhabitants of *Ystradfellte* and *Pontneathvaughen*, as the watchman's rattle in the purlieus of *Covent-garden*. I recollect conversing lately upon this subject with an intelligent young man, who has had a better education than is given to the generality of persons in this country, who is in the prime of manhood and in the fullness of his intellects, and who with great gravity requested to know my opinion as to these *Cwn Anwn*, and observing that I smiled— Ah, ‘ Sir! (says he) I thought as little as you do of them a week ago, but two nights back I heard them, standing where I now

'do, as clearly as I just now heard you speak, and during that night died Such a one.' There was now an end of the controversy; not only the existence of these aërial beings, but even the very errand on which they came was established; yet, still being somewhat infected with the scepticism of the day, I ventured to suggest that these dogs might have been part of some 'squire's pack, hunting, as is frequently the case, especially upon light nights; 'Oh Lord, Sir, (he replied,) their cry was nothing like that of the hounds of this world, but like the short quick notes of 'young gee e!!!' As I am not to doubt this man's veracity, I conclude that the noise proceeded from the nocturnal flight of some birds; and when I state that this conversation was in the latter end of August or beginning of September, the naturalist may perhaps be enabled to form a guess as to their species." p. 647.

In the parish of St. David is Brecon gaol, which was visited by Mr. Neild, in 1804, and is described from his Letters in the Gentleman's Magazine of that year. On that description, and on the remarks accompanying it, Mr. Jones makes the underwritten excellent observations.

"Mr. Neild, in his report of his visit to Brecon gaol, 1804\*, describes it in general terms (or at least he is liable to be so understood) as the habit in Breconshire to half starve, half clothe, and double iron female convicts; and in his subsequent visit in 1806 he proceeds to stigmatise the gaoler, then in his grave, with the epithets of 'a man conversant in scenes of misery and seemingly steeled to every tender sensation.'

"He will permit me to state the facts and circumstances which made it necessary to put irons on the women he saw in this gaol; for I am persuaded that it is unnecessary I should controvert the charge of habitual cruelty which his assertions may seem to impute to this country; one of the viragoes, whose sufferings he so pathetically deplores, was a woman of great bodily strength, desperate in her determinations, old in iniquity, and who had been convicted of house breaking, accompanied with very aggravated circumstances. A day or two before Mr. Neild's visit, this amazon, assisted by another female prisoner, whom she contrived to corrupt, effected the escape of a male convict and a deserter, as Mr. Neild has stated; she also threatened to set fire to the prison and to murder the gaoler. It was not without some difficulty and caution she was restrained, nor were the irons which shocked his humanity put upon her legs with unresisting submission; I am well assured that it was necessary to call in the aid of more than one person to effect the operation; in this state however he saw her and her assistant, half naked, as he says, that is, without shoes or stockings, and as negligent of her dress as she was of her character. The moment she and her accomplice expressed their contrition and promised to desist from their desperate designs, the irons of both

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\* \* Gentleman's Mag. 1804. p. 101.

women were removed by this man of steel. Poor Watkins! thou hast ere this appeared before the throne of him to whom all hearts are open, and if the want of humanity with which thou hast been stigmatised was thy only crime, without seeking to fathom the secrets or decrees of that dread tribunal, I hope it is not presumption to pronounce thee happy. I appeal confidently to all who knew him, to all those prisoners who have ever been in his custody (not excepting those of the fair sex, whose cause Mr. Neild has espoused), to give their testimony upon this part of his character; assured that the result will be the unanimous confirmation of my opinion, that there never was a man in his office, and of course conversant in scenes of misery, more humane than the late Walter Watkins. He was not dismissed as Dr. Lettsom observes, he died keeper of the gaol; and I have reason to know his dissolution was hastened by his wounded feelings upon receiving a reprimand for an irregularity, incurred partly in consequence of his humanity and kind treatment of his prisoners.

What then shall we say of the correctness of those reports? but even if they were more accurate, I object to the mode in which they acquire or convey information; it is the very charlatanism of hecic humanity, dispersed through nearly the same medium as quack medicines; with this difference, that though neither the advertisement or the prescription is from interested motives, but intended for the good of the patients, the doses are administered by those who are ignorant of the constitution, and consequently not so well qualified to remedy the diseases which may exist as the regular physicians, who alone ought to be apprised, and upon whose general skill and attention I cannot without pain hear any reflexion or imputation attempted to be thrown. And what after all are the general objections to our prisons? the want of mops, pails, brooms, towels, baths, &c.; to which Mr. Neild has lately added the want of a little money to carry the prisoners home when they are acquitted or discharged. I shall by no means be surprised to hear shortly a proposal to furnish every person with a small sum when he gets into gaol to enable him to live with greater comfort under a dry roof. I applaud cleanliness, in which respect the county gaol of Brecon is certainly improved since the appointment of the present keeper; but when Mr. Neild talks of damp walls, confined rooms, bad lights, &c. &c., let him visit the cottage of the honest industrious labourer, with nine or ten young children in one small apartment, into which the rain pours and adds diseases to poverty, and here let him feel for and attend to the distresses of the unoffending; not that I mean to insinuate that the prisoner should be forgotten or oppressed, but let the care of our gaols be exclusively consigned to the magistrates, those constitutional guardians whom the law authorises to superintend them; let it be the general aim of the friends of humanity to ameliorate the condition of the honest labouring poor, and if their efforts be attended with success, our prisons will become less necessary."

*A Narration of Circumstances attending the Retreat of the British Army under the Command of the late Lieutenant General Sir John Moore, K. B. with a concise Account of the memorable Battle of Corunna, and subsequent Embarkation of His Majesty's Troops; and a few Remarks connected with these Subjects; in a Letter to Lord Viscount Castlereagh, one of His Majesty's principal Secretaries of State, &c.* By H. Milburne, Member of the Royal College of Surgeons, London, and late Surgeon in the Spanish Service. pp. 133. 8vo. 4s. Egerton. 1809.

WHEN we expressed our sentiments freely on the conduct of the late General Moore, in noticing Mrs. Cockle's spirited Ode to his memory, we did not then expect that the majority of the thinking class would have so soon adopted our opinions. There is something apparently ungenerous in reflecting on a brave man who has recently fallen in the cause of his country, and of injured humanity. The multitude yield to this emotion, and the prudent submit even to the semblance of virtue. Those champions of imaginary generosity, however, must consider whether truth and justice should be sacrificed to useless respect, and whether a deceased man's errors should be venerated as virtues, to delude his successors. The real use of all past events is to make them subservient to the future. Perhaps General Moore acted as judiciously as many other generals would have done under the same circumstances; yet this is no proof that his conduct was faultless or exemplary. On the contrary, the more we learn of his views and modes of acting, the more convinced we are that his whole system was founded on misconception and error. That he had formed his opinion of the French character from their own gasconade, must be evident to every person who duly examines his letters; that he considered the French not only invincible, but irresistible, is also too apparent. He was, indeed, more their admirer than their enemy, and well may they raise a monument to his memory. His plan of landing at the utmost extremity of Spain, and marching over nine hundred miles, before he could come in contact with the enemy, was only a prudent mode of saying, "We have no business in such a country, or in such a cause." Mr. Frere appears to have perfectly understood his meaning, and acted accordingly. As to the idea of running away from the French, he certainly realised it, although not quite so disgracefully as he designed. Of the nature, manner, and

difficulties of his retreat, Mr. Milburne has furnished some particulars, which we shall briefly notice.

The author spent only about a month in Spain, having landed at Corunna on the 10th of December, and on the 27th arrived at Astorga (one hundred and seventy English miles), where he fell in with the English army on its precipitate retreat before the enemy. His intention was to join Colonel Murphy's Legion, in his professional capacity; but its capture rendering this impossible, he tendered his medical services to the wounded Spaniards, whom he found in Astorga. On this head, he furnishes his readers with carelessly transcribed copies of his credentials, with translations, which, as he has prefixed his name to the work, were not necessary to prove its authenticity. An excursion from Astorga to Manzanal and Bembibre (about twenty-six miles) cost him a "valuable assortment of instruments," which he deploras as seriously as Fray Gerundio did his *Florelegium*, or his MS. sermons. So much has been said about the supineness and brutality of the Spaniards, their want of patriotism, &c. that we are happy to extract the following characteristic anecdotes, which challenge implicit belief.

"A poor soldier's wife, who had been taken in labour, was, with the infant of which she had delivered herself, lying by the side of the road; but I had the satisfaction of seeing the poor woman and her child placed on a car, by the humanity of a Spanish officer, who was escorting a party of his sick and wounded compatriots."

"It was expected that the army would have received considerable supplies of provisions, and other necessaries, at Villa Franca, but [they] were unfortunately disappointed; great numbers of the inhabitants quitted their houses, taking with them every thing portable; and those that remained, were in such a state of *terror* and *confusion*, as to render them apparently *incapable of discriminating between friends and foes*, it being impossible for the British soldiers to obtain from them, even by *purchase*, articles which their French visitors would not have scrupled to *extort by force*."

The following facts will convey a tolerable just idea of the hurry, confusion, and fatigues experienced by the retreat, which was so precipitate and so thoughtlessly incautious, that neither the bridge of Lugo, nor that of Burgo near Corunna, were sufficiently destroyed to obstruct the passage of the enemy's cavalry. Under the influence of such a panic, he was the best soldier who could run the fastest and longest.

“ The fatigues endured by the troops” (says Mr. M.) “ were incredible, labouring under every species of privation; they had, also, to encounter with extreme inclement weather, and roads intolerably bad. The dragoons performed a march of seventy-two miles in twenty-six hours, twenty-four of which they were actually on horseback. At this period the stragglers constantly augmented; and as the enemy’s cavalry kept close on our rear, numbers of them were either killed or taken prisoners. Several of the English were seen dead on the road, having perished from excessive fatigue, privations, and extreme cold; as well as many of the Spanish muleteers. A report having got into circulation, that the French inhumanely massacred, all the prisoners that fell into their hands during the march, occasioned additional terror and confusion amongst the sick: the women and children, for many of whom there was no conveyance, and being unable to keep pace with the troops, were unavoidably abandoned to their fate. The lamentations and cries of these unfortunate people, imploring assistance which it was impossible to render them, were truly distressing; and perhaps a scene more calculated to excite sympathy and compassion never occurred, than in the following instance: a poor woman, the wife of a soldier belonging to a Highland regiment, exhausted by hunger and fatigue, sunk lifeless on the road, with two children in her arms, where she remained; and when I passed the corpse, one of the little innocents was still endeavouring to extract that nourishment from its parent’s bosom, which nature no longer supplied.”

“ On several parts of the road, walls of loose stones were thrown across, for the purpose of obstructing the progress of the cavalry, which also afforded excellent cover for the riflemen to conceal themselves behind. The houses and villages on both sides of the road were completely abandoned by the Spaniards, and of course taken temporary possession of by the armies. As I was returning to Corunna, I overtook a Spaniard who had just made his escape from the enemy, and who related an anecdote of two young women, who having remained in a village disguised in male attire, were discovered and seized by a party, consisting of upwards of twenty French soldiers, and treated in a manner too brutal and inhuman for me to describe.”

We are sorry to say, that there were not a few *English* soldiers, also, who treated the Spanish women in a manner “ too brutal and inhuman to be described.” Yet these very ruffians, in order to conceal their own turpitude, are now the loudest in their exclamations against the Spaniards. It was this infamous conduct which obliged General Moore to doom them to public execration; and if it is designed ever to send another army into Spain, or any other ally’s country, if it is wished to make British soldiers men of honour, or improve their discipline, or if Generals Baird and Hope do



justice, they will yet bring some of the most guilty to a court martial, and punish them as an example. Neither should an epaulette, nor even a title, shield those from punishment, who have committed crimes in Spain for which they would be hanged in England. By acting in this manner, we would give a correct idea of English justice to our allies, and prejudice them still more in our favour. But if such offences are suffered to pass unpunished, it will betray a culpable disregard to the moral character of the nation, as well as evince much legislative weakness; and, although it may never be revenged, will most assuredly not be speedily forgotten. After such disgraceful conduct, after the wanton insults offered to the images in the streets, need we be surprised, if the Juntas should manifest great reluctance to accept the assistance of an English army in future? Few cases could occur which call for more prudence and energy in ministers; and if they do not evince a due respect to impartial justice, whatever may be the rank of the offenders, the best calculator among them cannot estimate the consequences.

Mr. Milburne tells us, that when the troops arrived at Corunna, they were supplied with necessaries, "which the rapidity of the retreat" prevented them from receiving during their march. "Those soldiers who required them, were furnished with shoes, stockings, and other articles of clothing, and new arms were delivered out to replace those that had been lost or rendered unfit for service." Notwithstanding this refitting, the destruction of the clothing was severely felt; and a great part of the troops, after arriving in an English port, were obliged to remain on board their ships several weeks, till new clothes were sent to them; and others were so *naked*, that the transports were brought up the Channel before they could be clothed. If this was designed as a punishment for their treatment to the Spaniards, it was just; but if it was the inevitable consequence of the dastardly destruction of their clothing, it reflects little honour on the skill and address of their commanding officers. The conduct of the governor and people of Corunna deserves to be recorded with grateful respect.

"On the morning of the 14th" (observes Mr. M.) "an unusual degree of bustle and animation appeared to prevail amongst the Spanish troops and inhabitants: his Excellency the Commandant, *Don Joaquin Garcia Morena*, having by proclamation and other methods exhorted them to exert their utmost efforts in co-operating

with their brave allies to repel the assaults of the enemy, and to afford them every possible facility towards effecting their embarkation, declaring at the same time it was his determination to defend the place to the last extremity. This venerable and patriotic officer, though apparently upwards of seventy years of age, evinced the utmost activity and zeal in the performance of his duties, being the greatest part of every day on horseback, personally inspecting the progress of the works, and the organization of the volunteers. The confidence of the inhabitants, also, appeared to be considerably increased by the events [skirmishes] of the preceding day. At the house wherein I had apartments, the females of the family, who were in high spirits, amused themselves by dancing to their castanets, at the same time expressing their admiration of the English, and contempt for the French, who [whom] they stigmatised with the appellation of *picaroon*.” [picaron, i. e. great villain.]

We must pass over the author's account of the battle of Corunna, to extract his observations on the character and disposition of the Spaniards, whose patriotism and country have been so basely libelled by certain “review-day soldiers,” and French emissaries, in this country. We regret this the less, that it is neither very copious in facts, nor interesting in incidents. After bearing honourable testimony to the fidelity and gallantry of the German Legion, great numbers of whom have been falsely accused of deserting, and stating that Major General Anstruther died of an inflammation in his lungs, produced by continuing at his duty in wet clothes, he proceeds;—

“ The Spaniards, too, have been accused not only of apathy and indifference towards the cause of their rightful sovereign, but of absolute hostility towards our troops, particularly the inhabitants of Beneventè, Toro, Astorga, and Villa Franca. I have before adverted to petty disputes which occasionally took place between the British soldiers and the inhabitants of some of the towns through which I passed; but they were by no means of a serious nature, or deserving of the appellation with which they have been branded. It is undeniable, that on many occasions, where provisions and other necessaries were expected to have been cheerfully and abundantly supplied by the inhabitants of towns through which the British troops marched, that little or none could be obtained on any terms whatever. This, however, did not originate, as has been *erroneously asserted*, in any dislike of the Spaniards to the English, but merely from the *extreme distress in which they were themselves involved*. Great numbers of the cattle had been driven to the mountains for security against the rapacity of the French; and *their stores of other provisions were almost exhausted by supplies for their countrymen in arms*; and as the operations in agriculture were in a great measure suspended, they had a dismal prospect to look forward to for future exigencies: these circumstances, of course,

rendered these poor unfortunate persons (exposed to all the calamities of a residence on the theatre of war, of which an adequate idea can scarcely be formed by any one but an eye-witness) reluctant to part with the slender pittance in their possession.

“ To these causes of disappointment may be added the unexpected retreat of the British army, which prevented the people of the towns from collecting provisions from the country in such perilous times; the mutual ignorance of their respective languages, and the immense number of sick and wounded peasants with which the towns were filled on their way to their own homes. The situation and wretched appearance of these unfortunate people were truly pitiable; those unable to walk were conveyed on cars, whilst others through hunger, sickness, and fatigue, scarcely able to crawl, were compelled to make their way on foot almost naked, and generally without shoes or stockings\*. *Even in the Spanish hospitals, the unhappy patients were nearly DESTITUTE of every requisite to SUSTAIN EXISTENCE!* Some judgment may be formed of their distresses, from the circumstance of one poor man, who declared that he had been fourteen days without any other sustenance than a little bad wine, and sometimes a small quantity of broth made of vegetables and oil: indeed, his appearance fully established the veracity of his statement.”

This picture is not exaggerated; on the contrary, we are assured, that it is far from conveying an adequate idea of the exertions and distresses of the Spanish people. The abject poverty of the Spanish peasantry, their deficiency of clothing, their scanty supplies of food, with which they are furnished by America for about one fourth of the year; the extreme difficulty of collecting in bodies, and of finding provisions when collected; the paucity of the population, and the vast extent of their country; the want of good roads and convenient vehicles; and the almost insuperable obstacles to the transport of armies and military stores over mountainous regions; present such a spectacle, as must convince every person the least acquainted with the nature of things, that no other people in Europe, under similar circumstances, would have made the same noble stand against such a powerful and experienced enemy; none other would or could have done so much, as has been effected by the inhabitants of the peninsula. Yet, we have heard the ignorant and unprincipled,

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\* The Spanish peasantry seldom wear shoes; their most general dress is in *alpargatas*, which only cover the soles and sides of their feet, with stockings which extend from the knee to the small of the leg.—*Rev.*

among whom were persons bearing commissions, which they most undoubtedly never will honour, exclaim against Spanish apathy and want of patriotism. We trust that no such accusations will be preferred in future without exposing their authors to the merited contempt of folly or cowardice. Mr. Milburne does justice to the character of the monks and friars, in recording instances of their benevolence and generosity.

“Many English officers” (says he) “were greatly indebted to the hospitality and kindness of Spanish monks and friars, who (though by no means in possession of an abundance of the good things of this life) were emulous to share their stores with the distressed. An instance of goodness and humanity in one of these clerical gentlemen, which I am about to relate, will place the sentiments and conduct of this class of men in the most favourable point of view. My servant being extremely ill, I procured him admission into a room which was occupied by an English serjeant and his family at Lugo; but having neither bedding nor covering, a benevolent monk instantly offered to supply him with his own, which he accordingly brought from his cell.”

This character, Mr. M. observes, is in direct opposition to the statements of many “British officers (the Whitelocks, Dalrymples, or Burrards, we presume) who have indiscriminately accused the inhabitants of every denomination, class, and profession, as having exhibited the most perfect apathy and indifference, not only to the physical wants of the English troops, but towards the cause in support of which they visited their country.” Yet “several of these officers rather withdrew from, than put themselves in, the way of receiving or witnessing those kindnesses and attentions which others liberally partook of; and from the reports alone of some, who might possibly have a slight individual cause of complaint, have taken occasion to include the whole Spanish nation, which has ever been allowed to be *noble, generous, and humane.*” Such silly, disingenuous conduct is too common with all men; but we have already hinted at more serious causes or motives for their present abuse of the Spaniards.

The conclusion of this letter is devoted to a defence of our assistance to the patriots, or, more properly, to show the necessity and advantage of rescuing Spain from France. Here the author evinces much good sense. No truth can be more unquestionable, than that the Spanish battles were our battles, and that Britain, and the whole powers of Europe, triumphed as much as the Spaniards at the victory of

Baylen. The brave and independent souls of Spain have shaken the power of the common tyrant to its centre, and given it a check from which it never will recover. The resolution and spirit now manifested by Austria, are wholly due to the magnanimous and ever memorable conduct of the worthy descendents of the conquerors of the Moors. The civil rights of mankind, too, will, in future, be better understood; and Spain will discover her own genits, and learn to take advantage of her own immense, but hitherto unproductive, resources. A few months of war will do more to call forth the latent powers of genius, destroy superstition and extend civilization, than as many years devoted to the study of the arts and sciences. The Spanish people, also, will be better able justly to appreciate that freedom and independence which they have purchased with their blood.

To those who interest themselves in the affairs of Spain, we can recommend this tract as worthy of their perusal. The extracts which we have given, will show the commendable spirit in which it is written, and its authenticity is unquestionable. This we think it necessary to observe, as several fabricated pamphlets have been published by persons who were never out of London, particularly one purporting to be written by "an officer of the staff." Most of these impositions are only a tissue of calumnies on the whole Spanish nation.

## MEDICINE.

*A Letter addressed to the Hon. and Right Rev. the Lord Bishop of Durham, President; his Grace the Duke of Somerset, the Right Hon. Nicholas Vansittart, Maxwell Garthshore, M.D., &c. George Vansittart, Esq. Vice Presidents, and the other Members of the general Committee of the Society for the Bettering the Condition and Increasing the Comforts of the Poor; proposing a PLAN FOR IMPROVING DISPENSARIES, AND THE MEDICAL TREATMENT OF THE DISEASED POOR. By J. Herdman, M.D. Member of the Royal College of Physicians, London; of the Medical Society, Edinburgh; one of the Physicians of the City Dispensary, &c. 4to. pp. 23. 1s. 6d. Arch, Beckett, &c. 1809.*

THE plan here proposed is to constitute dispensaries, so that in cases of extreme distress they can supply nutriment and clothing

as well as medicines to the indigent and diseased poor. Nutritious soups, meat, strengthening drink, and flannel shirts, are the chief additions which Dr. H. proposes should be made to such establishments. It is possible that professional jealousy, envious petulance, or hard-hearted selfishness, may affect to treat it lightly; but we can assert, from a pretty extensive field of observation, that there never was a more truly benevolent, a more necessary, or a more practicable plan for relieving the poor, laid before the public. Its direct tendency to succour the meritorious indigent, who are reduced to the bed of sickness, must be self-evident; it will also directly diminish the enormous poor rates, and consequently save to the different parishes in which it may be adopted, a part of the heavy expence of collecting them. We shall not however detain our readers by expatiating on the numerous moral, political, and social advantages which must result from the general adoption of such a plan. The Letter itself, as containing a most excellent moral as well as medical lesson to all intelligent, benevolent persons, should be attentively perused, and preserved on the side-board in every well-educated family. In sketching the origin and progress of disease among the indigent poor, Dr. Herdman has shown with considerable strength and perspicuity the necessity, the advantages, and the means of being *temperate*, in order to enjoy good health and happiness. As the measure, we are happy to find, has met with very general approbation, and is about to be carried into effect immediately; whilst we approve as critics, we shall not forget that we are men, but contribute our mite to so benevolently charitable an institution in something more substantial than mere praise.

This charitable plan, we presume, has also met the approbation of royalty, as Dr. Herdman has recently been appointed a physician extraordinary to his royal highness the Duke of Sussex.

*Important Researches upon the Existence, Nature, and Communication of Venereal Infection in pregnant Women, new-born Infants, and Nurses.* By the late P. A. O. Mahon, Chief Physician to the Venereal Hospital du Vaugirard, at Paris. *These are contrasted with the Opinions of the late John Hunter upon this Subject, together with Observations thereon,* by Jessé Foot, Surgeon. 8vo. pp. 110. 3s. 6d. Becket and Highly. 1808.

SCIENCE has no passions; it is her business to enlighten men, not to blacken their characters: she may occasionally use the language of persuasion, but never that of invective. Had Mr. Foot duly considered this circumstance, his talents and professional skill might have been still more extensively useful to the public. When Hunter was the Cerberus of the Royal Society, then indeed he might have given cause for indignant remark; but now that he is no more, all virulence should cease. In saying this, however, let it not be understood that we condemn the medical principles inculcated in the volume before us; on the contrary, if there be any medical men so infatuated with theoretical visions, or any person whatever, who is weak enough to suppose that parents may

have venereal virus in their constitution, without injuring their offspring, we would recommend them to read this work. The moral and physical consequences of such a supposition are too hideous to be detailed. If there be any medical fact which is ascertained by every description of persons, it is, that almost all the vices of the physical constitution of parents are transmitted to their offspring. We do therefore agree with Dr. Mahon and Mr. Foot, that it is physically impossible for the venereal virus to exist in the constitution of either man or woman, without deeply affecting their children, and in most cases leaving them a confirmed disease (though perhaps not a perfect *lues venerea*), only to be removed by mercurials. Could we persuade ourselves that there is now any practitioner in this country, who is not fully convinced of the communicability of morbid diathesis from parents to children, and perhaps too from nurses to children, we should say that Mr. Foot, in translating the observation of Dr. Mahon, has rendered a service to the public. The original is by no means remarkable for perspicuity or accuracy; but it is evidently the production of a man who has had an extensive experience, and who appears to relate his observations without any preconceived theoretical bias or fanciful system. His views of the subject are rather the result of good sense than refined speculation, and as such deserve attention. Mr. Foot has illustrated his translation with brief notes.

*An Essay on the Causes, Prevention, and Cure of Consumption, wherein Bleeding is exploded, and a new Method of Cure earnestly recommended to the Use of all Persons.* By Laurance Hope. With several remarkable Cases. Second Edition. pp. 142. 12mo. 2s. Walker, Portland-street; Cradock and Joy.

MR. HOPE boldly avows himself to belong to that class of people called *Quacks*, as he is "the proprietor of a *quack* medicine," and he defends strenuously not only the *right*, but also the *propriety* of dealing in nostrums. His reason is, because he "does not choose to share his *secret* and his *profits* (we believe this) with every ignorant apothecary." Yet he assures us that he can cure consumption; and although this disease prevails throughout the United Kingdom to an alarming extent, he neither gives us his address, nor tells us with what he cures this hitherto incurable malady, but leaves the public to depend entirely on whatever stuff any quack medicine vender may think proper to sell under the appellation of Hope's "Hectic Pills." He adds, indeed, that although his *secret* is copied from an "old treatise, which has passed through many hands since it was written," yet "the drug could not be procured, perhaps, in six towns in the kingdom, and in the metropolis could not be made up by the apothecary under the price it is now sold at." Then if Mr. Hope's profits are so very small, we think it would be more just to the public, and equally advantageous to him, to raise the price of his medicine, allow the apothecary something for his labour, and enable physicians to judge of it, from a knowledge of its nature and effects. He can have no objection to this if the efficacy be such, as he represents it, to flash conviction "upon them, like a beam of light upon utter dark-

ness." Mr. Hope discovers more talents than most of his brethren nostrummongers; and many very shrewd and just remarks are scattered through this little volume, which at the same time bears some internal evidence that the author has not received a medical education. Although he professes to cure consumption or *phthisis pulmonalis*, yet his principal cases are young females whose primary affection had been leucorrhœa, which induced amenorrhœa and general debility with an attendant cough. Surely Mr. Hope will not pretend to call such infirmities cases of pulmonary consumption. The author's prefatory observations on vaccination have considerable merit.

"How miserably must any person be in want of an argument, when they [he] object to the vaccine because it is a beastly disease. Most diseases equally merit such an epithet, and none more than the small-pox, a disease which is so loathsome, beastly, and filthy, that language cannot describe it, and so dangerous, that, even under inoculation, more, upon an average, die than are supposed liable to take the *small-pox after vaccination*, death out of the question; for none have been hardy enough to class the deaths from small-pox inoculation against the deaths by vaccine inoculation. It might, however, be curious to state the question for once. About two in a thousand die of inoculation; which in 10,000 inoculations will give twenty deaths. About one in a thousand are [is] liable to take the small-pox after vaccination, and one in ten die of the natural small pox. Thus, 10,000 inoculations for the vaccine give ten cases of small-pox and one death: so that it requires to vaccinate 200,000 persons to produce twenty deaths."

## THE ARTS.

*The Historic Gallery of Portraits and Paintings; and Biographical [and Critical] Review [of Painting and Sculpture]: containing a brief Account of the Lives of the most celebrated Men, in every Age and Country; and graphic Imitations of the finest Specimens of the Arts, Ancient and Modern. With Remarks, Critical and Explanatory.* Vol. III. 8vo. 72 plates. 11. 4s. Vernor, Hood, and Sharpe, 1808.

WE are happy to find that the biographical part of this book is improved, as we suggested, and that the student of "the human face divine" can now be gratified with a sufficient number of historical facts and anecdotes, whence his physiognomical observations may be elucidated. A little more attention to dates, and the concise manner adopted in "Harrison's Biographical Magazine," would still improve this "Historic Gallery," which has deservedly received considerable public approbation. This third volume contains thirty-seven portraits and thirty-five designs of paintings and sculpture. Among the latter are a monumental column and trophies, dedicated to the memory of Lord Nelson, as well as a colossal



statue of this hero ; all of which were designed by Mr. R. Mitchell, and to be erected at Montreal, in Canada, at the expence of the public-spirited inhabitants of that country. The ornaments of the column very happily include representations of his lordship's principal achievements, with suitable inscriptions ; and the statue faithfully adheres to truth, in exhibiting the warrior in his uniform, without any regard to an imaginary Grecian costume, which some artists have supposed necessary to give statues an effect. Perhaps, indeed, the grandeur of the figure, which is eight feet high, naturally associates with our preconceived ideas of the man, and thus contributes to withdraw our attention from the costume, and heighten the general effect of the representation. However it may be, we have no hesitation in saying that it is highly creditable to the talents of Mr. Mitchell, and much superior, in effect, to some similar productions of English artists. Mr. G. Cooke, the engraver of these plates, seems to improve in the outline style ; his strokes become more flowing and easy. In such of the characters as are translated from the French, we noticed some expressions rendered too literally. These, however, are neither very numerous, nor very injurious to the general merit of the work. We shall extract the sketch of John Duke of Braganza, the restorer of the Portuguese monarchy.

“ The dominion [domination] of Spain pressed considerably on Portugal when Margaret of Savoy, Duchess of Mantua, resided there in quality of viceroy ; but the chief power was in the hands of the secretary of state, Miguel Vasconcellos, of a disposition rigid and avaricious, who, by his skillful management in the distribution of honours, fomented among the Portuguese nobility a jealousy favourable to the support of his authority.

“ One person alone he dreaded, which was John of Braganza, the son of Theodore, from whom Spain had taken the crown of Portugal ; but Vasconcellos well knew the character of that prince, who, retired in his castle, preferred the felicity of diffusing happiness around him to the splendour of a throne, which could only be attained by the sacrifice of his repose. The people were, nevertheless, desirous that he should courageously assert his birth-right, and several of his subjects did not scruple to urge him to it. Too crafty to employ violence, Vasconcellos had recourse to measures to secure the person of the duke, who being informed of his designs, without appearing sensible of the snare that was laid for him, had always the address to escape it.

“ The superintendent of his house, Pinto Ribiero, increased daily the partizans of his master. The archbishop expiated on his brilliant qualities, and became fully acquainted with what was going on. The duke communicated the whole to his wife, Louisa de Guzman. ‘ Accept,’ said she, ‘ the crown which is offered to you : it is glorious to die a king, even if you be one but a quarter of an hour.’ These words confirmed the resolution of the duke, but his conduct was not the less reserved ; and, while he was at Villa-Viciosa, the Portuguese accomplished the revolution with a degree of calmness which could not have been expected. They required but one victim—this was Vasconcellos, who was killed by the great chamber-

lain, by a pistol shot. Some efforts were made to preserve his life. The vice-queen presented herself before the people, accompanied by her maids of honour, and flattered herself that her presence would appease the insurgents. 'What have I to fear from the populace,' she exclaimed, 'except their scorn?'—'You have to dread, Madame,' replied Norogna, 'that they do not throw your highness out of the window.' This answer greatly terrified her, and she retired; and, on the sixth of December, 1630, John of Braganza was crowned by the title of John IV. A little time after, the vice-queen Margaret conspired against him: some of her partizans were put to death, others sent into exile, and Margaret was conveyed to the court of Madrid. He afterwards entered into alliance, offensive and defensive, with the Dutch and the Catalonians; and, to promote the welfare of his subjects, employed himself continually in lessening the taxes, and in the reformation of abuses.

"This prince was born at Lisbon, in 1604, and died in 1656, at the age of fifty-two, after a reign of twenty-six years."

*Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter-press Descriptions. Vol. IV. 50 Plates. 15s. Clarke. 1808.*

HAVING expressed our opinion of the utility and merit of this work, and earnestly recommended it, in our account of the preceding volumes; we have now only to state, that it has contributed to establish the popularity of its authors, Messrs. Storer and Greig, as landscape and architectural engravers. The fourth volume is unequivocally the best which has yet appeared, and we perceive in the plates a delicacy, spirit, ease, and vivacity, which render them greatly superior to those in the first. The selection of subjects is no less distinguished by taste and interest. A short extract from the interesting and curious account of "Isley church, Oxfordshire," will show that its literary merit is by no means inconsiderable. It is equally pleasing and honourable to see a monthly publication thus improve in intrinsic merit and elegance, after experiencing the approbation of the public.

"The village of Isley," (say our artist authors,) "is about two miles from Oxford, on the the road to Henley, pleasantly situated upon a wooded eminence, having the river Isis flowing by its side. On its left, over a long range of corn fields, is Shotover Hill; on its right the meadows, enlivened by the meanderings of the stream, are bounded by the shaggy top of Bagley Wood. Approaching the village from the University, the ancient tower of Isley Church is seen elevating its venerable battlements above the trees. Nothing in the appearance of this fabric, excepting the tower, is calculated to arrest the attention on advancing towards it from the village; but turning to the western door, a rich profusion of Saxon ornament presents itself, upon which the corrosive tooth of time has been nibbling for centuries almost in vain; the only material injury sustained, being a slight depression of one of the mouldings in the arch. This door is surmounted by a chain beautifully sculptured,

each link of which is conjoined by a grotesque head, and encircles an animal, bird, or other device. Next is a large cable moulding, supported as it were by a great number of beaks issuing from grotesque heads: these ornaments are repeated on another moulding of the same description, which recedes; and receding again to a considerable depth is the wavy chevron; the whole produces a richness of effect not surpassed by any building in this style now remaining. This door has been long in disuse; it is encumbered with a wooden rail nearly overgrown with nettles; to these evidences of desertion have lately been added the ruins of a porch (which will be hereafter noticed); its head-stone, cruciform wrought, may be distinguished among the broken stones. Over the west door was a large circular window, now stopped up; one of the fourteenth century has been inserted in the space: three richly-ornamented arches appear to have formed the pediment of this superb front, but these are now much injured by the lowering of the roof. Within a few feet of the church westward is a garden wall, which prevents an integral view of this interesting front from being seen to advantage.

“ On the south side of the church is an elegantly-formed door exquisitely ornamented; its arch is supported by four columns; the two outer ones have plain shafts, those within are carved with diamond-work and zigzag. The capitals are exceedingly rich, representing on the left side two centaurs in combat, and on the right an encounter of horsemen: on the base of the last-mentioned column the figure of an animal claims particular notice. This superb door was till lately obscured by a heavy porch, which no doubt greatly contributed to its present state of perfection, the carving being deep and fresh, excepting where it has undergone the process of white-washing—an ignominy to which the whole door is perhaps at some future period destined.

“ The southern porch was removed about the beginning of the year 1807, under the direction of the Reverend Mr Cockell, minister, and the then churchwarden, Captain William Nowell, whose residence is near the church: much opposition was experienced by the projectors of this improvement—the villagers contended that the porch was a necessary resort before the church service commenced, and were very adverse to having their ancient privileges of sanctuary here invaded; but the minister and his colleague, rightly judging that the interior of the church was the most likely place to excite sentiments of devotion, proceeded with their work, and, much to their credit, have executed it so scientifically, that not a particle of the door was damaged in the operation; though, by the insertion of the timbers to form the roof of the porch at the time of its erection, the head of one of the capitals on each side and the middle of the arch have been broken.

“ Though the interior of the church retains its original architecture, its interest is much abated, and its symmetry and beauty defaced, by the erection of a clumsy platform for the ringers, and a screen of carved wood: these obstruct the view along the chancel, and break the noble cross arch which supports its roof. There is

likewise a gallery erected at the west end, which, though it was probably the pride of the builders, is certainly no credit to their taste! we are informed, by a painted pannel on its front, that 'This gallery was built in the year 1738, for the use of the singers only; John Allin, Martin Bowne, churchwardens.'

"The singing galleries have of late become very numerous, and there is now scarcely a place of worship that does not exhibit one crowded with motley performers, to the great annoyance of the more sedate part of the congregation, who are wholly excluded from this part of the service, by the vociferous and discordant jargon of these pretenders to harmony.

"The church, from east to west, measures upwards of thirty yards, its width is about five. The tower is embattled and of moderate height, having no opening but the belfry windows. On its north-west corner is a large butment, containing a staircase leading to the belfry; this butment is terminated by a cluster of semi-columns covered by a sloping roof; immediately above, on the corner of the tower, is an enormous head with an open mouth, which emits the water from the roof; the lower jaw is sustained by a band on either side.

"In the south-east corner of the churchyard is an ancient cross, with an octangular base; its shaft is about nine feet in height, but so much corroded by time that no traces of sculpture, if it was formerly ornamented, could now be discerned. Near the cross stands a yew-tree, supposed to be of equal antiquity with the church; it measures about ten paces in circumference upon the ground; the trunk is much decayed, and presents a vacancy in which a man may stand erect; its external appearance, however, is vigorous and flourishing. In the decayed trunk are many chippings of stone, similar to that used in the building of the church; these appear to have fallen on the protuberances of the tree at the time the chancel was lengthened, and to have been gradually enveloped by the bark. Instances of this are by no means uncommon; many specimens of this nature are preserved in museums: there is a pebble of considerable size enclosed in a piece of oak in the museum erected at Oxford, by that indefatigable investigator of antiquity, Elias Ashmole.

"A specimen of the epistolary style in the reign of Henry VIII. appears in the following letter from Dame Kateryn Weils, prioress of Littlemore, to John Fetuplace, master of Queen's College, Oxford.

"Right Reuerent and Worshipfull Master, I recommend me unto you as a woman unknowen, desyring to here of your good prosperite and welfare, the which I pray Allmighty God to preserve to hys pleasur. The cause of my wrytyng to your mastershippe at this tyme is this: hit is so, that Master Walrond bequeathed unto the powr lows of Lityllmore, as I understand, xxs. yif hit wold like your mastershippe to be so good frend unto your powr beyd-woman, of the foresaid plays, wer moch bound unto your mastershippe, for we had neur more nede of helpe and comfort of soche jentylmen as ye be that we have nowe: for I under-

' stand ye be a syngler louf. of relygyus placys. Y pray God that  
' ye may longe continewe to Godds plesur, he have yow in hys  
' keepyng eu' more. Amen.

" ' By yowr beyd-woman dame,  
" ' KATEBYN, PROFFESS of Lyttylmore.' "

There are some good views of Guildford, and Loseley Manor House, Surrey; as well as in Lincolnshire, Northamptonshire, and Warwickshire, which are too numerous to mention in detail.

## POETRY.

*The Burniad; an Epistle to a Lady, in the Manner of Burns, with Poetic Miscellanies, Original and Imitative.* By J. H. Kenney. Small 8vo. pp. 153. 4s. Vernor and Co. 1808.

THE plaints and miseries of criminal rebels have been so often sung, that we are pleased to find the unjust sufferings of loyalists also held up to public commiseration. The following "Ballad," we have been assured, is founded in fact.

" Did you hear of *Jane McDonnell*?  
(Lovely *Jane* of *Castlebar*)  
How she died, all broken-hearted,  
At the grave of *Alleyn Carr*?  
'Tis a true and mournful story,  
Plain and simple, as it shou'd;  
And this pair of hapless lovers  
Were alike of gentle blood.

" It was when renown'd *Cornwallis*.  
Was the sovereign of the land,  
After he had quench'd the troubles  
Of the French and rebel band:  
Grief it is, and shame to think on,  
How an handful went so far;  
And for six weeks, unmolested,  
Held the town of *Castlebar*!

" Winter now (of death the emblem)  
Seem'd t' o'erhang the yellow vale:  
Falling leaves, and fading flowers,  
Told the melancholy tale.  
Even so seem'd death to hover  
O'er the loveliest blooming flow'r  
That the hand of Fate had ever  
Cropt in an untimely hour.

“ *Beauteous* is the dawn of morning,  
 When young zephyr, full on wing,  
 Wafts around the odorous treasures  
 Of the lovely blooming spring.  
 Not less fair, nor less enchanting,  
 Did the lovely *Jane* appear  
 In charms, and all the female graces,  
 Blooming in her nineteenth year.

“ But, alas! how fleet and transient  
 Life and all its charms are found!  
 Virtue, innocence, nor beauty,  
 Wrest stern Fate's remorseless wound:  
 All those charms that thrill'd each bosom,  
 And attracted ev'ry eye,  
 Fading pale, in youth's meridian,  
 Told that Death was standing by.

“ Pale those cheeks, like fading lilies,  
 Where the damask rose had blown;  
 Dim her blue eye's beaming beauty,  
 That with starry lustre shone:  
 Slow and mournful now that footstep  
 That so lately skimm'd the lawn;  
 Mute that voice that, like the skylark's,  
 Carol'd at the early dawn.

“ Nightly did the wretched maiden,  
 When the midnight hour was come,  
 From her sleepless pillow rising,  
 Visit her true lover's tomb.  
 Unobserv'd, I stepp'd behind her,  
 While with feeble pace she stray'd  
 To the churchyard, where young *Alley*  
 In his winding-sheet was laid.

“ To his grave-stone faintly moving,  
 O'er the well-known spot she hung,  
 And, awhile in mournful silence,  
 Oft her folded hands she wrung.  
 Oft to Heaven her eyes were lifted,  
 Oft she cast them on the ground;  
 Tender sighs her bosom rending,  
 All in tears of anguish drown'd.

“ 'Twas a cloudless night, in autumn;  
 Ev'ry star with brilliance shone;  
 And, from Heaven's o'erarching azure,  
 Beam'd the full resplendent moon.  
 Nature's voice was hush'd in slumber;  
 Silence reign'd, till with the gale  
 Mingling sighs, heart-broken *Jenny*  
 Breath'd this sad but artless tale.

- " ' Ah! I know it:—'tis his grave-stone!  
 ' Ever loyal, ever true;  
 ' In his king's and country's service  
 ' Gallantly his sword he drew.  
 ' Fate is not to be resisted;  
 ' Direful is the hand of war;  
 ' He was taken by the rebels!  
 ' He was hang'd at Castlebar!
- " ' Yes, they hung him—cruel wretches!  
 ' Hung the pride of Irish youth!  
 ' Matchless in his manly beauty,  
 ' Virtue, tenderness, and truth!  
 ' Yes, they hung him—savage traitors!  
 ' Stabb'd him with their murderous hands,  
 ' When he scorn'd to kneel for mercy,  
 ' And refus'd to join their bands!
- " ' Not content to slay my lover,  
 ' They expos'd him on the ground,  
 ' Where I found his lifeless body  
 ' Gor'd with many a brutal wound!  
 ' Half distracted there I sought him,  
 ' By the pale moon's rising beam,  
 ' 'Midst an heap of naked bodies,  
 ' Tho' o'erwhelm'd with maiden shame.
- " ' Soon his features I discover'd,  
 ' By the pale moon's silver ray;  
 ' When my tears, in silent showers,  
 ' Wash'd the clotted gore away.  
 ' Clos'd in darkness, ne'er to open,  
 ' Were those eyes so skill'd to charm;  
 ' Cold and lifeless were his pale lips,  
 ' Yet my kisses made them warm!
- " ' When his manly limbs I shrowded  
 ' In the veil and gown I wore,  
 ' Next night in this grave I laid him,  
 ' Never to behold him more!—  
 ' Yes! my tears bedew thy grave-stone;  
 ' *Alley*n, 'twas for this I came!  
 ' Fondly too, to kiss each letter  
 ' That inscribes thy dear-lov'd name!
- " ' Had he liv'd—(Oh faithless fortune!)  
 ' But that blessing Heaven denied;  
 ' Long betroth'd, this morn had made me  
 ' My true lover's happy bride.  
 ' But, alas! our joys are ended  
 ' By the envious hand of Death;  
 ' Save that only joy that's left me,  
 ' Here to yield my latest breath.

" ' Ah! what freezing damps surround me!  
 ' Chilling cold assails my heart;  
 ' O'er each limb I feel it stealing,  
 ' And in ev'ry vital part!  
 ' Cease—Oh cease my poor heart beating!  
 ' How it flutters! How it fades!  
 ' What's this mist that floats before me,  
 ' And envelopes all in shades?  
 " ' See! Oh see that babe-like spirit!  
 ' Pity's self descends from high,  
 ' (Heaven's lov'd cherub) to conduct me  
 ' From this world of misery.  
 Here she ceas'd her fond complaining,  
 O'er the grave of *Alleyn Carr*;  
 For the shaft of *Death* had silenc'd  
 ' *Lovely Jane of Castlebar!* "

We are no friends to imitations of Burns, especially by an Irishman, who can have no national prejudices in favour of that barbarous dialect; of course we pass over the poem that gives a title to this little volume, which contains several good-natured pleasing trifles, not unworthy of perusal in an hour of idleness, vacancy, or illhumour. Good sense, feeling, and delicacy, indeed, are more conspicuous in the effusions of Mr. Kenney's chaste and patriotic Muse, than the higher flights of fancy.

## EDUCATION.

*The French Student's Vade Mecum, or Indispensable Companion; in which are displayed the different Cases of Persons and Things, as required by all the French Verbs and Adjectives, the different Prepositions which they govern, those required by the Substantives, and the different Words which must follow the Conjunctions.* By the Rev. P. C. Le Vasseur, a Native of France, and Chaplain of the Cathedral of Lisieux. 12mo. pp. 189. The Author, and Lucas, Birmingham; Longman and Co. London.

WE know not that this little volume is an "Indispensable Companion," but we are convinced that it will be found very useful for children learning French, as it will answer the purpose of a dictionary or vocabulary, at least in what relates to the verbs and particles, as well as the idioms and phrases. It is very properly arranged in alphabetic order, and renders the government of words plain to the capacity of youth. Many of the remarks and illustrations indeed may be thought very obvious by persons familiar with the language, but it should be remembered that they cannot be so to children, and that the present treatise, therefore, must be a very convenient assistant to their labours in learning.



*An Essay on the Education of Youth; intended to unfold the relative Importance of the different Branches of Literature; to point out the best Methods of communicating Instruction; and to impress on the Mind the Necessity of habitual Reflexion.* By Robert Goodacre, Master of Standard-Hill Academy, near Nottingham. Embellished with an elegant View (in Mezzotinto) of Standard-Hill Academy, Nottingham Castle, and the adjacent Country towards the East. Small 8vo. pp. 84. 2s. 6d. Johnson; Cradock and Joy. 1808.

THIS slight Essay discovers much good sense and experience in teaching, and a competent knowledge of the different branches of education: but Mr. Goodacre, good soul, thinks that religion ought not to be taught till persons are able to investigate its evidence like a problem of Euclid! Perhaps, however, he only means to say that he "is all things to all men," and that his academy is open to children of every sect. Such universality, to persons of finite faculties, must ever be the same as nihility.

#### MISCELLANEOUS.

*Midas; or, a Serious Inquiry concerning Taste and Genius; including a Proposal for the certain Advancement of the Elegant Arts. To which is added, by Way of Illustration, a Fragment of Ancient History.* By Anthony Fisgrove, LL. D. Small 8vo. pp. 224. 7s. Murray. 1808.

WE are not a little surprised that any person capable of writing such correct and sometimes elegant sentences, should have published a volume, which none of its readers have understood. We think that we can discover some satire in it, and that we can decipher some of the things to which the writer alludes; but still it is only explaining an enigma, which may have another import in the mystical imagination of its author.

*Divine and Moral Precepts, for the Conduct of a Christian towards God and Man.* By John Hamond, supposed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Testament, and other learned Works; and written for the Instruction of his Grandson. Published [from an original MS.] by the Rev. John Plumtre, Prebendary of Worcester. 12mo. pp. 176. 3s. 6d. Longman and Co, and Rivingtons.

THIS is one of the few works adapted to the use of every class of readers. The sceptical philosopher will not think it any proof of weakness to consult such maxims, although they inculcate Christian piety, as they also abound in a profound knowledge of men and manners; the rational Christian will receive them as a most grateful banquet; and the fanatical methodist will here find evidence almost to demonstration, that there is no true religion, which is not accompanied by genuine morality and personal virtue.

Mr. Plumtree, to whom the public are indebted for bringing these "Precepts" to light, informs us that he "lately met with the MS. from which the following pages are printed, in Worcestershire; where it is well known that the learned Dr. Henry Hamond passed the latter years of his life at Westwood, during the time of Charles II. by whom it was intended for the bishoprick of Worcester." The work was intitled, "A Sweete Poesie or Variety of Flowers, composed of divine and moral Precepts for a Christian and civil Carriage towards God and Man." The style, as might be expected, was somewhat antiquated and quaint, and has been corrected a little in order to render it more generally useful to young persons; but it is nervous, pointed, and perspicuous. We shall extract some of the precepts, which are divided into leads or chapters, such as "On Virtue and true Gentility; Love and Friendship; Honesty, Flattery, and Hypocrisy," &c.

"*Never separate piety from honesty.* Devotion and conscience must never be parted.—Fear God; honour your superiors; reverence your friends; and obey the laws.—Often meditate on what you owe to the Lord, and what to your country.—Custom in sin, will take away the conscience of sin." The following is expressed with all the energy of Lavater. "Who, but one that is of a distempered will and judgment, would think to offer fraud to the Decipherer of all thoughts? with whom we may, indeed, dissemble to our own cost; but to deceive is impossible.—It is ingeniously and worthily observed, that there are in all the law of God six hundred and thirteen precepts; whereof three hundred and sixty-five are negative, as many as there are days in the year; and two hundred and forty-eight affirmative, or as many as there are joints in a man's body: to show that God means that the whole man all the days of his life should serve him and keep his commandments. Understanding could no. have chosen a worse mausion, that when it is vitiated, and made a pander to wickedness. *Pity it is, that greatness should at any time be out of the road of goodness.* Virtue is an uprightness of life, in all things agreeable to reason. Those who embrace it not, yet cannot but see it, and also highly respect it. Reading maketh an able man; discoursing a ready man; writing an exact man; but virtue beautifieth him in all."

These councils taken promiscuously will show that this volume is much more proper for youth than Dr. Hunter's "Men and Manner," and that it contains lessons of wisdom adapted to all men and all ages.

*The Defence of Outposts.* Translated from the French. Small 8vo. pp. 34. Gye, Bath. Hatchard, London. 1808.

NEVER was the maxim *Fas est ab hoste doceri* better applied than in the present case. If all our common soldiers were examined, they would almost all be found to be totally ignorant of every thing relative to the art of war; except mere mechanical marching, firing, and some other absurd motions. The French soldiers are as industrious to improve themselves in their trade, as musicians to learn some popular piece of new music. Nay even their passion of learning is rendered

subservient to the same purpose, and numbers of them during their hours of recess from duty are busily engaged in shooting for money at targets, and with cross-bows, by which means they become most excellent marksmen. The defence of twelve different kinds of posts is here elucidated in the form of questions, which should be familiar to every common soldier as well as all field and subaltern officers. We hope this well-meant and seasonable little tract will obtain very general circulation in our army. Could every British soldier of skill and merit entertain a rational hope of changing his bayonet and sling for a sword and epaulette, we should soon have the most powerful army in the world. Promotion, the reward of merit, is the fountain of all martial greatness.

*Calligraphia Græca et Pæcilographia Græca: a Work explaining and exemplifying the Mode of forming the Greek Characters with Ease and Elegance, according to the Method adopted by Doctor Thomas Young, and exhibiting a copious Collection of the various Forms of the Letters, and of their Connexions and Contractions.* Written by John Hodgkin. Engraved by H. Ashby. Folio. Arch, Payne, &c. 18s.

WE have no hesitation in saying, that every ingenuous student of Greek literature will feel himself obliged to Mr. Hodgkin for thus furnishing him at a moderate expense with a very necessary and useful work; the materials of which are scattered throughout numerous scarce and expensive publications. The table "*Varia Alphabeti Græci per ætatis ordinem Formæ,*" containing twenty alphabets, selected from different writers, is curious and interesting. The letters, notwithstanding the cavils of a monthly critic, are well formed, and the copious lists of contractions must prevent much waste of time, and perhaps also some idle conjectures. We could have wished indeed that the ingenious and learned author had added, although it is not essential to his plan, some more letter-press descriptions and some diagrams. Many of the latter indeed are fanciful, but others satisfy the mind with a convenient idea for analogy and recollection.

*Remarks on Conical and Cylindrical Wheels, Public Roads, Wheel Carriages, &c.; in which the present Systems are reprobated, as being destructive to Horses and Turnpike Roads, of serious Consequence to Individuals, and a great loss to the Public. The whole written with a View to show the Necessity of the immediate Adoption of New Systems.* 8vo. pp. 141. With Plates and Cuts. Vernor and Co. 1808.

MR. DEACON has here presented the commissioners of roads, stage coach and waggon owners, and all persons traveling by such conveyances, with some important observations on the construction of carriage wheels and turnpike roads. He offers many irresistible arguments against the convex roads, conical wheels (which are now universal), and the carriage of numerous passengers, and baggage on the tops of coaches. The convex roads oblige all carts and carriages to take the center, and thus cut them into deep ruts; the conical wheels act only a very narrow space, and

the carriage of heavy weights on the tops of coaches tend to render them easily overset. Cylindrical wheels, level roads, and long coaches, he contends, would obviate all these dangers and inconveniences. There can be no doubt, indeed, that if long or double-bodied coaches were adopted, instead of the plan of carrying six outside passengers, accidents would much seldomer occur in travelling, although persons in the inside of coaches are not unfrequently much injured by their oversetting, as well as those on the outside. If the roads were perfectly level, there would be no choice to the coachman or waggoner, and consequently they would drive along whatever part the horses inclined to. But the greatest and most important improvement recommended by Mr. Deacon, is that of having cylindrical wheels, the whole surface of which would press equally on the road. It would be no less advantageous to the roads, if wheelwrights would not make the axle-trees of all carts, waggons, and coaches, of the same length, but make them longer or shorter according to the weights which they had to support. This would effectually prevent wheels from running all in the same ruts. Considering the numerous judicious remarks and observations which occur in this volume, we think the public are very much indebted to Mr. Deacon for drawing the attention of our legislature to a subject so important to trade and the safety of a great number of useful members of society: This work has already occasioned a new act of Parliament, and there is reason to hope that another will follow it.

## REVIEWERS REVIEWED.

### EDINBURGH REVIEW. — VOLS. VIII & IX.

*From April, 1806, to January, 1807.*

IT is sufficiently notorious, that, like their brethren on this side of the Tweed, yept the Critical Reviewers, the Literary Knights-errant of the North have a set of favourites, to whose publications of every description they regularly give the pre-eminence; whilst they either repel from their presence, or lash with merciless severity, all others, however deserving of their attention from genius, or learning, or virtue.

To these adventurers in the field of criticism, the chief recommendation is, in general, a boldness of character, including a contempt for vulgar prejudice, and more particularly opinions that are hostile to our establishment, religious and political.

On the other hand, they who profess a veneration for the religion and the laws of their fathers, who are not ashamed to declare their attachment to their king and their country, who prefer not the land of their enemies to their native soil, are sure of being shut out from observation if their productions have features too good to admit of caricature; or of being keenly censured or satirised, if, amidst abundant merit, there be any defects which ill-nature can expose to ridicule.

In proof of these charges, we fear we shall be able to produce the most convincing evidence.

In the two volumes now immediately before us, perhaps there occur not many glaring instances of that partiality, or that antipathy, of which we accuse the rash critics of the North.

The eighth volume opens with "War in Disguise; or, the Frauds of Neutral Flags\*."

To this pamphlet, indisputably written with considerable eloquence, the reviewers have allotted no less than thirty-four pages. But it is in a great measure to controvert the author's statements in respect to neutral flags—which are to us sufficiently clear, and supported by arguments the most convincing. It is only *in transitu* that we notice this in the same manner as we shall notice several other political publications, since the subjects of them have been already discussed at full length in our Review.

In "*Rainsford's Historical Account of the Black Empire of Hayti †*," we are told, that the writer's "sentiments appear to be a singular jumble of prejudices against the abolition of the slave-trade, arising evidently from an entire ignorance of the subject."—This is very indecent language. Yet Mr. Rainsford is wrong in many of his positions, often misled by prejudice, and frequently deluded by views that are visionary.

"*An Inquiry into the State of the Nation, at the Commencement of the present Administration, pp. 238 ‡*," is, in the opinion of these juvenile gentlemen, a most momentous tract; to convey an adequate idea of which (such is the magnitude of its object, and such the merits of its execution) they found themselves utterly at a loss!—"Happy, however, are we (say they) if by our humble efforts we shall succeed in our earnest wish to aid its salutary effects!" Young men, how modest! Ye forget yourselves. For the reason already given, we shall dismiss this pamphlet, also, without entering into the argument.

The next political tract§ to which we shall advert (though *en passant* only) respects the Catholic question. It is intitled, "*Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics. By Sir John Throckmorton, Baronet.*"—For this treatise we should not desire to draw the attention of our readers, after having so repeatedly and copiously discussed the subject of it, but for a passage in a late charge of Bishop Raulolph. The charge is altogether a masterly performance; and his lordship's opinion on the Irish question is expressed with so much force and simplicity—in a style so much resembling what, in our mind, a primitive apostle would have adopted, that we cannot help transplanting it in our page. By way of contrast, we shall premise a sentence or two from the Edinburgh Review:—"General declamations" (say the critics, as thousands have already said, and still say) "against the love of useless change, and on the folly of attempting to mend what is good already, will not do here: in fact, we are not well, as we are; it is a real and positive loss to the commu-

\* See Edinburgh Review, vol. viii. pp. 1, 35. † p. 56.

‡ pp. 190, 206.

§ pp. 311, 326.

nity as well as to individuals, which the laws complained against have occasioned, and which it is at least worth considering if we cannot remove." (p. 312.)—"The system of the popery laws in Ireland, must be looked at as a whole: in their present state, they are folly, caprice, feeble and petulant tyranny," p. 315.—Let us now appeal to the good Bishop of Bangor. "The Catholics (his lordship justly observes) are already possessed of all common civil rights; and one should think that persons who unfortunately hold tenets so opposite, not only to the ecclesiastical doctrines, but to the civil power of the realm, might be content with this indulgence. They have the full and free enjoyment of their religious worship; at which point, I conceive, toleration ends. I need not apprise you of the danger or the delusions of this religion, of the means which it has of imposing on the multitude, of the influence it gives to its priests, or of its intolerant spirit with regard to those of any other persuasion; on all of whom it peremptorily fixes the brand of heresy, and excludes them from salvation. It is not easy to give, in all respects, to persons so bigotted, the right hand of fellowship. But I object farther to the giving them an equal share of power, because I conceive that it invades a fundamental principle of the constitution, even that, by which the civil power incorporates with itself that church of which it most approves: so as to maintain religion and good order amongst its subjects, by the instrumentality of the same, inviting and encouraging them to uniformity with it. It is a consequence of such incorporation, that it gives not only establishment, but also superiority and ascendancy to it, so as to maintain its authority, and secure it from the attacks of those, who, by acquiring power, might take advantage of any sudden opportunity, or fluctuation of opinion, to weaken or overthrow it. In this view it is, that I think we are all, both clergy and laity, concerned in this question, as we value our happy constitution, and seek to preserve it entire, and unimpaired." p. 8.

In this country, the incorporation of the civil and ecclesiastical powers, is, unquestionably, most intimate. But, in a more general sense, religion and politics appear, at present, so closely interwoven, that it is extremely difficult to separate or detach the one from the other, in considering those publications which originate in the genius and character of the times. The ethics of the day are involved, also, in political hypothesis: and we seldom meet a "modern philosopher" under the shape of a moral essayist, a writer of romance, or a novelist, who has not taken his colour (or some tincture at least) from national emergencies.

Whether in noticing "*the Leonora*\*" of *Miss Edgeworth*, we may slide by an imperceptible transition, from morality into politics, we know not: but we do certainly wish to confine ourselves to a consideration of her ethics, or rather those of her Caledonian knight, to whose shield of base metal we mean to oppose the paucity of truth.

That any production of *Miss Edgeworth* should be favoured with

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\* See *Edinburgh Review*, vol. viii. pp. 206, 213.

An early admission into this critical journal, was of course to be expected. "We are partial, we will confess (say these admirable moralists) to Miss Edgeworth; for we think the public very greatly indebted to her; and conceive, she has come nearer the true tone of moral instruction, than any other writer we are acquainted with!"—"Against the greater vices we may declaim from the pulpit: or the press: or we may let it alone, exactly as we like best: for no man prcauses them ignorantly; nor can we tell him more about their consequences than he knows already, and has determined to hazard. But the smaller vices, those which make up the profligacy of an individual and the corruption of a people, are committed by thousands from mere carelessness and vanity; or from example and mistaken opinions; and it is to the correction of these, or of such classes of them as have become epidemic in a society, that a moral writer may apply his exertions with some hopes of success. The first great point is, not to magnify their enormity, and not to be more angry than is permitted to be in real life: the next is, to appear perfectly well acquainted with the world, in which those things are transacted, and to view with perfect good humour all the indulgences and palliations that they meet with from those who witness and perform them, and then to attack them with ridicule instead of reprobation, to show how well they may be separated from all that is liberal and easy, and even from all that is brilliant and fantastic, and how much they detract from real comfort, and interfere with every scheme of happiness. It is a rash, and for the most part a vain attempt, to think of appealing to a man's conscience, against practices which are sanctioned by all around him, and in which he indulges without any distinct feeling of depravity. He will treat all such attempts as foolish preachments, proceeding from despicable ignorance of the world, or ascetic cant and hypocrisy. The only chance is, to attack him on the score of *prudence* or of *pride*, to show that the practices we mean to condemn are foolish and despicable; that they indicate want of talents, or of spirit; and that they are objects of derision and contempt to the more illustrious persons in society. To do this with success, we must neither be too rigorous nor too refined. If we talk either like scrupulous purists, or sentimental innocents, we shall be laughed at and neglected. We must assume a certain familiar and secular tone, and rather endeavour to show that we are more knowing, than that we are more virtuous than those we address. It is only in this way that we have a chance of being listened to; and if that great point can once be gained, it does appear to us, that by mixing our reasons and our ridicule in just proportion, by making our instances rapid and amusing, and concentrating our proofs into striking and interesting groups, we may produce a considerable effect upon the minds of all who are worth reforming, or give impressions, at least, which after experience may develop into salutary conviction. Now it is by assuming this tone, and applying herself to this method of instruction, that we think Miss Edgeworth has deserved well of the community." pp. 212, 213.

Such is the philosophy of the Edgeworth school — which we have exhibited without mutilation, lest we should be charged with  
*No. 130. Vol. 32. April, 1809. 2 E*

a want of candour in our animadversions on it. There is a great deal of obscurity in the passage—for which reason, also, we have given it entire. One thing, however, is plain—instead of recurring to those principles of conduct, to which Christianity uniformly refers us, and underived from which no good can come; the Edgeworths and their disciples have not scrupled to lay the foundation of morality in worldly *prudence* and in *pride*. In their creed, the doctrines of the Gospel are entirely put out of the question. But we affirm, that no sure and permanent advantage can ever flow to society from such a source—a fountain always turbid, sometimes dried up, and sometimes overflowing. He who avoids vice, merely from prudential motives, from a regard to character alone, and consequently a dread of degradation, has respect to himself—to himself only, as connected with his fellow men: he has not regard to the will of God, or the sanctions of religion. It is true, a large part of mankind act under this influence. Nor is there any thing new in the precepts of Edgeworth. “The minute philosophers” of the Greeks taught the same doctrines; and some of the wiser Heathens, such as Socrates, Epictetus, Seneca, and Cicero, had so considerable a portion of “the wisdom which is from above,” as to look with scorn on “the minute philosophers.” At the present day, there are certain half-civilised Pagans, who have been for ages remarkable, and are still noted by travellers, for having reduced the sort of morality which the Edgeworths inculcate into practice. We allude to the people of Japan. So overwhelming is their sense of shame in consequence of having exposed themselves to ridicule by the commission of any one of “*the smaller vices*,” that, to shun the eyes of their countrymen, they often take refuge in death. And what are the principles that actuate our more than half-civilised neighbours on the Continent, the paganised Christians of France? Individually, and as a nation, their thesis, as applied to morality, has been, “*Scire tuam nihil est, nisi te scire hoc sciat alter.*” And the root from which all their actions spring, is Honour. Honour is the universal principle. It is “*Honour*”

“ Here passes current; paid from hand to hand,  
It shifts in splendid traffic round the land:  
From courts to camps, to cottages it strays,  
And all are taught an avarice of praise:  
They please, are pleas'd, they give to get esteem;  
Till, seeming blest, they grow to what they seem.  
“ But, while this softer art their bliss supplies,  
It gives their follies also room to rise;  
For praise, too dearly lov'd, or warmly sought,  
Enfeebles all internal strength of thought;  
And the weak soul, within itself unblest,  
Leans for all pleasures on another's breast.  
Hence ostentation, here, with tawdry art,  
Pants for the vulgar praise which fools impart:  
Here Vanity assumes her pert grimace,  
And trims her robes of frieze with copper lace:  
Here beggar Pride defrauds her daily cheer,  
To boast one splendid banquet once a year:



The mind still turns where shifting fashion draws,  
Nor weighs the solid worth of self-applause."

Such were the French, as described by our charming minstrel: and such are the French still. Alas! what have been the fruits of this honour? Our "*Traveller*" could see rising from the bed of corruption various follies — vanity, ostentation, pride. But had he extended his views farther — had he looked a little into futurity with prophetic as well as a poetical eye — he might have seen originating, in the same polluted source, ambition, tyranny, murder, blasphemy, infidelity — in short, vices in every shape, and death in all its horrors. Wherever, indeed, the code of the Edgeworths gains acceptance, it may operate for a time in keeping up the specious appearance of decency. But from a revolution in general opinions or fashions, a change of circumstances in the individuals, a new and trying situation, or on any violent emergency, what will become of this ephemeral code? Why, truly, it will dissolve into atoms. We call it ephemeral, for, at best, it is calculated only "to flutter through life's little day." It hath respect solely to this life, not to another state of existence: it hath respect to man alone, not to "God, who trieth our hearts."

As the maxims of this school depend upon existing opinions, manners, and usages, so are they not only fluctuating, and temporary, but in a great measure local. For, let the pupils of Miss Edgeworth be transported to Persia or China, and they will find many of her lessons of very little practical use, and be forced to acknowledge, that a conduct which may here expose them to derision or contempt, may not, in their new situation, be condemned, as either foolish or despicable.

But let us come to particulars. By these general observations and strictures, we convey no very clear ideas of the subject; but with our antagonists, the Edinburgh critics, are throwing it into obscurity. "We may declaim against the greater vices (they say) or we may let it alone, exactly as we like best." So much for preaching! but for the smaller vices, it is to the correction of these, that the moralist may apply his exertions with the hope of success; not, however, by appealing to the conscience, but by ridicule. Now what are the smaller vices? "Those (they say) which make up the PROFLIGACY of an individual, and the CORRUPTION of a people!" — It should seem, then, that with such vices as make up the profligacy of an individual, and the corruption of a people, preaching (and of consequence the Gospel) has nothing to do. This is strange, indeed! For the sake of a little illustration, let us suppose the case of an individual, and observe him in his relative connexions of a country gentleman, for instance. In public and in private he preserves a fair character — nay, he is esteemed and loved: and so much is he a man of honour, that "his word (as the common expression is) might be taken for his bond." Yet in his intercourse with the neighbouring borough towns, of which he is a patron, he scruples not to bribe and corrupt his dependents by the lowest artifices. He is, however, a gentleman: he is an honourable man. In the ordinary commerce

of life he would abominate a liar: but, by his political manœuvres, he draws hundreds into perjury. Here, then, is a case, in which our antagonist would deem "it vain to appeal to a man's conscience;" since the practice of the individual whom we have imagined is sanctioned by all around him, and "he indulges in his practice without any distinct feeling of depravity." In the supposition of this case, we have departed from our original train of ideas, in order to give as fair an aspect to the argument of Miss Edgeworth and her "partial" friends as we possibly can. Yet very little is to be made of the argument. Suppose this patron of the borough were attacked on the score of prudence or of pride? And suppose the censor so far prevailing, as to render him to himself ridiculous, and so reclaim him from his error? Yet would the principles on which the effect was produced be false. They are of this world; and, as the world, are mutable.

"Manners with fortunes, humours turn with climes,  
Tenets with books, and principles with lines.  
Search, then," ——— the Scriptures!

It is the Gospel, only, that goes to the root of all evil. It was the very intention of the Gospel to sweep away all worldly principles of conduct, and to substitute in their room those which will endure unto the end. He, who commits one sin, can never be deemed "guilty of all;" unless, in judging of guilt, recurrence be had to the MOTIVE of action. The Christian motive is, to PLEASE GOD. And the man, who deliberately commits one sin which God hath forbidden, can never, in abstaining from others, seek to please God. He is, therefore, guilty of all. On the grand motive, therefore, of pleasing God, we must act invariably, if we wish to be accounted the disciples of Christ. And in our whole moral deportment we must refer to our consciences, as informed by the light of Revelation, for an unerring rule of conduct. And if our hearts condemn us not, we may have confidence towards God. "The modern philosophers" may act "from prudence, or from pride," that they may have glory of them, and "VERILY THEY HAVE THEIR REWARD." But, for the Christian, let him not have respect unto them, but unto "his Father who seeth in secret: and his father who seeth in secret, shall reward him openly." That it is time to stop short in what our critics would call a preaching, and what for any good it may operate on the minds or manners of the said critics, we may, we believe, pursue or "let alone, exactly as we like best."

Of the same school with the Edgeworths, is another favoured lady, who is now presented to our notice (vol. viii. 465) — we mean *Mrs. Opie*. Her "*Simple Tales*," in four volumes, are here the subject of criticism. "We owe some apology to Mrs. Opie (say these gentlemen) for omitting at the proper time to take notice of her beautiful story of the *Mother and Daughter*; the second volume of which is, perhaps, the most pathetic, and the most natural in its pathos of any fictitious narrative in the language." — This is high panegyric indeed! — which is readily enough accounted for —

Mrs. Opie is a *philosophist*! — “This clue, once found, unravels all the rest!” — When we, however, assert, that exclusively of Mrs. Opie’s principles, and the exceptionable morality there insinuated, or rather exhibited and boldly taught, we were by no means delighted with the story of the Mother and Daughter, we may be suspected of a bias on the contrary side, from our Antijacobinical tenets. And it may be added, *de gustibus non est disputandum*. But if the book contain such beauties, we can only consider it as a greater evil. In proportion to its merits on the score of invention, or its power of awakening the sensibilities of the heart, we must lament its existency, and dread its pernicious effects. In confirmation of our opinion, we shall extract from a late publication entitled “*The Family Picture*” a note, in which the author censures a variety of female productions, and among the rest “the Mother and Daughter,” not in a general and assertive manner, but in terms characteristic of the genius and tendency of the writings that are the subjects of animadversion. The author of the poem professes himself to be a country-gentleman, appealing to an old college-friend, the Bishop of\*\*\*\*, on what he deems exceptionable in many parts of the education both of boys and girls. The lines to which the note we shall transcribe is appended, are as follows: —

“And shall dame Science with her sees and saws  
Chill the warm heart, or deaden self-applause?  
Shall irksome tasks on youthful pleasures trench  
A few familiar phrases of the French?  
And ‘Beauties’ and ‘Epitomes,’ that wear  
To feeble minds a fascinating air;  
And *dainty novels* that each palate suit,  
Pluck’d at noonday, tho’ deem’d forbidden fruit, —  
These are the blighting seesaws that destroy,  
So pitiless, the buds of infant joy!”

On which the poet thus speaks in prose: “I have heard it observed, that the novels written by the female sex are, in general, ‘pure’ in comparison with others, and may be read with safety. This position I strenuously deny. I think female authors betray a greater propensity to vice, though it be often shaded by a spurious delicacy. In the last age there were some, who, bold in vice, endeavoured to immortalise their shame, by writing their own memoirs — such were Philips, Pilkington, Vane. Mrs. Manly wrote the scandalous memoirs, called *Atalantis*, &c. &c. Mrs. Centlivre and Behn are notorious for the indecency of their plays. Since that time, actresses and kept-mistresses have written histories of their own depravity. But perhaps Mrs. Wolstonecroft was the only female, who had ever the audacity to become a kept-mistress upon principle. Mrs. Opie (though not to be classed with any of the above writers) has now erred greatly in her ‘*Mother and Daughter*.’ She has drawn both her hero and heroine as amiable characters; and, exposing them to dangers and plunging them in distress, — *all in consequence of the vulgar prejudice that so absurdly operates against concubinage*. She has endeavoured to excite our pity in their behalf, to interest our affections in their favour, and for their

sakes to disturb our principles. In short, to vulgar prejudice they die martyrs. Religion, it is true, is called in; *but in the form of a Quaker.* — I consider 'The Mother and Daughter' as a book of a very bad tendency; and *Mrs. Opie's* insinuations, as more likely to do mischief, than *Mrs. Manley's* impudence." pp. 27, 28.

With respect to the Tales, they "are of very unequal merit," it seems: and the tale of most merit, it also seems, is that, where Ellen Percival, the daughter of a farmer, is seduced by a French nobleman; is driven by shame and impiety to destroy her bastard child; is of course tried for her life, and deservedly condemned to be hanged; and on the evening before her execution on the gallows, writes a very moving letter to the said French nobleman. "It is impossible" (observe our young critics) "to read this letter without being struck with the tone of natural and gentle feeling which it expresses so admirably." Then follows the pathetic letter from "poor Ellen Percival." Such is the specimen and the only specimen of *Mrs. Opie's* Simple Tales, which the Edinburgh reviewers have laid before the public, in order to secure to them with that public a favourable reception. And do the Edinburgh reviewers really think, that the sympathy thus excited can have no immoral tendency? Is it right, that we should feel the interest this tale is calculated to produce, in behalf of a harlot and a murderess — the murderess of her own child? Is it becoming in *Mrs. Opie*? — Is it not revolting to female delicacy, thus to plead for a vice, the very thought of which used to raise blushes on the cheeks of our daughters, but which *Mrs. Opie* has, in many instances, endeavoured to soften down "by gentle and natural expressions," and to familiarise to their minds? And to say nothing more of incontinence, which this lady, doubtless, thinks a pardonable frailty (if at all a frailty), shall the most dreadful of all murders — shall infanticide be thus apologised for — and the laws of our country be attacked and rendered obnoxious to our apprehensions, as cruel and tyrannical — shall all this be done, not only with impunity, but done and gloried in, applauded and admired? — For shame, *Mrs. Opie!* For shame, you self-erected censors — you, who in so many places boast of your immaculate purity — even of your Calvinistic rigour! — After an extract so offensive to virtue, could it be expected, that with all the complacency in the world you should have concluded in such terms as follow your review of the "Simple Tales?" — "We cannot place *Mrs. Opie* so high in the scale of intellect as *Miss Edgeworth*; nor are her Tales, though perfectly unobjectionable on the score of morality, calculated to do so much good. Her writings, however, are very amiable and very beautiful; and exhibit virtuous emotions under a very graceful aspect." — They certainly exhibit vicious emotions under an aspect as graceful.

The next person, that claims our attention, is a female of a far different complexion\*, *Mrs. Trimmer*. Her "*Comparative View of the New Plan of Education* promulgated by *Mr. Joseph Lancaster*," &c. &c. had a large space allotted to it in the pages of our Review.

\* See *Edinburgh Review*, vol. ix. pp. 177—184.

And to those pages we refer our readers with pleasure and with pride. Our account of the reception which this lady has met with in the North, will now, without much difficulty, be anticipated. The inhospitality, the rudeness with which she is treated, is, indeed, beyond all former example. And such prejudiced opinion and glaring injustice were never, perhaps, before exhibited to the world.

So that we almost recall our words, when we spoke of anticipation for the possibility of such impudence existing as could dictate the following sentence, can hardly, we think, be imagined — "This is a book written by a lady who has gained considerable reputation at the corner of St. Paul's Churchyard; who flames in the van of Mr. Newberry's shop; and is upon the whole, dearer to mothers and aunts, than any other author who pours the milk of science into the mouths of babes and sucklings. Fired at last of scribbling for children, and getting ripe in ambition, she has now written a book for grown-up people," &c. &c.— In this strain of ridicule, the article proceeds, without argument, without method. Surely, though these critics may convince the world that they possess some share of wit, they cannot conceive, that their Journal will be seriously consulted, as an index to the publications of the day. With those who have little principle; and a great deal of ill-nature, the Edinburgh Review will long continue a favourite. And we are sorry (for the honour of human nature) to acknowledge, that a large part of mankind are of this description. Be this as it may — it is our duty to animadvert on what we think reprehensible, and expose to full view what we deem worthy of reprobation.

Of "some small part of Mr. Lancaster's book," Mrs. Trimmer, it seems, speaks well. But she has no right (say the critics) to speak well! — "Such a right must be earned by something more difficult than the writing sixpenny books for children! — not one of which books, they ever remember to have seen." — Here may be wit — but where is the argument, the justice, or the grammar? \* Impertinence, like this, requires no serious confutation. To "the principles on which Mr. Lancaster's school is conducted," Mrs. Trimmer objects, "that he exalts the fear of man above the fear of God." This objection can never be done away by all the casuistry of the Edinburgh reviewer. The main object, however, for which Mrs. Trimmer has favoured the public with her excellent "Comparative View," is to set the friends of the Church of England on their guard; since she has fully proved that the Ecclesiastical Establishment is in danger from the increase of Mr. Lancaster's institutions. Mr. Lancaster is himself a Quaker. But "I pledge myself" (says he) "not to teach my own creed: I will confine myself to those points of Christianity in which Christians all agree." In order to do this we must subtract from Christianity its characteristic institutions and its most essential doctrines. Not a

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\* "Writing" is used as a substantive: "Sixpenny books" must consequently be in the genitive case. The sentence should have run, "The writing of sixpenny books." Afterwards, *ever* (or *never*) is misplaced.

word must be said of *Baptism*, or of the Sacrament of *the Lord's Supper*. So much in favour of Quakerism, which disallows both the Sacraments!! Thus slyly is Mr. Lancaster proceeding — in silence and by imperceptible degrees introducing his own persuasion, whilst he openly professes the utmost impartiality. So that "the suppression of his own creed in common with other creeds," is a mere fallacy. And what becomes of that essential doctrine, the *Atonement*? — It were useless to pursue this inquiry. Nothing can be more clear, than that to bring all his pupils upon a footing in respect to religion, Mr. Lancaster would or must reduce Christianity to Deism. And the Edinburgh Reviewer has acted very unwisely, if he wished to have credit as a sound logician, by touching on this point in a serious way. He ought to have treated it jocosely and sarcastically, and to have kept his reasons in reserve. All he says is (how much to the purpose, let any one judge) — "It appears to us very easy to confine the religious instruction of the poor, in the *first years of life*, to those *general feelings and principles* which are suitable to the Established Church and to every sect." As to "the first years of life," we have only to answer, that we prefer "to bring up a child in the way in which he should go; and, when he is old, he will not depart from it." And what are those *principles and feelings*? The reviewer must find great difficulty in a definition of them. If he be a Quaker, he will tell us, with friend Lancaster, that *feelings* cannot be defined. In short, we cannot do better than refer our critics to their own article of Lessing's Nathan 'The Wise.' (vii. p. 150.) And we scruple not to pronounce on Lancaster what they pronounced on Lessing, with the alteration of a few words only: "It must be confessed, that he inculcates the duty of mutual indulgence in religious opinions in a very radical and effectual way, by arguing the extreme insignificance of all peculiar systems of faith, or rather, the strong presumption against any of them being at all worth attending to, or in any respect better than another. The author's whole secret, for reconciling Papists, Protestants, Quakers, Calvinists, Arians, Socinians, &c. &c. to each other, is to persuade them all to renounce their peculiar tenets, and to rest satisfied with a kind of philosophical deism, in which they may all agree." — In Lessing's Play, a poor Christian woman, having happened to say —

" ——— Thro' an unexpected path  
The Saviour drew his children on to him,  
Across the tangled maze of human life."

She is answered:

" So solemn that; and yet if, in the stead  
Of Saviour, I were to say *Providence*,  
It would sound true."

The creed of Mr. Lancaster appears to be equally liberal and accommodating.

In the conclusion of this account of Mrs. Trimmer (on which we have commented enough to prove it to be one of the grossest misrepresentations ever produced to the public eye) — the critics say:

“ Our principal argument is, that Mr. Lancaster’s plan is at least better than the nothing which preceded it.” This, we think, is virtually a concession to Mrs. Trimmer of the whole argument. And they discover their chagrin at so much labour in vain, by the closing sentence: “ The authoress herself seems to be a lady of respectable opinions, and very ordinary talents; defending what is right without judgment, and believing what is holy without charity.” When people speak out boldly and impudently, without regard to truth or decency, we can tolerably well perceive who they are; we are disgusted with their manners, and we turn with indignation from themselves and their doctrines. But when specious characters appear insinuating good, but intending evil, when Sunday schools, for instance, are taught by Methodists and rank Dissenters, under the semblance of all that is right and religious, yet with a secret view of undermining the Church—when such a deceitful institution as this of Lancaster lays claim to encouragement, we lament the spectacle, not only of an indiscerning multitude imposed upon and led astray, but even of the good, the wise, and the great—involving in one common error, and, with difficulty, recovering from their mistake.

On Sunday schools a great deal has been said and written; and the question has been repeatedly discussed in our Review. But facts, after all, must determine the question. One fact will weigh more than a world of speculation. We repeat this remark in reference to a passage in Vancouver’s *General View of the Agriculture of Devon*—which appears more convincing than any arguments or any facts that have met our observation.

“ From the first establishment” (says Mr. Vancouver, pp. 466, 467, 468.) “ of Sunday schools, I have looked forward with dread to the probable consequences of such a measure. If the illumination of the peasant mind would make him more moral, better satisfied with his state and condition in life, and on all occasions more desirous of excelling in the exercise of those duties his peculiar situation in society dooms him to perform; much private satisfaction and public benefit would naturally result from such institutions. But the peasant mind, thus opened to a contemplation of various situations in life, is rendered, by these very means, dissatisfied with his own.—Hence the restlessness of the Irish peasantry, all of whom, but slightly acquainted with the English language, are instructed to read and write.”—“ Numbers annually slip themselves as redemptioners to different parts of the United States of North America—induced by the prospects from advantages they have derived from books, or a direct correspondence with their American friends.”—“ The English peasant, under the same influence, would act in the same manner.”—“ The disposition of the Scotch to emigrate, arises from the enlargement of the views by the education they receive when young.”—“ In certain grades of society, the seeking for what he does not possess, constitutes the happiness of the individual, whilst in that pursuit the noblest energies of his nature are unfolded. It is widely different with the peasantry of a country, whose part in life is distinctly marked out; and in which any measure that may tend to draw them beyond such

limits, must in the end prove injurious, if not fatal, to the interests of the community. In short, the peasant's mind should never be inspired with a desire to amend his circumstances by the quitting of his cast." — "What but the members from the affiliated societies, and the number of pen and ink gentry on board our ships of war, created and kept up the mutiny in the navy, in the year 1797? And how will it be possible to suppress communications and a concert among the multitude, when they are all gifted with the means of corresponding and contriving schemes of sedition and insurrection? The peasant life must be considered, with respect to his condition, as solitary, beyond the society of his family, and that of other labourers with whom he is occasionally employed. Give him the power of reflecting upon what he reads at his leisure, or receives in correspondence from the village Hampdens of his country, and it is not difficult to anticipate the issue of a mind bursting thus the restraints of penury — such as he is thus taught to believe, is incompatible with the rights of man."

These remarks certainly merit the most serious attention, although, in their utmost extent, and in their general application, they are not entitled to unqualified assent, or indiscriminate praise. The great disparity in the situation of the Scotch, Irish, and English peasantry precludes all comparison. The impolicy of teaching peasants to write is indeed so glaring, that, among men of sound principles and good understandings, we are rather surprised that there should be two opinions upon it. — As to reading, there are so many considerations connected with that question, that it would be the height of improvident rashness to decide upon it without much reflexion on its tendency and consequences. The difficulty, in the present state of society, of preventing the peasantry from learning to read, should also be considered, as well as the folly, injustice, and tyranny of compelling them to learn.

We have now extended our article to so great a length, that we shall content ourselves with a few references to the pages of this Ninth Volume of the *Edinburgh Review*, which appear to us to contain objectionable passages; simply naming the books reviewed. These are, p. 2, Barrow's *Voyage to Cochinchina*; p. 84, Craig's *Life of Millar*; p. 344, Turnbull's *Voyage round the World*; p. 407—408, Orme's *Historical Fragments*; p. 426, Hunter's *Reasons for not making Peace*. *Cum multis aliis.*

So incorrigible is wit — so confident, so self-conceited is youth, when some degree of attention has been drawn to its talents and exertions, that we do not expect to work an immediate reformation on the Critics of the North. But we think we shall, ere long, succeed in opening the eyes of the public to their false doctrines, and their temerity in maintaining them. Of the personal prejudices that influence these gentlemen, and their want of candour, the public must be already aware. At all events, we are resolved to persevere in the task which we have begun. Our motives are right; and our labours cannot ultimately prove abortive.

*Our next Article will include a Review of Volumes X. and XI.*



## POLITICS.

THE suspense in which the public mind has been kept for some weeks, in regard to the designs of Austria, and the consequent stake of the European continent, is, at length, changed into certainty. Austria is now, by her own confession, placed in that situation of imminent danger which we, long since, assured her must infallibly result from her impolitic concessions for the attainment of a premature peace; and from her incautious confidence in the professions of a power, which speaks but to deceive, and moves but to destroy. And she has, at last, had recourse to those measures, and to that line of policy, which, at the same time, we insisted could alone suffice to rescue her from impending destruction. Nothing was ever more clear to us, than the tendency of that system which has, without intermission as without variation, been pursued by the rulers of France, from Brissot to Buonaparte. The manifest and the avowed object of all these revolutionary chiefs has been the destruction of all established governments, the subversion of all existing thrones, and the extirpation of all ancient dynasties. And by none has that object been pursued with more unremitting eagerness, and, lamentable to state! with more extensive success, than by the present usurper of the crown of the Bourbons. In addition to the grand revolutionary principle of surrounding France with dependent and tributary states, not merely unable to resist her power, but immediately subject to her will, Buonaparte is stimulated by another motive equally potent, and still more effective in its operation;—the desire of connecting the spurious scions of his own barbarous stock into goodly trees of royalty, whose wide-spreading branches do not extend protection and shelter to subject millions; but diffuse a deadly poison, like the fabled *Upas*, fatal to peace, happiness, and independence. It was always the resolution of this miserable upstart to leave no legitimate sovereign, as a standing reproach, on his throne. He meant to destroy them one by one; and, after the total subjection of Spain, Austria stood the next on the fatal list of proscription, and would infallibly be attacked with the whole force of the Gallic empire. Turkey would next

fall a prey to the insatiate ambition of the Corsican; and lastly, Russia, having weakened herself by these impolitic and unjust wars, in which his intrigues have already involved, and will still justly involve her, for the promotion of his own interest, would be the last, and easiest prey, of the universal despoiler. *Resistance*, firm, decided, and general, is the only possible means of preventing this meditated destruction. Austria has become sensible of this truth, and appears to have adopted corresponding measures of energy and vigour. The proclamation of the gallant ARCHDUKE CHARLES breathes the pure spirit of patriotism. It is a manly appeal to the hearts of every faithful subject; it comes home to every bosom that feels for the honour of his native land; for the interest of his fellow-citizens, for the welfare and prosperity of the realm, for the advantages of society, or for the comforts of domestic life; for all these, and more than these, would be annihilated if the fell tyrant should accomplish his murderous designs. We like the tone and temper of this proclamation; it breathes a determined spirit; the Archduke has not disgraced himself by the affectation of a ruinous liberality, equally unworthy himself and his cause. In stating what he will not do, he shows what the USURPER has done; he reproaches him with his crimes; he unfolds his base and sordid motives; he explains his real object; and, by thus offending this irritable son of Satan, beyond the hope of forgiveness, he has not only drawn the sword, but, virtually, thrown away the scabbard. "You shall not," says this gallant prince to his troops, "share the disgrace of becoming the tools of oppression. You shall not carry on the endless wars of ambition in distant climes. Your blood shall never flow for foreign interests, and foreign avarice. Not on you shall alight the curse which awaits those who are compelled to annihilate innocent nations, and, over the bodies of the slaughtered defenders of their country, to open the way for a foreigner to an *usurped throne*." You shall not, in short, be the followers of Buonaparte, the executors of his commands, the perpetrators of his crimes, for such are the sum and substance of this spirited address; and such language will strike to the very heart of the relentless usurper—to that relentless heart which never knew mercy, which is a stranger to every humane and generous feeling, and to which forgiveness is an alien. The die, then, is indeed cast! The existence of Austria, as a nation, is staked

upon the throw. The issue of this important, this awful conflict, will decide whether the Corsican's dream of universal empire will be realised, or whether he will be stopped short in his career of infamy and crime. Never was a greater stake played for by contending nations. We dare not yet hazard even a conjecture on the result. We have no data on which to found even a rational opinion. But we are encouraged to hope for the best, from a knowledge of the extreme caution which has marked the conduct of the Austrian cabinet since the last peace; and from the bold language of confidence, now used by the Archduke Charles, who is no vain boaster, who never was lavish of professions, nor accustomed to hold language which circumstances did not authorise him to use. We hail this, then, as a propitious event; but, like all other political events, to be rendered either beneficial or calamitous, according to the wisdom of those measures which are employed to turn it to advantage. That the most efficacious means have been adopted by Austria for recruiting her force, and for rendering it adequate to the tremendous struggle which she will have to sustain, we are not permitted to doubt. But, although we think very highly of the courage and resources of that brave nation, we are not of opinion that it is able to cope, single handed, with the present power of the French empire, concentrated as it is in the hands of an individual, who has never been deterred from the pursuit of any object, by a consideration of the sacrifices which its accomplishment would require.

We trust, however, that our ministers will take special care to exert every effort to second the views and operations of Austria, by making the most powerful diversions in her favour. Not only should an adequate force be employed to drive the French invaders out of Portugal and Spain, but in concert with the Spaniards we should settle a plan of active operations, which would carry the war into the French territory, or into some of its numerous continental dependencies. Italy is particularly open to our attacks. An army, which might be easily formed by reinforcing our troops at present in the Mediterranean, landed on the Calabrian coast, would be most favourably received, and most powerfully seconded, by the hardy natives, who abhor the French, and pant for an opportunity to shake off their odious shackles. If such a diversion were made, while every nerve was exerted in Spain, and the French coast was

kept in constant alarm by a flying squadron of our ships with troops on board, we might reasonably hope to see the overgrown power of France curtailed, the wings of her tyranny clipped, and an opening made for the total emancipation of Europe from that state of slavery, into which the perfidious and sanguinary policy of the Corsican has plunged her subjugated people.

While this cheering prospect thus opens upon us from one part of Europe, we are dispirited and disgusted by the intelligence received from another. The gallant monarch of Sweden has been deposed by his rebellious subjects; and, to render his fate more severe, this regicidal blow has been struck by a near relative, from whom he had every right to expect protection and support. It is the uncle of Gustavus who has basely hurled him from his throne; it is that unnatural wretch who, when the late king, pierced by the dagger of an assassin, and stretched upon the bed of death, recommended his infant son to his care, and besought him to become a parent to his child, vowed to fulfill his trust with religious scrupulosity. *Thus* has he kept his vow! *thus* has discharged his duty to his brother, to his nephew, and to his sovereign! Base and perfidious rebel! Wretched hypocrite! who, not content with betraying a trust so sacred, with breaking a vow so solemn, with deposing his lawful monarch, presumes to *justify* the regicidal act, dares to allege, as a motive for his treason, that his king, forsooth! did not pursue that line of policy which to *him* seemed most eligible;—that he did not sacrifice the honour, the interest, and the independence of his people to the attainment of an inglorious and insecure peace; that he did not deign, in short, to become a wretched vassal to the Corsican tyrant; that he did not want to be chained to his car, and to swell the train of the great destroyer! This is the crime which Gustavus has committed; this is the offence for which a subject, and that subject his guardian, his uncle, dares to arraign his sovereign at the bar of the public; to rob him of his crown, and to consign him to a prison! The very spirit of regicide France marks the whole of this disgraceful, this odious, transaction. The wretched Duke of Sudermania, who has usurped the supreme authority of the state, marked his usurpation of power, by a dastardly application for peace to the Emperor of Russia, and to Napoleone Buonaparte; thus disgracing his ancestors, his sovereign, and his countrymen! He must know, too, the determination of the dictator of Europe to make

no peace with Sweden, but upon conditions which would inevitably tend to a war with England! We trust, that the British cabinet will cause strong remonstrances to be made in behalf of the injured monarch; and, if they be not attended with the desired success, that they will recall the English ambassador from Stockholm, and indignantly refuse to receive any minister or envoy, whom this rebel Duke of Sudermania may send. The interposition which we recommend is perfectly conformable with the acknowledged law of nations; which authorise a state, where two parties exist in a foreign country, one favourable and another hostile to that state, to interfere in behalf of that party which is well disposed to her. Besides, the cause of the King of Sweden is the common cause of all legitimate sovereigns; and his magnanimous and consistent conduct, during the whole progress of the revolutionary war, gives him an irresistible claim to the support of every power which is inimical to the system of subversion adopted and pursued by the government of France.

In our domestic politics, the prominent object is the public meetings, which have been called in consequence of the decision of the House of Commons on the inquiry into the conduct of the commander-in-chief. In an early stage of this unfortunate business, we deprecated every attempt to make it a party question; and we foresaw, that, if such an attempt were successfully made, the inevitable consequence would be—popular assemblies, strong resolutions, and great discontent. Our sentiments upon the whole of that inquiry have been fully explained to our readers, without partiality and without reserve; and nothing has occurred to produce the smallest alteration in them. We shall not, therefore, be suspected of such a prejudice, when we reprobate the language which has been held at some of the public meetings which have been recently called; especially at those of Middlesex, and the city of London. That the freeholders, or corporate bodies, have a right to assemble for the purpose of declaring their opinion on such a question, and to vote their thanks to any members who may have taken that part in the discussion of it which, to them, appeared most conducive to the ends of justice, it would betray woeful ignorance of the principles of our free constitution, and a shameless contempt of the rights of the people, to deny. Had the meetings in question, then, gone no further than this, we should certainly have been much more disposed to commend than to censure them. But we condemn them; first,

for digressing into subjects, and for framing resolutions, which had no connexion with the topic which they were specifically assembled to discuss. The tolerance of this irregular conduct proved either the ignorance or the profligacy of the individuals who presided over these meetings, and whose duty it was to prevent it. The second point, for which we condemn them, is for the unconstitutional violence of their language, and for their flagrant violation of every principle of justice, in impeaching the motives of others, while they insist on the purity of their own. Surely, if we take credit for the integrity of our own conduct, we cannot, without injustice, deny the same credit to others merely because they differ in opinion from ourselves. But these raving demagogues, who betray their ignorance in their violence, seem to act upon the monstrous supposition, that every minister must be a rogue; and that a man, whose moral character has never been impeached, whose integrity and virtue, public and private, have never been made the subject even of a doubt, becomes dishonest and corrupt, belies all his former principles, acts in direct contradiction to the whole conduct of his life, nay, changes his very motives the moment he becomes a minister. There is something in this supposition so revolting to common sense, that it is wonderful it should obtain currency with any rational beings. Yet, true it is, that it has a great effect on the minds of the ignorant and credulous multitude, whose ears have been so long stunned, by trading patriots, with the sound of *placemen*, that they really are led to regard them as a species of non-descript monster, or *beast of prey*, a burden to society, and whom it would be laudable to extirpate! These beings never take the trouble to reflect, that a government can no more be carried on without officers to execute the duties of its various departments, than the concerns of a mercantile establishment can be managed without the assistance of clerks. They never consider that every clerk in a counting-house, every journeyman in a shop, is as much a *placeman* as an officer of the crown. They are all alike paid by their respective masters for the services which they render, are all alike accountable for their conduct, and equally subjected to dismissal at the will of their employers. The office of a minister, at such a period as the present, God knows, can be little envidable; and they must have most sordid souls and most contracted minds who can believe any pecuniary reward to be an

adequate compensation for the anxiety which he must feel, the labour which he must sustain, and the vast weight of responsibility which he must of necessity bear. We do not expect that reflexions like these will ever enter the heads of those traders who compose that motley assembly ycleped a *Common Hall*; or that considerations of this nature will have the smallest effect on either their feelings or their intellects. Indeed, the late meeting of the Livery of London was much more like a bear-garden than an assembly of rational beings. Every thing was carried, consistently enough, *à la Française*, by acclamation. To accord with them, to condemn without trial was an effect of patriotism; while to hear an accused party in his own defence, was the mark of an ignoble and uncivic mind. Indeed, so scandalous was the conduct of this senseless rabble, that we really think Mr. Wardle disgraced by their thanks, and the Lord Mayor honoured by their censures. The lead upon these occasions has been taken by a new demagogue, who may justly be called the *ubiquarian patriot*, for he is here, there, and every where, at the call of faction. This man, who keeps a retail shop in the city, and daily ekes out yards of flannel, and ells of cotton, for petticoats and gowns, for the *Poissardes* and *Dames de la Halle* of the neighbouring market, bids fair to rival the well-earned fame of the patriotic brewer, who has hitherto been the Solon of Guildhall, the Demosthenes of the London Tavern, and the Brutus of St. Stephen's Chapel. He is, indeed, orator-general to the party, and a distinguished member of the Whig-Club. He has, of course, received the science of legislation, and the knowledge of a statesman, which enables him to speak with decision on the most complicated and difficult subjects of political economy, by *intuition*. For as the early, and the greater, part of his life was passed in the humble capacity of a shopman, in an obscure part of the town, and as his business must, of course, have since occupied the whole of his time, which is not appropriated to *the trade of patriotism*, he cannot have had much leisure, much opportunity, or much capacity, for such studies. That this man should display the most consummate ignorance of some of the plainest principles of the constitution, that he should totally misconceive and grossly misrepresent the duties of a representative, and that he should talk without reason, and vilify without argument, is as perfectly natural, as it is that he should find fools to emulate his conduct, and fools

to admire it. But when we hear so many violent declamations about the corruptions of *the court*, we are naturally led to expect some unequivocal proofs of the purity of *the city*. Now, however it may excite the indignation of these worthies of the Common-hall, we will tell them to their faces, that a greater sink of corruption, than the city of London, is not to be found. If we look at the means adopted for obtaining any situation in the gift of the corporation, we shall find as much scurrility, as much sycophancy, as much secret solicitation, as much artifice, as much intrigue, and as much sordid and interested motives, as mark any transaction of the most corrupt court. If we examine the whole system with a scrutinising eye, from the public vender of prohibited goods to the petty pilferer of sweetmeats at a city dinner, we shall find cause for resentment at any reproaches from that quarter, for corruption, dishonesty, or fraud! We may recur to this subject, hereafter, as it affords much fund for reflexion; but at present we shall confine our attention to one branch of it, which has lately become the subject of legal animadversion.

On a recent trial Lord Ellenborough had occasion to reprobate the shameful manner in which the police of the city was conducted. Civic dignity could ill brook the reproach of the Chief Justice; a municipal meeting was convened; and in an advertisement, in which truth and decency were equally violated, the lie almost was given to his lordship. Now we not only concur in the censure pronounced by Lord Ellenborough, but we plainly and unequivocally state, that a more wretched system of police than that which prevails in the city of London, does not disgrace any town or country in Europe. We maintain, that more public brothels, more known receptacles for stolen goods, and more disorderly houses of every kind, together with more thieves and receivers, are established here, than in the whole kingdom besides. Nay, we will go still further, and assert, without fear of contradiction, that the ignorance of the individuals, who are entrusted with the administration of justice, is very frequently such, as not merely tends to a neglect to enforce an observance of the laws, but even to the commission of evils *contrary to law*. Of the truth of these assertions, we can and will, if necessary, produce specific proofs. Let us, then, hear no more of the boasted excellence of the city police. The civic patriots would do the country more service by promoting a *radical*



*reform* in this department, and in some others, within their own sphere and within their own knowledge, than by senseless declamations and inflammatory harangues on subjects beyond their knowledge.

We plainly descry in some of these tumultuous meetings, and in several of the publications of the day, a lurking design to renew those scenes which had nearly brought this country to the brink of ruin, or at least of a civil war, in the early periods of the French revolution. The assembling of *delegates* from different parts of England, so pompously announced at the Middlesex meeting, proves the existence of a settled plan for effecting some revolution in our political system. These persons are to meet at the Crown and Anchor, and though they had been properly styled *delegates* by one of their number, it was afterwards deemed expedient to call them only *stewards*; yet, in the extraordinary advertisement which proclaimed their names to the public, the counties or towns which these *stewards* represented, were mentioned, evidently to show the motive of the meeting, and to induce other places to send their delegates to attend it. The *professed* object of this assembly is a *Parliamentary Reform*; but when we recollect that the same object was avowed by all the seditious societies in every part of the kingdom at the period before alluded to, and that it afterwards appeared that *Reform* was only sought for as a step gained on the road to *Revolution*; we cannot but exhort all the friends of the constitution to watch the proceedings of these new societies with a jealous and a vigilant eye.

The committees of the House of Commons have presented some voluminous reports, containing much curious and some interesting matter on various topics. But, we confess, that, in some of those reports, it seems to us, that a great deal has been sacrificed to a paltry desire of earning popularity at the expence of others. It is not our intention, at present, to enter upon an analysis of such documents, or even to extend our general observations on the subject. We cannot refrain, however, from expressing our apprehensions, that this spirit of investigation, where it has not a direct and specific object in view, if not subjected to the control of sober judgment and sound discretion, may lead to consequences which the members do not foresee, productive of great public inconvenience and mischief. If there be any specific abuse charged upon any department, or on any individual—if there be any “defaulter of

unaccounted millions," let the most rigid scrutiny be instituted, with a view to the detection of the offence, and the punishment of the offender. But to suffer a committee to exercise inquisitorial powers and to extend their inquiries to an undefined extent, without any of these legitimate objects in view, is to establish tribunals of an extraordinary nature, calculated to keep the public mind in a state of constant irritation, highly unfavourable to that accuracy and steadiness of conduct which are essential to the existence of social order. We cannot, for instance, conceive that a committee of the House of Commons was either properly or beneficially employed in investigating the distribution of patronage vested in the East-India directors. This body of traders have a law of their own, and a jurisdiction peculiar to themselves; and with the disposal of their patronage the public appear to us to have no concern. A great outcry has been raised, by the report of the committee on this subject, on the sale of writerships, and of the appointment of cadets in the Company's service. But, in the first place, a writer's appointment has as long as we can recollect been as marketable a commodity, and as publicly sold, as a bale of silk or a chest of tea. A *cadetship*, indeed, was never sold formerly, because it was not considered as worth purchasing. Admitting, however, the propriety of a similar inquiry for the sake of the argument, where, let us ask, is the injury sustained by the public in these reprobated transactions? Not any has been proved, nor is there the smallest reason to think that any has been sustained; and therefore all the noise which has been made on this subject has been *verba et voces prateraque nihil*. For our part, we confess, that we see nothing extraordinary in the sale of places by a company of traders, who solicit patronage for the sake of disposing of it to advantage. And whether they provide for a relation or friend by giving him 3000 guineas, or by appointing him to a place worth 3000 guineas, the advantage is the same, and, in a moral point of view, we can see no difference. As to any private regulations of their own, with those the public have nothing to do, as far at least as respects this question. And the notion of depriving cadets and writers, who have been long in India, of their situations, for an unintentional violation of any such rules, is so monstrously iniquitous and unjust, so outrageously tyrannical, and so utterly subversive of the first principles of justice, that it should meet with public execration. We have,

indeed, radical objections to the present system of government in India, which, we hope, will have due weight whenever the question of renewing the Company's charter shall be submitted to discussion. But they relate to very different objects from the distribution of patronage, and the sale of places. These are minor considerations—mere tubs to the whale—traps for the multitude, and unworthy, in our opinion, of legislative cognizance. Indeed, when some judicial offices and all military commissions are sold in Great Britain, it seems passing strange that the sale of similar appointments, in India, should be deemed a fit subject for public animadversion.

We trust, however, that, if any such scandalous project of dismissal is seriously in contemplation by the *legislative, executive, and judicial* sages in Leadenhall-street, the Board of Control will interpose their authority to prevent so glaring an act of injustice, the commission of which would interrupt the peace of numerous families, and be ruinous to a number of deserving individuals. One word more upon the sale of writers' appointments. We have stated, that the practice of selling them has uniformly prevailed for a very long period of time; and it has been so public and so notorious, that the Committee of the Commons would have had as much claim to praise for their *discovery*, if they had gravely reported, for the information of the House, that a former chief magistrate of the city of London, and a member of the Whig-Club, had been implicated in an usurious transaction, at a gaming-house in St. James's Street; and had accurately stated the specific sum paid, to avert the effects of a threatened prosecution. Indeed, the publicity of such sales is evident from the circumstance of a secretary of state and his secretary having given *two* writerships to one individual, as a *reward* for services rendered to the government. Had they not been intended for sale, they could not have been given for such a purpose, as one man could not hold two of them, nor could they have been considered as a *reward*.

The debates which have taken place on the military events of last summer have only strengthened the conviction of all unprejudiced minds, that the opposition have provoked the discussion for no other purpose than that of rendering ministers unpopular, with a view to their removal, and in order to succeed to their offices themselves. The line of debate adopted by these partizans clearly de-

monstrates their object. They purposely overlook the most obvious causes of the occurrences which they deplore, and bestow the most indiscriminate praises on the generals who commanded the expeditions, in order to attach the blame of their miscarriage to the cabinet, or to the ministers by whom they were projected. Not the smallest censure is cast on either Burrard or Dalrymple, though the first refused to embrace an advantage over the enemy which was manifest to a *child*; and though the last signed that disgraceful Convention which defeated the first expectations of the country. This may be party-spirit, or may be faction, but certainly is any thing but *patriotism*. Although we are very far from thinking that no blame attaches to the minister who regulated the details of the operations in Spain; yet it is impossible to read the letters of General Moore without lamenting most deeply that he ever was employed on a service, from which he appears always to have anticipated an unfortunate result. Confidence of success is one great means of obtaining it; and a general whose mind is constantly bent on defeat, will most frequently sustain it. At all events, it is most impolitic to employ a man who thinks the object he is sent to attain unattainable. The officious zeal of Sir John Moore's friends has produced a letter which ought never to have been published; for, whatever inferences their partiality may lead them to draw from it, in the eyes of impartial men it will do no credit to the memory of that general. We paid a just tribute to the valour of Sir John Moore; and having died the death of a hero on the field of glory, we wished the tears of patriotism to water his grave, and his ashes to remain undisturbed. But if a discussion be provoked of the merits of his conduct in Spain, by the untempered ardour of his friends, and by the interested animadversions of the opposition (who see in General Moore nothing but the whig associate, who shared in their feelings, and concurred with their sentiments), whatever may be the result, they will have only themselves to blame for it. In such case, regardless of all inferior considerations, we shall discharge our public duty, by delivering our candid opinion on the subject.

The brilliant victory attained over the cowardly fleet of France, in *Basque Roads*, adds another glorious page to the annals of British gallantry. Lord Cochrane by his conduct on various occasions has proved himself the worthy successor and companion of those naval heroes whose achievements will continue to be contemplated with

gratitude and delight by our latest posterity. At once intrepid, daring, judicious, and skilful, with a mind fertile in resources adequate to every exigency, he seems born to command, and doomed to conquer. We feel so much pleasure in the contemplation of such a character, and of such an event, that we cannot stoop to notice some unpleasant circumstances attending the transaction which has been whispered in our ear.

APRIL 24th, 1809.

## MISCELLANIES.

*On the Reverence to be paid to a solemn Oath, administered according to Law in Ireland, as taught and inculcated by the Rev. Dr. Milner, Vicar Apostolic of the holy Roman See.*

IT is well known how little the popish peasantry in Ireland regard our English translation of the New Testament, as published by authority, and therefore it is usual, when an oath is administered to any of them in the courts of justice there, to do it with a golden cross stamped on the cover of the book, to be kissed by him who swears, as it is well known, that he venerates it much more than the contents within. To this cause may, perhaps, be attributed the contradictory evidence, which is too often given in the most direct and positive terms in the Irish courts, and the disregard of an oath which the English ascribe to the inferior natives of Ireland, when they have crossed the channel. What respect, then, in future, will ever be paid in Ireland to an oath administered according to law, by simply kissing the New Testament, when a person of high authority in the Romish church has not scrupled to publish, and declare, that he who takes such an oath there, "is forced, with uncovered head, to bow down and kiss the leather and paper of which the book consists." Whence he cannot but infer, that it ought to have no other force upon his conscience, than what is due to such a solemn piece of mockery.

Yet this is the opinion most impressively inculcated by Dr. Milner, an *English Roman Catholic bishop, and a vicar apostolic of the holy Roman see*, in a late publication, intitled, "An Enquiry into certain vulgar Opinions concerning the Catholic Inhabitants, and the Antiquities of Ireland, in a Series of Letters from thence, &c. by the Rev. J. Milner, D.D. F.S.A. &c. London, published by Keating, Brown, and Co. Duke-street, Grosvenor-square, &c. 8vo. 1808."

This book, though printed in London, was chiefly intended for Ireland, where it has been most industriously circulated; and that it might attract such persons as read for amusement, it is lettered on the back, "Dr. Milner's Tour through Ireland." In this volume,

which contains the most virulent and illiberal attacks on the Established Church, and very scurrilous abuse against many respectable persons, are the following remarks on a passage in "Sir Richard Musgrave's Memoirs of the different Rebelions in Ireland," wherein he quotes "A Narrative of the Rebellion at Wexford, by George Taylor," who has related, that, before that rebellion broke out in 1798, the Roman Catholic children were observed to have strings of red tape round their necks, which, by their having received priestly benediction, were to preserve them from an expected plague; but were believed to be intended to distinguish them from protestant children, in a massacre of the latter, which, it is hoped, was falsely apprehended. Here the author openly encourages the superstitious practice of hanging St. John's Gospel round the neck for a charm, and displays his accurate information, that this Gospel is all which is required to be kissed by a person who takes a legal oath. His words are: —

"Our well-informed historian has mistaken the strings with which the poor people are accustomed to tie the Gospel of St. John round the necks of their children, for badges of protection from slaughter. And surely the historian who, as a Custom-house officer, is accustomed to carry about the Gospel of St. John in his pocket, and to force poor merchants and tradesmen, with uncovered heads, to bow and kiss the leather and paper of which it consists, will not accuse Catholic women of idolatry, merely for honouring St. John's Gospel!" p. 82.

It has been mentioned before, that the Roman Catholic peasantry have little or no respect for our English translation of the New Testament; yet, to remove all possible reverence for its contents, Dr. Milner carried with him to Ireland, and had reprinted by a subscription of the Roman Catholic clergy, among whom were many members of Maynooth College, an old forgotten treatise, published in the reign of James II. containing the grossest misrepresentation, and the most indecent treatment of the prelates and ministers of the Established Church at that time, intitled, "Errata of the Protestant Bible, or the Truth of the English Translation, examined in a Treatise, showing some Errors that are to be found in the English Translation of the Scriptures, used by Protestants, &c. By Thomas Ward, Author of a celebrated Poem, intitled, England's Reformation. London, printed in the year 1688; and Dublin reprinted, by Richard Cayne, &c. 1807. 4to."

This was considered so virulent a libel against the Established Church, that its author fled to the continent, to escape a criminal prosecution; and yet, though the Government have used the most earnest endeavours to conciliate the Irish Roman Catholics, by a repeal of the penal laws, and by richly endowing a magnificent college for the education of their priests, this scandalous and inflammatory volume has been recently re-printed, under the sanction of the heads of their church.

Henceforth, whose life or property will be safe, when either may be taken away by evidence upon oath, as the person to whom it is administered, according to law, is taught to believe, that he only kisses "*the leather and paper of a book,*" whose con-

tents are thus represented to be *erroneous, and undeserving of regard!!!* We think it right to inform the reader, that Dr. Milner is the person who endeavoured to prove that the coronation oath of our gracious sovereign was not binding.

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COLONEL MACDONALD'S REPLY TO THE CRITICAL REVIEWERS

OF HIS "TREATISE ON TELEGRAPHIC COMMUNICATION."

*To the Editors of the Antijacobin Review.*

Gentlemen;

Exeter, March 7, 1809.

THE support of moral, and the illustration of physical truth, ought ever to be the province of liberal and just criticism. Your very able and useful Reviews are subservient to the cause of literature and science, in pointing out deviations from the legitimate objects of periodical criticism. To the mere opinions of reviewers, no author has a right to object; but, when his work is completely misrepresented, and he is falsely accused of motives for publishing, that do not appear evident in the body of the work, it becomes incumbent on him to justify himself before the public tribunal, through the medium of a widely-circulated Review such as yours. I request, therefore, that you will do me the favour to publish the two inclosed letters to the Editors of the Critical Review.

I am,

Gentlemen,

Your obedient humble servant,

JOHN MACDONALD.

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"Exeter, 15th December, 1808,

"Gentlemen, Critical Reviewers;

"Your very Critical Review for November is before me. The last page contains sixteen lines of quotation from my original work on Telegraphic Communication, but without its being apparent that they are copied. In such instances, you ought to alter your usual practice, and insert all extracts between inverted commas. The remaining ten lines you deem a review of a work, which I am now to convince you ought, for your own sakes, to have been left untouched, in lieu of being, as it appears in your notice, either grossly misrepresented (to use, in the *mean time*, no stronger term) or completely misunderstood.

"You write, and print, that 'Colonel Macdonald presented his Treatise to the Lords of the Admiralty, during the administration of Lord Howick, by whom it was rejected, as being more liable to errors than the one at present in use,' and that 'to testimony so much more competent to form a decision, we [meaning the reviewers] shall not pretend to enter into any competition.' As

you pay, a little farther on, no very flattering compliment to the understandings of the public at large, by asserting positively that they cannot understand the subject published expressly for their information and consideration, why do you except Lord Howick from this general charge of inability of comprehension? Did his short and inglorious administration at the head of the Admiralty qualify him peculiarly to judge of the Science of Telegraphs? If you had looked beyond the two or three first pages of my book, you would have found evidence, that the honest man did not pretend to hazard even an opinion on the subject, but referred it to the decision of the then secretary, who had been a writer and secretary at Bencoolen, where certainly the Telegraphic Art was quite unknown. Had you read the Treatise that you profess to review, you would have perceived that this gentleman is stated to be a determined literary enemy of mine, and therefore not very likely to give an impartial opinion on any of my productions. It is distinctly made out, that this gentleman neither read the work he was ordered to report on, nor gave the smallest account of any part of its contents, contenting himself with mere assertions, confuted in every page almost of the book, which you have very carefully misrepresented still farther. To have done me bare justice, you must have censured the injurious treatment experienced by the manuscript; and to get rid of your embarrassment, you immolate me, without mercy, to the official repute of Lord Howick and his secretary. Under such an obvious impression of your partial procedure, I hardly think you free from the charge of bearing false witness against your neighbour. You go on to print — ‘being also inclined to think that Mr. Macdonald [by the bye, there is a sort of literary insolence in ringing the changes between Mr. and Colonel Macdonald] had wrapped himself up in the idea of being perfectly original, and that the discovery of his mistake had irritated him to lay his Treatise before the public, who cannot decide on the merits of what they do not understand, or if they did, are unable to promote the furtherance of his design.’ Here you assert what is totally unfounded, and appear desirous of destroying the originality of the work, and also to ascribe to me false and unworthy motives for its publication. Your anxiety to justify the planner of the disgraceful expedition to the Dardanelles, and your total unacquaintance with the detail of the Treatise you have so handsomely and so candidly reviewed, have led you into these positive deviations from truth, that ought to be the leading characteristic of your profession. The secretary, in his report before you, is anxious to ascribe the idea of communicating words Telegraphically, in lieu of letters, to his father-in-law, but says this never can be effected, because the inflexions of verbs *cannot be provided for*. I prove to him that the ancients conveyed by Telegraph, not words only, but sentences, and that no modern can claim originality on this score. My Treatise was composed to prove, that the inflexions or tenses of verbs might be readily and obviously communicated Telegraphically, a thing clearly exemplified in my book. I have amply stated, that to do justice to any useful science, and to make known a system of perfect practicability suppressed by a literary foe in office, I



was induced to call the attention of the public to my improvements illustrated in detail. The whole of my system is *perfectly original*, and you will oblige me and the public much by proving the reverse. After this, I do not envy you your feelings in attempting to mislead the public mind in the sentences I have quoted. You have done me a gross injustice, and your critique is not, otherwise, creditable either to the heart or head. I possess an ample fortune, acquired, thank God! in distant climates, and do not, therefore, depend on the productions of my pen for subsistence; but sincerely pity poor authors, by whose labours you exist, and whom, at the same time, you wantonly sacrifice to party feelings, splenetic habits, or inexcusable indolence. I would advise you to purchase the picture of the fable of the 'Boys and the Frogs,' and to stick it up in your studies. It has been decided, that a work meriting ridicule or censure may be treated accordingly; but it remains to be tried in a court of justice, how far a wilful misrepresentation injurious to the character or sale of a book may or may not be actionable. My Treatise you wisely passed over with praise, because you did not understand the subject. If you had let the present work alone, as you were not inclined to do it justice, you would have avoided the satisfaction of perusing this letter, which my regard for truth, and perfect independence of principle and fortune, enable me to write, without fearing an inconvenience of result. There are still two military volumes of mine unreviewed by you. There you may take your revenge, but take care you do not get deeper into the mud, and put it in my power to expose you, not to yourselves, as here, but through various public channels.

I am,

Most Critical Sirs,

Your very misrepresented

Humble servant,

(Signed)

JOHN MACDONALD.

" P. S. You are extremely welcome to publish the whole of this letter, but any garbled remarks, such as, that 'Mr. Macdonald has sent us a very angry letter,' or such like, will force me to *publish* in reply. Should you feel inclined to answer so charming a correspondent as I am, address to 'Lieutenant-Colonel Macdonald, Exeter.' 'Mr. Macdonald, Exeter,' would do, but that address might carry your letter to others of the same pretty name, and deprive me of the supreme felicity of hearing from you."

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" To the Critical Reviewers.

" Sirs :

Exeter, 4th January, 1809.

" Before I proceed to congratulate you on your uncommon merriment at the close of the last year, I beg leave sincerely to wish you a continuance of it, *on the same terms*, during this; and at the same time that your writings may be characterised by greater candour and adherence to truth than I have proved them to evince in a former instance.

"I read in your Review for December — 'Lieutenant Colonel Macdonald's letter has afforded us some merriment; we are sorry that he is angry.' I always thought my writings rather of a grave description, and by no means calculated to move the risible muscles of snarling cynics. I fear, however, that the affected merriment stated very much resembles the animating noise made by frightened children in the dark. Your Review is not much known in these parts; but such as have seen it in a circulating library, wish you had imparted to them the letter which had the happy effect of exciting mirth in such critical souls. I beg you will indulge them, and your readers in general, with a perusal of this joyful letter, by publishing the same at the end of your next number. Let the expence be no object, as I will defray that, if reasonable, in order that the Public, whom you record as stupid, may have some consolation from this new style of diverting composition. In the mean time, I shall take no farther steps, till I see your next Review. I cannot possibly suppose, that the whole of the members of your critical junta participated in the literary falsehood I have detected, but this must remain a general charge till you do me the favour to point out the delinquent. I suspect some of my enemies have been tampering with you: if so, name him, and rely on it, that I shall make him infinitely more mirthful than such grave people, as you are, have been made by my fascinating pleasantry. Were I in London, I certainly would throw away a few guineas in ascertaining, from the opinion of counsel, whether I might be able, in support of literature and truth, to amuse you with a case at Nisi Prius. I think a jury of honest men would trounce you, at least in this instance, pretty handsomely. This still hangs over you, to sustain your merriment. Do let me hear from you.

I am,  
 Most upright Critical Reviewers,  
 Your valuable Correspondent,  
 (Signed) JOHN MACDONALD."

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To the Editor of the Antijacobin Review.

Sir,

London, March 6, 1809.

I have long been a reader of your Review, and it affords me pleasure to reflect that there is such a work as the Antijacobin. It acts as a powerful antidote to the poison contained in most of the periodical works of the present day. In one of your former numbers you reviewed a work, intitled, "Hints to the Legislature, &c." the author of which asserted, and your reviewer seemed to believe the assertion, that the rapid increase of Evangelical Religion, alias Methodism, was portentous of the greatest danger to our Established Church. Now I think it is lamentable to be obliged to witness the increase of any sect; yet with due deference to the opinion both of your reviewer and the barrister, I conceive that the church is in very little danger from the Methodists. Numeri-

ally, they are, perhaps, a large body; but their general stock of abilities is so very slender, that though urged on by the wildest superstition, they have not talents sufficient to form or execute any plans for the destruction of the Church. But there is a sect from whom we have much more to fear than from the Methodists; a sect characterised by the excellent Bishop Burgess, in his "First Principles of Christianity," as a *species of Deists calling themselves Unitarians*. These are the men, Sir, whom we ought to fear; till lately, they have not worn a terrific aspect; they have for a long while lain in nearly a dormant state; but now, the exertions which they are making for the spread of their heretical opinions are almost incredible. They are forming themselves into societies in all parts of the kingdom, and in the metropolis they have united themselves in the closest bonds of union. Funds are established for the support of poor congregations, and missionaries are sent by them into the remotest corners of the empire. They have lately published what they call an *improved* version of the Testament (which I hope will be soon properly noticed in your Review), and they have the direction of almost every periodical publication. At present they are formidable only from their wealth and abilities, soon they will be as formidable from their numbers. Now then is the time to strangle the monster ere it arrive to maturity. The Toleration Act extends not to them, they disbelieve the Trinity. Voltaire, D'Alembert, and Diderot, were not formidable from their numbers, yet what a hellish plot they planned and executed to destroy the throne of their king and the altars of their God! May the Abbé Barruel's history be a warning to us! I make no apology for requesting you to publish these remarks, for I consider your Review as almost the only one devoted to the cause of orthodoxy.

I am, Sir,

Your very obedient humble servant,

THEOLOGUS.

### DR. MILNER'S TOUR IN IRELAND, AND THE IRISH SAINTS.

To the Editor of the Antijacobin Review.

February 6, 1809.

IT is said, that some weeks previous to his departure for Ireland, Dr. M. was seen at Billingsgate listening attentively to the instructive and highly entertaining discourse of the nymphs, who inhabit that region. Now as the Dr. places his supreme bliss in clear controversy, in *loco uroris*, and as he esteems dispute insipid, when it is temperate and rational, some persons gravely suppose that the Dr. lent an ear to the pugilistic females of Billingsgate, for the express purpose of deriving a few elegant tropes, metaphors, and sturdy epithets, from their impassioned eloquence. We do not mean to deny that the Dr.'s exalted and congenial taste must have made him feel a lively interest in the wordy war of those fish-dispensing

females; but we humbly opine that the Popish Bishop consecrated his visit to Billingsgate by a religious motive. It took place, we understand, just before Lent. The Bishop of Castobella was about to perform an act of humiliation, mortification, and fasting; he was about to starve the flesh; and in order to observe the rigid and austere abstinence, which his Church prescribes, he went, we conjecture, to Billingsgate to purchase a monstrous stock of prime fish, upon which, no doubt, he fasted with appropriate luxury, and due solemnity. It is plain, therefore, that we are willing to attribute the Popish Bishop's visit to Billingsgate to a high and religious motive; not that we mean to deny him the praise of having been charmed and ravished, when there, by what he esteems the sweet music of syrens, as some persons are known to resort to the city for the express purpose of delighting their ears with the noise of drays and waggons "grating harsh thunder," which they greatly prefer to the Italian opera, or a concert at Hanover-square.

We are strengthened in our opinion, that Dr. M.'s visit was a religious one, by the consideration that the Dr. was not so much in the horn-book of Billingsgate eloquence, as to need repairing thither for instruction at so late a period — let us recollect a little; the Dr., notwithstanding his vows of celibacy, has entered into the conjugal state with Controversy for some years past. To those, who are ignorant of the family of the Dr.'s wedded wife, be it known, that she is an illegitimate daughter of that meretricious termagant, called Sophistry — she is easily to be distinguished from Controversy, the legitimate and eldest born of sound and healthy Logic. At an early period, the Dr.'s *cara sposa* gave, by the impudence of her air and attitude, and her bold and insulting manner, proofs of a disposition delighting in fierce and angry contention, and of being possessed of that truly feminine accomplishment of "having the last word."

It is true, however, that the Dr.'s Tour in Ireland exceeds all his former works in his favourite virulence and coarse invective, and malignity of writing, of which he is so passionately enamoured. The opinion, therefore, formed by some, as to the reason of Dr. M.'s visit to Billingsgate, is at least plausible, and claims great allowance, as his Tour in Ireland was published at a period not long subsequent to his visit to the fish-market, so that he may be supposed to have retained fresh in his recollection those animated and precious figures of speech, which those who wish to hear to the life must resort to Billingsgate itself; but a proof impression of which may be contemplated in Dr. M.'s Tour. We should have no objection to ranking the Dr. as a worthy disciple of that female school of oratory, did we not consider him as one who in this respect "*nascitur, non fit.*" In his Tour in Ireland, he seems, with the true enthusiasm of innate Billingsgate oratory, to aim at the "*aliquod immensum infinitumque*" of invective and coarse abuse. The Dr. has attempted, and has nobly succeeded, in discarding from his Tour the language and manner, which are indicative of a polite, temperate, and accomplished mind — such language and manner the Dr. soars above: to adopt them, he deems a vulgar error confined only to frigid and pedantic scholars, such as are bred at our Protestant Universities.

The Popish Bishop thought, perhaps, as he was on Irish ground, that he must brandish a shillelah, and break a few pates. The national beverage of whiskey may, for aught we know, have infuriated his mind; nor let any one stare at our attributing the twist in Dr. M.'s understanding to so potent a liquor, which has produced much more serious effects, than giving a vertigo to a Popish Bishop. Whiskey, next to Popery, is said to have been the most serious cause of the Irish rebellion; and it is not improbable that, in like manner, Dr. M. indited his Tour, from compound inspiration. Certainly, however, the Dr. has no where stumbled on "the unwished-for honour" (to use his own phrase) of writing like a man of an enlightened mind, liberal education, and gentlemanly forbearance, no more than he had when in Ireland, as he says, the "unwished-for honour" of being acquainted with Sir Richard Musgrave, Bart. Dr. Duigenan, Dr. Ledwich, and such like worthy characters; who, without doubt, must have panted for the high distinction of being seen walking in the streets of Dublin with the Popish Bishop of Castobella, a circumstance which could not have failed to canonise them in the eyes of the Popish multitude, and to absolve them from their notorious and crying sins of loyalty, and attachment to a Protestant state. It may not be amiss, in this place, to inform the reader why Dr. M. discovers such ungovernable rage, and shakes his angry mitre at the afore-said worthy characters — otherwise, such paroxysms of fury in a Popish Prelate would be as unaccountable as they are unbecoming. Sir R. Musgrave happens to have spoken the truth in a History of the Irish Rebellion, and Dr. M. is ashamed of, and offended at, the likeness of the portrait to the original. The honour, therefore, of the historian's acquaintance, would not have been unwished for by Dr. M. if he had displayed less fidelity in his drawing, if he had softened and flattered the harsh features of Popery with an agreeable air of contented loyalty, as a certain bowing and obsequious English Baronet has done; so that here, as elsewhere, *obsequium amicos, veritas odium parit*. Next comes Dr. Duigenan: he, it seems, is more inclined to bite than to kiss the toe of his holiness; him, therefore, Dr. M. never wishes to see at St. Peter's, or to initiate in the mysteries of St. Winifred's well. Last of all comes Dr. Ledwich, on antiquarian ground, whom Dr. M. tries to strangle with Turkish jealousy. Dr. Ledwich has been guilty of a great crime in the eyes of Dr. M. by denying the existence of St. Patrick. It would have been as well, perhaps, if Dr. L. had not dived into the recesses of antiquity with such a staunch love of truth, as to confine the existence of St. Patrick, and the serpents he destroyed, to the regions of fiction and romance. Dr. L. with equal boldness, and more guilt in the opinion of Dr. M. has denied that such an antiquated maiden as St. Bridget ever counted her beads, or shunned "the unwished-for honour" of male society in Ireland. The gallantry of Dr. M. takes fire on this occasion. It is ludicrous to see what a warm advocate the Popish Bishop is for the existence and miracles of such musty female saints.—We shall continue our remarks on some future occasion.

## LITERARY INTELLIGENCE.

THE so long announced "Fifty-two Lectures on the Church Catechism, by the Rev. Sir Adam Gordon, Bart. Prebendary of Bristol, and Rector of West Tilbury," will be published this month, in 2 vols. 8vo.

THE author of *All the Talents* and of *The Comet* has announced a poem, intitled "The Statesman," which will contain biographical sketches of Mr. Pitt, Mr. Fox, Lord Nelson, &c.

DR. MAVOR is about to produce a work on which he has been long engaged... *A Series of Catechisms on Popular Subjects*.—The Mother's Catechism, A Catechism of Health, and another on General Knowledge, will appear in a few days, and be followed, in rapid succession, by others on English History, Universal History, Geography, Animated Nature, Botany, the Laws and Constitution of England, The Bible, &c.—They are intended to sell separately, or to form, when collected, two very neat pocket volumes.

MR. CUSTANCE has in the press a New and Improved Edition of his Concise View of the Constitution of England.

MR. BRADLEY of Wallingford has prepared, under the sanction of Dr. Valpy and other distinguished preceptors, *A Series of Grammatical Questions* adapted to Lindley Murray's Grammar, with copious Notes and Illustrations.—The idea was suggested by Morgan's very useful book, the *Grammatical Questions*.

MR. YORICK WILSON, Veterinary Surgeon, of Lemington near Warwick, has in the press an improved Practical Treatise on Farriery, entitled "*The Gentleman's Veterinary Monitor*."—It is the result of his own experience in the various Diseases of Horses, and prescribes humane and rational methods of Cure *without the assistance of a farrier*. It likewise treats on Breeding, Training, Purchasing, Riding, Management on a Journey and in the Stable, &c. The Work will appear in a few days in a Portable Size.

## CORRESPONDENCE.

THE Defence of Public Schools, and several other communications, shall appear in the Appendix to Vol. 32, which will be published with our next Number on the 1st of June, containing a review of foreign literature in Spanish, Portuguese, &c. &c.

# APPENDIX

TO

VOL. XXXII.

OF THE

## Antijacobin Review.

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*Histoire Romaine depuis la Fondation de Rome jusqu'au Regne d'Auguste, &c.*

*Roman History from the Foundation of Rome to the Reign of Augustus.* By James Corentin-Royou. 4 vols. 8vo. Le Norman, Paris, 1809.

THE Roman history has been so often related, and in so many different forms and manners, that its capital could now scarcely contain the volumes to which it has given existence. To enumerate the authors, even of the more celebrated histories of that once most powerful of all nations, would occupy the pages of a considerable volume. The greater part of the French writers have employed themselves in translating or writing histories, or disquisitions on the history, of Rome; but, with the exception of Rollin, whose work is still read, and some dissertations by Montesquieu and St. Real, they have almost all sunk into oblivion. Still, however, new Roman histories find readers; and whether it is owing to juvenile prejudices in favour of the Romans, to any peculiar merit which is felt by all classes and nations, or to the growing insatiability of the literary appetite for novelty, most persons can always take up, with renewed pleasure, a well-written account of the ancient people of Italy. One cause, however, of the universality of respect to the Romans, is the circumstance of their language being no longer the vernacular dialect of any living people. As much laborious application is requisite to acquire it, persons are consequently somewhat proud of the acquisition; and if there be any truth in the observation of Charles the Fifth, that "he who knows four languages is equal to four men," this pride is neither unjustifiable nor injurious to society. Few men, indeed, of inferior minds, can ever taste the philosophical elegance of Sallust, or the apophthegmatical sentences

tiousness of Tacitus, and all who can, are decided admirers of the Roman historians and literature. In this manner the empire of the Latins is extended and perpetuated centuries after the national existence of these people is no more. In addition to this, there is a certain majesty or loftiness in the structure of the language, a kind of military dignity, if we may so call it, which is not to be found in any living tongue, and which could not exist in a country where the nobles and the peasantry are equally accustomed to write in the same dialect. The style of those who command will always possess something characteristic; but when blended with that of those who obey, it must lose some of its imperious dignity, although it may not of its elegance and simplicity. Rome never attained that general civilization which now prevails over Europe; and in transferring our admiration of the heroes and philosophers, whose works have survived the wreck of time, to the whole Roman people, we naturally forget the deplorable semi-barbarous state from which the great majority of the empire never emerged. The licentiousness which followed the age of philosophy, valour, and patriotism, was also accompanied by a consequent decadence in literature, which terminated in the total extinction of the language of Cicero, Cæsar, and Virgil.

Notwithstanding, however, the number of Roman histories, we know of no complete one, properly adapted for general use; almost all are either too brief or too voluminous. From France, indeed, we shall not expect such a work. Frenchmen are too much accustomed to deal in fiction, ever to produce a history of Rome, or of any other country, which might be advantageously introduced into schools. To form a just idea of any country, it is necessary to have a faithful picture of its manners; this is beyond the abilities of a Frenchman; for whether he sketches the portrait of a Roman or a Chinese, still the manner, the genius, and the character, of his country obtrude themselves on the attention of the spectator. The histories of Rollin, although not altogether the best in their language, are perhaps the most generally admired in other countries; yet they should rather be accounted a series of pleasing historical tales, arranged in chronological order, than legitimate histories; and, with the utmost indifference about being instructive, they adopt a *manière effleuré*, with a chronological table, as the perfection of history. There is, too, another disadvantage attending this flowery and high-coloured view of historical events and manners, that it invariably presents the reader with deceptive notions of the real state and nature of things, ex-



alts frivolous actions, depresso noble ones, and blends virtue and vice into a common harmony of general amenity, very different from what really exists in the world. The same spirit pervades all their writings; their descriptions and narratives, whether of remote events, or of the recent battles of their country, are all equally delusive.

The author of the volumes before us has adopted the plan of Rollin, and has before furnished the world with histories of the *Republic*, the *Emperors*, and the *Lower Empire*. M. Corentin-Royou, in his preface, arranges his work, as usual, with his countrymen, very methodically, and expresses his opinion of the works of his predecessors in the same field. He divides the history of the Republic into four principal divisions, which furnish the subject of as many volumes. Commencing with Rome from its infancy, he exposes the fables respecting it, which are found even in the best authors; and with some industry shews the successive progress of the government, amidst the storms of liberty, and the obstacles of foreign war. He pursues this subject, like a drama, till the moment when Rome, becoming mistress of Italy, after having expelled Pyrrhus, began to experience a change in her manners, as a presage of what she might afterwards expect. The first volume ends with the year of Rome 486, or 268 before the Christian æra. The following is our author's view of the state of morals and civilization of Rome at that period.

“ While the Republic extended its domination and its influence externally, the citizens of the interior signalized themselves by examples of courage and moderation. The conduct of Rutilius, who feared not to censure the whole Roman people, has justly excited admiration. Having been continued in the office of Censor, without being placed in the rank, he immediately convened the people, reproached them pointedly for having deviated from the prudence of their fathers, who, in consequence of the great authority of this magistracy, reduced its duration, and proposed and issued a law prohibiting it from being conferred twice on the same person, in future.

“ The morals in general were good at this period; but exceptions could then be noticed. In 456 of the foundation of Rome, the *Ædiles* brought to justice a great number of the citizens, whom they accused of possessing more land than the laws allowed; almost all were condemned. Three years afterwards some usurers and adulteresses were fined. The time had not then arrived, when the immense number of guilty silenced the laws.”

Such brief reflections are no doubt very pleasing; but they want that compass, that comprehensive power and energy, which are indispensable to convey just notions of the Roman

people. Here we have a true picture of the littleness and the neatness of a Frenchman's mind. The anecdote of Rutilius discovers the basis of liberty, practical virtue in the individual, and prudence to guard it inviolate. M. Royou admires the splendour of such an action, but never inquires into the personal virtue necessary to effect it. This shews the difference between honor and conscience; between those who are influenced only by the popular approbation, and those who are actuated solely by principles of justice.

The author commences his second volume with the war between Rome and Carthage. Here the national glory of a Frenchman, and his vulgar prejudices against maritime countries, naturally animates him to express his sentiments with an energy somewhat more worthy of a Roman. The grand military operations, the hostile dispositions, violence, and agitation which every where predominate, furnish topics of pompous declamations, and even interesting incident. The intrigues and ambition of the commanders, although naturally cast in the back ground, must still be very sensible objects. The errors, not to say crimes, of democracy, on which imperial Frenchmen are now more politely eloquent than republican ones were, lately, on its beauties, furnish a too-favourable occasion for declamatory sycophancy, not to be eagerly embraced by a *sujet de sa majesté l'Empereur et Roi*. The factions of the nobles, and the sanguinary civil wars, are no less capable of being applied to the past days of modern France. The subject, indeed, would be highly interesting in the hands of an impartial and philosophical historian, who would thence draw lessons of wisdom for posterity; but when perverted by groveling adulation, the whole scene is too degrading to rational man. There is, nevertheless, some analogy between the progress of the degeneracy of ancient Rome into absolute monarchy, and that of modern France to the same state of political and moral degradation. The transit from a government of demagogues to the establishment of five despots, bears some similarity to the elevation of Sylla by his own faction; the *cinque hommes*, too, like the triumvirate, terminated their career by the powerful hand of a successful despot. The details of the violation of the constitutional laws, in the 666th year of Rome, and 88th before our æra, conclude M. C. Royou's second volume.

"The happy days of the Republic," observes the author, "are already passed; we still, indeed, see talents and virtues, traces of glory, a prodigious man, but not a moment of happiness, or even repose. Every page of history is imbrued in blood."

M. Royou devotes his third volume to the relation of the events during the age of Sylla, Cato, Cæsar, Pompey, Cicero, &c. &c. to the illustrious names and remarkable incidents of this period, the subjugation of the Gauls, and of Asia, at the same time that Rome was a prey to factions; the rivalry of Cæsar and Pompey; the fall of the latter, and the triumph of the conqueror of the Gauls; are all events which led to the destruction of the power of the senate, and, finally, to the establishment of the Roman empire. The history of this period is so well known, that it was not to be expected that the author could add much, either in manner or matter, to what has already been done. Those who have read St. Real's dissertations on different events during this momentous age, will not derive much pleasure from Mr. Royou's narrative; still less will they be greatly instructed by the profundity of his philosophy.

The last volume contains the history of Rome from the year 704 of its foundation, till Octavius, called Augustus, mounted the throne of the universe, about twenty-nine years before the Christian æra. The principal, if not only merit of M. Royou's "Roman History," is that of uniting a knowledge of the great events which decide the fate of nations with that of the personal conduct, and, in some measure, private life of all the distinguished actors on the scene. Although the author discovers no peculiar talent for seizing the characteristic traits of great men, yet his miscellaneous combination of public facts, and private anecdotes, renders his work more interesting to general readers, than a more political history would otherwise be. For this he has the example of the Greek and Roman historians, and, like them too, notwithstanding the copiousness of his facts, and the limited extent of his work, the love of perspicuousness has sometimes led him almost to diffusion. Yet M. Royou has studied to adopt his history to general use, and to avoid the dryness of abridgments, and the tedious diffuseness of more voluminous writers. Whatever relates to the government and customs of the Romans, indeed, he has treated with considerable perspicuity.

To this work are added, what are very rare in France, complete indexes to each volume, containing a summary of its contents, which must assist the memories and the judgments of young persons, by enabling them both to remember and to comprehend what they have read. The indexes are also accompanied with a gazetteer of all the places mentioned in the work, with their ancient and modern names, and the whole is completed by an account of the writers of Roman History. It must, indeed, be confessed, that M. Royou has produced a

very useful history, notwithstanding its numerous defects. He is more indebted to Goldsmith than he has the candour to acknowledge.

*Corinne, ou l'Italie.*

*Corinna, or Italy.* By Madame de Stael Holstein. 2 vols. 8vo. Paris.

The extravagant praises which this work has received render it necessary to examine its contents, appreciate its literary merit, and expose its dangerous tendency. Few publications have appeared in this century so well adapted to the purposes of seduction, so subversive of all chastity and rational virtue, or so artfully blending historical knowledge, taste, and factitious morality, with the most unbounded licentiousness. The hero and heroine of the piece are well drawn to insure the approbation of the Edinburgh critics, as Oswald, lord Nelvil, is a Scotchman, who travels in Italy; Corinna is the daughter of a Northumbrian by an Italian lady. The young and virtuous lord Nelvil visited France at the commencement of the Revolution, became acquainted with a count Raimond, who is represented as a paragon of goodness, but who had a sister, Madam d' Arbigny, a young widow, and a most artful coquette. This intriguing woman, whose character is sketched with great fidelity to nature, endeavoured to inveigle Oswald to marry her; and succeeded so far as to detain him a year in France, contrary to the wish of his father, who died of chagrin at his son's absence. Oswald, who was all filial affection, became melancholy in consequence of neglecting his father, whose spirit he imagined to be continually watching and reproaching him for his disobedience. In this state he went to Italy, astonished the people of Ancona by his spirited and successful efforts to extinguish a fire, which the superstitious people thought was a judgment on their town, and proceeded incog to Rome, where he beheld Corinna as an *improvisator*, or speaker of extemporary verses. At one of those festivals of crowning with bays, not uncommon in Italy, Oswald first beheld Corinna in the capitol, where, after reciting some extemporary verses in praise of her country, and performing some pieces of music, she was decorated with a crown of laurel, and received the plaudits of numerous spectators. Her beauty and extraordinary talents, as well as her artful address to the particular feelings of Oswald, instantly inspired him with the most lively affection, which in return was met by the most ardent love. In this state of enthusiastic and mutual love they

surveyed all the antiquities of Rome; examined the tombs, churches, palaces, statues, and paintings; reviewed the manners and character of the Italians, and the literature of Italy; and finally describe the popular feasts, musical entertainments, and the holy week in Popish Rome. From the capitol the lovers proceed to Naples, and the hermitage of St. Salvador, where lord Nelvil relates his adventures in France, his tender affection for his father, and the artifices of Madame d' Arbigny. Vesuvius and the city of Naples are next described; and Corinna discovers her real name, relates her history, her mother's death, her visit to England, and her step-mother's character. Oswald and Corinna, daily becoming more and more enamoured of each other, return to Rome, and afterwards make a tour to Venice, where Oswald determines to return to England to join his regiment; and Corinna and he, with much difficulty, separate, after mutual protestations of eternal love. Oswald's delay in England becoming insupportable to Corinna, she determined to follow him to London, where she saw him, with his regiment, at a review, in Hyde Park, accompanied with her step-mother and half-sister. Continuing to conceal herself, Oswald departed for Scotland, without her obtaining an interview, when she instantly followed him, discovered incog his attachment to her sister, sent him his ring, and the permission to marry another, and returned to Italy, in the utmost despondency. Oswald was then married, but continued unhappy; and learning that Corinna had actually visited this country, and discovered his neglect of her, determined to go to see her in Florence, accompanied with his wife and daughter. On his arrival in Italy, Corinna refused to see him, till she was near expiring, when she forgave and blessed him, and his family.

In this brief outline of the principal incidents in Corinna, the reader will perceive that it contains nothing new, that it required no effort of genius, no invention, to produce such a work. But its chief, and perhaps only merit, are the dissertations on the antiquities, paintings, and other objects of the arts, with descriptions of the manners, character, and literary history of Italy, all of which are very accurate for a novel, but insufferably vague and unsatisfactory for a tour. As to Corinna's laboured praises of her country, its fine climate, and still more delicious manners, they all tend to the same purpose, to excite and to gratify the passions in the highest degree, to generate appetites, and to apologize for their unrestrained indulgence, and to reduce the manners to a softness and effeminacy incompatible with virtue, or the discharge of our social

duties. Madame de Stael has attempted to unite Italian and French voluptuousness with English virtue; but it will not do; to every real observer of human nature it is evidently a physical impossibility: "virtue is made of sterner stuff." Voluptuous dalliance, and enthusiastic tenderness, may not be incompatible with general benevolence, but can never be united with energy of mind, and moral rectitude, in the same person. Such an attempt, indeed, must ever be abortive, except so far as it may succeed in corrupting a few weak characters. Had Chesterfield studied human nature more profoundly, he would have known, that his ridiculous system of *suaviter in modo* and *fortiter in re* was not more practical than the union of light and darkness. The most desirable suavity is that which arises from a naturally benevolent heart, and unperturbed mind.

As Madame de Stael's sentiments are not all reprehensible, we shall translate some of the most laudable. Her picture of the superstition of the Italians, exhibited at Ancona, where a few houses were on fire, and extinguished by the presence of mind and vigilance of Oswald, is lively and correct.—Lord Nelvil, assisted by a few English sailors, continued to pour such torrents of water on the flames, as soon extinguished them, while the priests were walking in religious processions, and the people praying to the images, instead of endeavouring to arrest the progress of the destructive element.

"The fire extending to the quarter in which the Jews were enclosed every night, Oswald demanded that it should be opened, when the people threw themselves at his feet, and conjured him to let them alone. 'You see,' said they, 'oh! our good angel! that it is most assuredly on account of the Jews who are here, that we have suffered this fire; it is they who have occasioned our misfortune, and if you set them at liberty, all the water in the sea will not extinguish the flames;' and continued to supplicate Oswald to let the Jews be burned, with as much eloquence and sweetness as if they had solicited an act of clemency. When the flames extended to the lunatic hospital, Oswald inquired what was in the building, and learned that it contained incurable maniacs. 'It is the blessing of heaven,' said the people, 'for them and for their relations, if they die in this manner, without its being the fault of any one.' Oswald, however, brought all the most furious maniacs out of the flames, and the people were struck with admiration almost to fanaticism; threw themselves on their knees before him, exclaiming, 'Surely, you are St. Michael, the patron of our city; display your wings, but do not quit us; mount on the spire of the cathedral in order that all the town may see and invoke you.' 'My child is sick,' said one; 'cure him.' 'Tell me,' said another, 'where is my husband, who has been absent several years?'

The following trait of the French character, in the frivolous, good-natured Count d'Erfeuil, deserves attention.

“ ‘I appear to you frivolous,’ said the Count to Nelvil; ‘it is well; nevertheless, I will bet that in the conduct of life I shall be more reasonable than you.’ In fact, there is often much egotism in frivolity, and this egotism can never lead to errors of sentiment, to those in which one almost always sacrifices himself to others. Frivolous men are very capable of becoming able in what concerns their own interest; for, in all that is called diplomatic science, in private or public life, persons succeed oftener by qualities which they have not, than by those which they have. Want of enthusiasm, want of opinion, want of sensibility, a little genius combined with this negative treasure, and social life properly so called, that is, fortune and rank, succeed or maintain themselves sufficiently well.”

The description of the Neapolitan dance, although expressed in affectedly lofty terms, is not less voluptuous than the Portuguese *fandango*. The view of Italian manners presents some real features of this degenerate race.

“ On going to supper, every *cavaliere servente* hastened to seat himself by the side of his mistress. A stranger arrived, and finding no seat, no man, except Lord Nelvil or Count Erfeuil, offered him his. It did not proceed from want of politeness, or egotism, that no Roman rose; but from the idea which the *grandees* of Rome have of honour and duty, not to leave neither a step, nor an instant, their mistress. Some not being able to sit down, stand behind the chairs of their ladies, ready to serve them on the least sign. Ladies speak but to their beaux, and strangers wander in vain round the circle, where no one has any thing to say to them. For, the women in Italy know not what is coquetry, what is in love but an excess of self-love; they desire to please only those whom they love; there is no seduction of the mind before that of the heart or the eyes; and the most rapid commencements are sometimes followed with a sincere devotedness even of very long duration. Infidelity in Italy is blamed more severely in a man than in a woman. Three or four men, under different titles, follow the same woman, who carries them with her sometimes without giving herself the trouble to tell their names to the master of the house in which they are received. One is the favorite, another aspires to be it; a third is called the sufferer; (*il patito*) the latter is entirely despised, but he is nevertheless permitted to perform the duty of adorer; and all these rivals live peaceably together. The common people only have preserved the custom of using the dagger. There is, indeed, in this country, a strange mixture of simplicity and corruption, of dissimulation and sincerity, of good-nature and revenge, of weakness and vigour, which may be explained by one observation;—it is, that the good qualities arise because there is nothing done from vanity; the bad, because much is done from self-interest, whether it relates to love, ambition, or fortune. Distinctions

of rank have, in general, little effect in Italy; but it is more from the easiness of character, and familiarity of manners, than from philosophy. The indifference for public opinion induces the women to proclaim their being *inamorata*. This publicity is not caused by any extraordinary passion, as several attachments thus succeed each other, and are equally known. The women use so little secrecy in this respect, that they avow their connections with less embarrassment than English women would in speaking of their husbands. No profound or delicate sentiment is mixed with this mobility without modesty. Thus, in a country where people only think about love, there is not a single romance, because love is there so rapid, so public, that it will bear no kind of developement, and that to give a true picture of the general manners in this respect, it would be necessary to begin and finish on the same page. Infidelity in England is even more moral than marriage in Italy."

Madame de Stael's remarks on the literature of Italy and France, are not the least valuable part of this novel. The Italians have no theatre, no national drama; and, notwithstanding their acuteness in discovering characters in their commerce of life, their poetry and polite literature display none of the secrets of the heart, or traits of the mind, and only consist of inflated and artificial effusions of the imagination. The *Fiammetta* of Boccacio, according to our author, is the only romance which depicts their national character, at least their passion of love. Alfieri, like the French, always gives his own colours to every subject of which he treats. Shakespeare, in *Romeo and Juliet*, is considered the author who has best described the passions and ardent imagination of the Italians. After observing that "in the combats of sentiment, who has not often experienced some secret superstition, which makes us take what we think for a presage, and what we suffer for a warning from heaven," the author describes the ridiculous tricks practised by Italian preachers, with a crucifix or bonnet in the pulpit. She also represents the image or woman-worship of the Italians, and their Madona in terms not very flattering to bigotted papists. It is, indeed, as Madame S. remarks, surprising that the discourse and gestures of the preachers do not turn into ridicule the most serious subjects. The Neapolitans are represented as not civilized, yet not vulgar in the manner of other people. The author has also adopted Buonaparte's heraldry, in placing the figure of a leopard on the caps of English seamen. There is more truth in the observation, that "when one is capable of knowing himself he rarely deceives himself on his fate; and presentiments are mostly but a judgment on himself, which is not wholly avowed." We cannot say the same of another aphorism; "when women do



not fear to employ tears to subjugate strength to their weakness, they almost always succeed, at least for a time." It would be more correct to say that they almost always fail eventually by the use of such means. "There must be harmony in the sentiments, and opposition in the characters, in order that love may spring at once from sympathy and diversity."

We have already expressed our opinion of this work, and cautioned all young persons from paying any attention to it: we shall here only add, that Corinna, like Mrs. Wolstonecroft, offered to live with Lord Nelvil during her life without marriage.

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*Memoirs and Letters of Marshal de Tessé.*

(Concluded from the Appendix to vol. 31)

We have now to notice the conduct of this intriguing soldier in Spain, when he was sent to support Philip V. against the House of Austria, in 1704. Tessé complains as much against the slowness and indecision of Philip's court, as Peterborough did against that of Charles. The following particulars will show the rooted and insuperable aversion of the Spanish from French domination, even a century ago, as well as at the present day.

"The object of the Spaniards is rather to see a general revolution, than to see themselves governed by the French; they submitted at the beginning, but they will do so no longer. The president of the council of Castille, who has a principal part in affairs, appears to have good intentions, provided that every thing passes through the council, which is considered as the guardian not only of the kingdom, but also of the king. I have seen orders and private letters from him to the mayors and justices, totally contrary to what had been settled in the *despacho* (or cabinet council,) so that he opposes almost always what the cabinet has ordered, and even that which is agreed to, generally finds obstacles in its execution. The king of Spain will never be truly king, while the authority of this council is undiminished. This could easily be effected; but the king, naturally timid, is tardy in speaking, and neither does speak nor will speak. It is the president of Castille who nominates almost all the mayors, so that being appointed by him, he receives their reports, and nothing is done in the cities but by them; it is, therefore, the spirit of the council of Castille which reigns in Spain, and this council, protector of the king and the kingdom, keeps both in a state of guardianship. At Madrid it matters not whether Philip or Charles is king, provided that they have one who will do nothing but what they wish: And, except half a dozen persons at most, who would in honour follow the king, if a general insurrection took place, I know not one there who would not kiss the hand of the Archduke."

Marshal de Tessé considers that Cadiz could not have resisted the English army, attacking it by sea and land, in 1705, particularly the island of Leon, which he declares was untenable, except by a great force, and that the loss of the island necessarily involved the fall of the fortress. Three hundred pieces of cannon and five months provisions he deemed necessary to its defence, against the meditated attack by the English, which he had learned from a spy about Lord Galway. The French marshal, indeed, was disgusted with his disastrous and ineffectual siege of Gibraltar, and sought rather to depreciate than defend Spain. The want of unanimity between the English, Portuguese, and Spanish commanders, however, made their operations so slow, that he was afterwards enabled to defend Badajos more successfully. Still his exclamation was, that "lethargic Spain had done nothing." Of the mystical conspiracy of the Marquis of Leganes, in favour of Charles, we have here nothing new. This noble Spaniard died a prisoner in France, merely on suspicion of his being friendly to the house of Austria, and his scorning to make any mean concessions to the French government, which treated him so unjustifiably.

The dispositions of the Arragonese, and particularly the people of Zaragoza, is well manifested in the following incidents :

" Marshal de Tessé left Madrid to join the army in Arragon, and cut off all communication between Barcelona and Valencia. To execute this plan, he had to divide his troops in two divisions, to occupy each bank of the Ebro. A regiment of cavalry, conducting some peasants who had killed two French soldiers, arrived in Zaragoza, on the 26th January, 1706. The court of justice demanded them from the commanding officer, who refused to deliver them. Immediately the populace, to the number of 3 or 4000 men flew to arms. The viceroy liberated the prisoners, and tranquillity was restored. Two days after a regiment of French infantry appeared before the city. The captain of the citizens, who were on guard, shut the gate. Marshal de Tessé, accompanied with the viceroy, went to open it, and the regiment entered with fixed bayonets ; but, scarcely had they advanced into the streets, when the people fired on them from the windows, and the disorder became general. The equipage of the regiment was pillaged; three of M. de Tessé servants, as well as several officers and soldiers, were killed. The marshal taking refuge with the viceroy, who, with great difficulty, prevented the baggage from becoming the prey of the people, wished to make the army advance to plunder the city : but the nobles and city officers interfered, with success, to appease the tumult.

“Tessé, disgusted with his residence at Zaragosa, moved to Pina, about ten leagues below the city on the left bank of the Ebro, in order to be more tranquil. Another adverse incident however occurred. At Guerra, nine leagues beyond Zaragosa, two French battalions which were lodged there, having marched out of the town to continue their rout to Catalonia, halted near the gate until all the officers and soldiers should join them. On assembling, it was discovered that a lieutenant was missing. A detachment was sent to seek him, and he was found stabbed in his bed. The troops returned into the town, erased the house in which the murder was committed, and established themselves at free quarters among the inhabitants, to whose succour the peasants in the environs hastened in great numbers. The French, however, getting before them, put them to flight, after killing several. All these excesses testify the aversion from the French, and little affection for Philip V.”

In several other letters Marshal de Tessé “represents Spain as discontented and disposed to change its government.” The projects formed at Madrid by Philip, he considered as “visions of drowning persons.” “Consider Spain,” said he, to Mr. Chamillart, “as a country where it is necessary to have almost an army in each province, and you will not be deceived.” How often has France experienced the truth of this remark during the last twelve months.

The pious fraud practised on the people of Barcelona by the priests and the king, in consulting the virgin, and her pretended appearance, accompanied with two angels, is here related nearly in the same terms as by Capt. Carleton. “A miracle was proclaimed,” observes the marshal, “and the exhortations of the priests and monks sustained the courage of this silly populace, where the women served with as much courage as the men. The priests and monks of Barcelona almost all took arms against Philip V. but among these monastic heroes, the capuchins were particularly remarkable by fantastically tying up their long beards with knots of divers coloured ribbons.” When the French army raised the siege of Barcelona, “abandoning an immense store of provisions, their artillery and their sick, the generous Lord Peterborough (it is honorably acknowledged) caused them to be attended with great humanity.”

As a proof of the liberty which prevailed in France under Lewis XIV. when contrasted with the tyranny of Napoleon, we shall extract some of the satires against that monarch and his generals, which were published at the time in a large volume. The following will sufficiently evince the spirit of satire and irony in which the whole were composed.

*Counsels to Lewis XIV.*

“ Si vous voulez faire bonne justice,  
Prenez le bien de vos trois grands heros ;  
Tessé, Tallard, Villeroi ; leurs services  
Méritent bien qu'on les traite en maraude.  
“ Tessé, poltron (1), vous a perdu l'Espagne ;  
Tallard, sans yeux (2), perd les deux électeurs (3) ;  
Et Villeroi, pour ouvrir la campagne,  
Perd la Flandre (4). Ah Dieux ! les bons auteurs.”

*To Lewis XIV.*

“ Vous avez effacé, grand Roi, toute la gloire  
Des heros de l'antiquité ;  
Et toute la posterité  
A de quoi s'occuper en lisant votre histoire ;  
Mais Villeroi, Tallard, la Feuillade et Tessé,  
En Espagne, en Piemont, en Allemagne, en Flandre,  
Ont fait plus que Cesar et le grand Alexandre :  
Ils vous ont effacé.”

*Air.—Confiteor.*

“ Rends-moi, Varus, mes légions,  
S'écroit autrefois Auguste.  
Rends-moi, Tallard, mes bataillons (5),  
Dit Louis, à titre plus juste.  
— Demandez-les à Villeroi (6),  
Il en a plus perdu que moi.  
“ Ce que Tallard a commencé  
Dans la campagne d'Allemagne (7),  
Le grand maréchal de Tessé  
Vient de l'achever en Espagne (8) ;  
Et Villeroi, le faufaron,  
Couronne l'œuvre à Tirlemont (9).  
“ Courage, mon cher Feuilladin (10),  
Tu seras maréchal de France :  
Car tu suis le même chemin  
Que nos généraux d'importance ;  
Villeroi, Tallard, et Tessé,  
Sont-ils bien récompensés : ” (11)

(1) This is false. Tessé was at least a brave man. (2) M. de Tallard had sunken eyes and short-sight. (3) The Elector of Bavaria and that of Cologne, his brother. (4) The battle of Ramillies.

(5) On the 13th April, 1704, he was beaten at Höchstet, where he and a great part of his army were made prisoners. (6) He lost the battle of Ramillies, the 23d May, 1706.

(7) In 1704. (8) In raising the siege of Barcelona. (9) The village of Ramillies is not far from Tirlemont. (10) The duke of Feuillade, who conducted badly the siege of Turin, raised it after losing a battle, 7th Sept. 1706. (11) All these unfortunate generals received favours from Lewis XIV. after their misfortunes.

*Air. Follies of Spain.*

“ De Ramilli, benissons la defaite !  
 Hereux François, ne prenez point d'effroi ;  
 Si vous perdez beaucoup dans la retraite,  
 Nos ennemis ont perdu Villeroi.  
 “ Philippe-Auguste(1), en manquant Barcelone,  
 Vous gagnez tout : l'Archiduc est chassé ;  
 Pour disputer centre vous la couronne,  
 Vous n'aurez plus le secours de Tessé.  
 “ Faites des vœux, trop aveugle Angleterre,  
 Quand vous perdez vos plus fermes remparts :  
 Que ferez-vous le reste de la guerre,  
 Sans les Tessé, les Boufflers, les Tallard ?”

Few poets, we believe, would venture to satirize any of Buonaparte's marshals, even if they did lose a battle. It would seem as if our disgraced generals were thought beneath the attention of the satiric muse in this country.

*Le due nuove Campane di Campidoglio benedetto dalla Santità di N. S. Pio. VII. P. O. M. &c.*

*On the two new Bells of the Roman Capitol, blessed by his Holiness our holy Pius VII. Sovereign Pontiff, and described by Francis Cancellieri, with numerous Observations on Belfries, or Church Steeples, and all kinds of Clocks, and an Appendix on Monuments. 4p. 200, 4to. Rome.*

The Protestant reader, who knows nothing of the superstitious rites of the Popish church, may perhaps think that the ceremony of “ blessing bells” is rather too ridiculous to be seriously performed. It is, however, actually done, and the new bells are *blessed* with all the gravity of any other religious sacrament in the church of Rome. The performance of this act of idolatrous irrationality occupies several hours, and to convey any adequate idea of the whole ceremonies, would require several pages. This consecration, or as it is called, “ baptism of bells,” was performed by the present Pope himself, and may be ranked among the worthy deeds of his life, such as crowning Buonaparte, &c. The term “ baptism,” if it were not otherwise a prophanation, is not altogether improper, as each bell receives a distinct name, thus we hear Saints Peter, Paul, John, Ambrose, Augustin, Francis, &c. *Saintesses*, Mary, Gertrude, Clare, Magdalene, &c. Many a vigorous youth is called to his knees by the soft tones of Miss St. Clare, many a heart beats tremulous at the grave melody of the

(1) Epithet of derision to Philip V. for raising the siege of Bar lona.

match-making St. Nicholas, while many tender sympathies are excited by the vivifying sounds of the dalliance-loving St. Francis. Such are the pleasures of popery, such its practical morality.

Signor Cancellieri dedicates his labours to his holiness; assigns his reasons for engaging in such a work, with the assistance which he has received, and gives a brief account of the writers who have treated of church bells. Several authors indeed have investigated the history, origin, and use of bells, whether for religious or other purposes, and particularly *Thiers*, who has acquired a reputation, by numerous publications on this subject. An abstract of the contents of this volume will show that it contains, notwithstanding the apparent insignificance of its title, much curious matter.

The author commences by deriving the Italian name of bell, *campana* from *campanum*, because the bronze of Campagna was the most proper for making bells. This etymology, it must be confessed, is somewhat obvious; but, after having satisfied himself on this head, he proceeds to examine the different metals and alloys which have been used for the fabrication of bells. Here the author would have required very considerable chemical knowledge, as this is a field for skill in that science, as well as classical reading. He is more correct in detailing the history of their different uses.

Among the Hebrews, the stockings of the high priest, when in full dress, were decorated with little bells, according to St. Prosperus, to the number of 50, according to St. Jerome 62, and St. Clement, of Alexandria, 366, in reference to the days in the year. Little bells were also used by the Greeks, and the temple of Dodona was hung round with them like a Chinese pavillion at the present day. The tomb of king Porsenna, in Etruria, had similar ornaments; and the priests of Bacchus wore small bells, as appears by several monuments.

The domestic uses of bells are very numerous. In baths, in markets, in the houses of the rich they are used to announce the hour of repast, or call for attendance; soldiers going their rounds carry little bells; triumphers sometimes have them in order to prevent them from being too much elated, as they are fixed on the bodies of criminals who have been executed, that no one may touch them; the harness of horses, black cattle, and even elephants have been ornamented with little bells. In short the superstition is established even among nominal Christians, that the sound of a bell preserves animals from contagion. It is for this reason that bells are put to the necks of lambs, and even swine have been thus accoutred to keep the *devil* out

of them! Many of the more superstitious or puritanical members of the order of St. Anthony wear a little bell hung round their necks. The Pagans, too, like the Christians, employed little bells at funerals, but it was to chase away the spectres.

The use of great bells must be very ancient; although in the first ages of the church, the Christian assemblies being necessarily secret, in consequence of persecutions, the people were invited only by the information of cursors, or messengers, and deacons. The first mention that we find of bells is in the life of St. Coloman in 599. In the eastern church, the earliest use of bells on record, according to our author, was in 866. In the ancient Greek church they used flat pieces of bronze, or wood, which were struck against each other. The Mahomedans make no use of bells; they are called to the mosque by men who on high turrets cry, *allah hech her*, the true and only God.

With respect to the Popish superstition of baptizing or blessing bells, we find that it was rigorously prohibited as a scandalous prophanation by Charlemagne in his chapters. Christianity had not then attained its utmost corruption; but this and many other abuses began to increase about 968, when Pope John XIII. blessed the bell of the church of St. John of Latran. We believe Mrs. Pope Joan, during her pope-ship, added some new superstitious rites to the process of bell-baptism. The abuse of male and female gossips originated in Germany and Catalonia.

Signor Cancellieri's history of bell-worship presents a melancholy picture, either of the gross perversion, or of the little progress of the true principles of Christianity in popish countries. Will not every reasoning being, every true Christian, blush to be told, that bells have always been held in great veneration among Christians, that people swear on bells as on the Evangelists? By a decree of the council of Cologne, it was ordered they should be rung only by a clerk dressed in a surplice, and that the laity ought not to keep them in their houses, or sound them!!! Hospitals were privileged with bells to call the faithful to offices of charity; and the churches of mendicant monks were allowed only one bell. The kings of France granted to districts the right of having bells. Bells were also transported to camps, were they were used to give the signal for battle; they were surrounded and defended by select troops; and it was as disgraceful to suffer them to be taken, as it is still among the Mahomedans to lose their Koran. They were also covered with inscriptions in verse and prose, many of which are interesting to chronology and history. It is still usual for the names to be cut on the bells for popish worship. Signor

Cancellieri has collected some of the most curious inscriptions, and accompanied them with interesting explanations; he also notices verses and emblems applied to persons called *campana* (bell,) and *campanella* (little bell.) We regret that our limits prevent us from enumerating all the various uses to which bells are applied; and, particularly, their important part, not only in announcing, but in actually assisting popish worship.

Notwithstanding the *semper eodem* of the Roman Church, however, many, comparatively modern, superstitions have crept into it. Thus, the superstitious custom, derived from the Jews, of ringing a little bell when the mass-priest elevates the host or sacrament before the people, was not introduced till the 11th century, during the heresy of Berenger, when the sound of little bells was preceded by that of the steeple bells. In a description of the supposed Chalice, of St. Malachy, by Macer, it is represented as surrounded with little bells, the sound of which admonish the faithful to mediate the moment of adoration. In 1713, a heretic, of Catana, made an unsuccessful attempt to break the host in the hands of the priest; he was massacred and burned to ashes by the people. Hence arose the custom in Sicily of sounding the steeple bells, before and during the elevation, in order to prevent a similar attempt.

A moment's reflection will suggest some of the numerous offices of bells even in this country, from the solemn knell to the merry peal, the tinkle of the tea-table or the team; they are, of course, much more numerous in countries where the religion of Rome is established. Otway is, perhaps, the first tragic author who adopted the sound of bells to affect an audience in a theatre; and Arnaud has successfully applied the same agents in his *Count de Comminge*. The *Tocsin* has been sufficiently used by the modern French, and the Curfew was formerly known in this country.

The chancellor Seguier, says Signor Cancellieri, was a Carthusian in his youth; he obtained permission of his superior to ring a bell every time that he should be tempted with an evil spirit, in order that his brethren might pray for him, and that he might triumph over the enemy of his salvation. The young novice, however, experienced such frequent combats, that he had recourse incessantly to this remedy, till the superior was obliged to interdict the use of a means, which disturbed the tranquillity of the whole convent. The author, after detailing, at great length, all the uses of bells, \* gives an account

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\* Signor C. has omitted the anecdote of St. Francis, who caused the Devil to carry a woman to hell, for ringing a bell when he was preaching.



of the weight and dimensions of the most celebrated. In this he displays great industry and extensive reading. He also mentions some of the protestants, who have exposed the superstition, and in many cases idolatrous usage of bells, and the popish writers who have defended them.

The author now comes to the purport of his title; describes the two bells of the Vatican, and the effect that the ringing, on certain days, of the largest one has on the whole façade of this stupendous church; treats of the ancient bells of the capitol, enumerates the great occasions on which they were wrung; and speaks of the erection, under Gregory XIII. 1579, of the steeple or belfry which contains them. So far this is matter of history, highly gratifying, no doubt, to persons troubled with inane curiosity. But Signor Cancellieri goes yet farther to complete his work; he gives a long narrative of the "solemn benediction," of the two great bells of the capitol by his holiness Pius VII. and, in notes, explains the *mysterious* signification of the ceremonies!! Perhaps, indeed, this solemn nonsense is pardonable in an Italian, as even Englishmen of the same faith,\* can write the most childish absurdities about the *mystical* import of idolatrous ceremonies. The author, however, does not venture to say that every time these bells are rung one or more souls will be taken out of purgatory, although we should presume that this was a primary object for baptizing them.

The next topic which Signor Cancellieri enters on, is one for which, it may be almost concluded, *à priori*, he is very ill qualified; namely, to investigate the nature and merits of the different instruments which have been employed to measure time. He can, indeed, relate the removal of the clock from the church of St. Mary of Arauli, to the steeple of the capitol; but his account of the invention of clocks, in general, is very little interesting. Industry, however, is manifested in the account of sun-dials, the phenomenon of the passion flower, water-clocks, or clepsydres, sand-glasses, pendulums, and wheel-clocks. He describes the principal church clocks on the continent, as that at Strasburgh, Louvain, Antwerp, Ma-

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\* The good bishop of Castobala has addressed a letter to the Society of Antiquaries, (where he is known only by the more humble name of the Reverend John Milner,) describing a mitre and crosier, which belonged to the Bishop of Limerick, in 1487. Among other most important information, in this account, which the author learned during his excursion in Ireland, last year, and in which he does not fail to enumerate a plentiful hord of saints, not forgetting the reality of St. Patrick McAlpiu, he seriously tells the grave Antiquaries, that the bishop of Limerick, "walked with the hook of the crosier towards the people, to signify his jurisdiction over them, but that the

lines, Brussels, Courtray, Ostend, Mons, Tournay, Namur, Ghent, Bruges, Liege, Milan, Vicenza, Padua, Pavia, Reggio, Venice, Geneva, Bologna, Ferrara, and Florence. The author afterwards compares the French and Italian systems of dividing the days, but his reasons for preferring that of his own country will most probably not convince a Frenchman. Here again we must admire the author's industry, for he does not omit to treat of watches for the pocket, walking-canes, rings, and coat-buttons; the premiums offered for discovering the longitude, the construction of chronometers; and the authors who have written on clock-making; and concludes with verses, enigmas, and devices, relative to clocks.

Among the miscellaneous pieces, which form the appendix, we find a letter to the author from father James Pouyard, a carmelite friar, on Steeples and Belfries. Signor Cancellieri has accompanied it with several interesting notes. When the first christians, after the protection of Constantine had given them security and influence, began to build spacious churches, they imitated the form of the Basilic; but for their bell-towers or steeples they had no model. They at first raised high square towers, composed of several orders of architecture, and often ornamented by divers sorts of marble. Friar Pouyard describes a great number of bell-towers, and pursues their progress till the time that Rome was no longer considered as a model for such buildings, and when gothic towers had become almost general in the churches of Europe. Brunelleschi and Marjoro Pintelli, surmounted the bell-towers with obtuse pyramids, in imitation of those of Cestius. In the sixteenth century, Raphael, Sangallo Peruzi, Bramante, Michael Angelo, Vignola, and Palladio, made such great improvements in architecture as occasioned considerable alterations in the construction and ornaments of bell-towers. Friar Pouyard describes many of an improved construction; but, although we have seen nearly all those which he treats of, we are far from concluding that any thing like perfection, or even tolerable correctness, has yet been attained in this department of architecture. If towers or spires are raised merely as ornaments to ecclesiastical architecture, then, perhaps, many of these may answer this object; but if they are also designed to propagate the sound of the bells, then very few, if any of them, are properly constructed for such a purpose. Few churches, indeed, are

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abbot walked with the hook next to himself, indicating that he had only authority over himself!!!" This occasioned a most heretical smile throughout the whole society, and brought to recollection Erskine's "Think of this and smoke tobacco!"

able to bear the sound of large bells; and, although the French have raised towers totally distinct, and even detached from the body of the church, which admits of the largest bells being used, yet their isolated situation renders them incapable of propagating sound with effect. The use of large bells, however, is declining in every country, while that of smaller ones is greatly increasing, so much so, that in England we have now a distinct class of persons, regularly educated, in the language of the day, to the "*profession of bell-ringing.*" In concluding, we cannot withhold our thanks from Signor Cancellieri for the curious and widely-scattered information which he has collected into this volume, whatever we may think of the Popish superstition of "baptizing bells."

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*Memoirs of the Class of Mathematical and Physical Sciences in the National Institute of France. (Continued from vol. 31.)*

M. Candolle's "*Memoir on the Nutrition of Vegetables*" is a most interesting subject, but very inadequately treated. The National Institute has long endeavoured to glean some information on this head, by proposing questions, and offering premiums for their solutions. Several years ago, it inquired, "How and in what proportion do the different surrounding elements contribute to the nutrition of vegetables?" This inquiry not being answered, another was proposed, to discover the *sources of the carbon of vegetables*, which shared a similar fate. Humboldt, Sennebier, and Theodore Saussure, in their chemical and physiological researches into vegetables; Mirbel in his anatomy, and Candolle in both, have furnished some data for this inquiry; but much is still wanting to enable us to ascertain with any precision the nature, powers, and operation of the assimilative process in vegetation. On this point there exists not one experiment which deserves the least confidence. Whoever, therefore, would turn their attention to this most important and politically-interesting research, should commence with a new series of experiments on the consumption and emission of the gases, the agency of water and heat, and above all, with an accurate instrument for measuring the uniform, or varying, quantity of light each day. The action of direct and reflected rays should also be noticed; and particularly the difference between the effect of solar and artificial light. All these subjects must be investigated with equal accuracy and acuteness, before any trust-worthy data can be fixed, even for drawing conclusions from analogy, and the general

process of chemical action, especially when modified by a vital principle. We shall, however, translate the view which the reporters, MM. Chaptal, Labillardière, and Cuvier, take of the subject.

“ Before entering into the opinions,” say they, “ of M. Candolle, it is necessary first to establish the facts which lead to the solution of the grand question of vegetable nutrition. These may be divided into seven, three of which are chemical, three anatomical, and one physiological. The three chemical are :

“ 1. What are the elementary materials which compose the vegetable body? 2. What are the foreign materials from which the vegetable draws those which compose it? and 3d. What changes ought these foreign materials to undergo, to assume the proportion in which they should constitute the vegetable?

“ The solution of the last question results from that of the preceding two, as it is sufficient to indicate the difference between the constituent and foreign materials. The first question is already solved by chemical analysis, which has shewn, that vegetables are composed of carbon, hydrogen, oxygen, a little nitrogen, some earths and salts. We have, therefore, only to examine what aliments vegetables require, compare the composition of those aliments with that of vegetables, and see if their difference does not consist in what they exhale.

“ In desert countries, where wood rots, undisturbed by men or animals, it forms a thick stratum of earth, which still consists almost entirely of carbon. The same takes place where no carbon previously existed, and earth is formed on naked rocks, and among pure sand, wherever vegetation is allowed to establish itself. The general and definitive effort, therefore, of vegetation must be to develop carbon, and consequently to decompose the carbonic acid in exhaling its oxygen. This is directly the reverse of animalization; animals are nourished either mediately or immediately on vegetable carbon. But, as their composition requires less carbon and more nitrogen, it is necessary that the superabundant carbon should be continually carried off by respiration. By this process they form carbonic acid, whereas vegetables decompose it. Perhaps the hydrogen has some influence.”

The above is a very conjectural reply to these three chemical questions, and amount to no more than saying what the answer should be. The old conceit of the alternate emission of oxygen and carbon by plants is here repeated without any correct knowledge of the subject. The three anatomical questions are not less difficult than the preceding; vegetable anatomy is yet very imperfectly understood.

“ 1. By what route do the aliments enter the vegetable, and apply themselves to the organs in which they have to undergo trans-

formation? 2. What are the organs in which this transformation takes place? 3d. and finally, when transformed, what course do the aliments pursue, in order to become subservient to the parts which they ought to nourish? It is important to know the part at which the transformation takes place. Perhaps it may be asked, if the aliments of vegetables are transformed, that is, if they change their proportion before nourishing the plant, or before that they are incorporated in its fibre? Or, if the aliments do not wait to change their proportion, may they not in some measure constitute a part of the vegetable fibre?

“ Too much has been attributed to analogy with animals. Zoo-phytes have evidently no intermediate transformation; when the excrements are separated from the chyle, the latter immediately nourishes the parts, and if any more changes in the proportion are necessary, they must be effected by a sort of cutaneous transpiration. This simplicity in the economy of zoo-phytes should excite doubts as to the existence of multiplied transformations in vegetables. As zoo-phytes have no respiration, properly so called, may not vegetables also want digestion? May not the gross excrements be excluded from entering by the absorbent pores? And may not all the changes of proportion take place at their surface, and in the matter already inserted in their fibre? M. Candolle considers the sap of the vegetable as the undigested food of the animal; the aqueous transpirations as the gross excrements; and the gaseous emanations, and absorptions in the green parts, as the respiration.

“ The sap, in some cases, takes a contrary direction to its usual progress, and even retrogrades when the atmosphere is humid. We shall ask, therefore, is it necessary to have a juice prepared different from the sap to nourish and develop the parts? or is it the sap which directly nourishes and develops them? The former proposition is adopted by M. Candolle, who founds his proofs on the growth of dicotyledon plants. Such plants grow above ligatures, because the descending sap cannot descend. But if it were proved that the true sap always ascends, and never retrogrades, or descends, it would also be proved that it could not be the nourishing sap of the wood. It is not surprising, then, that wood has a particular mode of growing; it forms in plants, like the teeth, shells, and stony bodies of madre-pores, except that its successive layers pre-exist and increase by intus-spection, while the others, perhaps, are simply deposited, without being first in embryo; or that the liber of the preceding year hardens, while the bodies above alluded to are transuded. M. C. contends that the sap elaborates the buds, these again the leaves, and the leaves the calyres. The proper juice he considers the descending, as the nourishing juice ought to be: it is more abundant at the top of the plant, which induces the belief that it has deposited a part of its substance in descending. The vessels containing this proper juice are in the parts where the bark, sap, and wood, are developed. Such a juice must have an important use.”

The question in physiology is, perhaps, more difficult than all the others. "What are the degree, direction, and source of the powers, which produce the motion of vegetable fluids?" The author has treated of the materials which nourish plants, the transformations which they undergo, the place where such transformations take place, the exterior agents which produce them, the chemical affinities in virtue of which they exist, and the routes which they have to traverse to be incorporated with different parts of the body. The effect of heat and moisture, as operating on the vegetable powers, is considered; but no satisfactory answer is given to the above question. A vital force or action, indeed, is introduced, and also the *contractility*, called irritability. Those who attribute to irritability every movement produced in the organized body, by a cause which the mechanical impulse alone would be incapable of producing, if it had not been seconded by an interior predisposition, may give this name to the movements of the stamina of certain plants. In the opinion of the reporters, however, "this definition might be relaxed, to embrace the spontaneous movements, (without any apparent exterior cause) called the sleep of plants." Others, it is admitted, who investigate more rigorously the nature of things, think that nerves and fleshy fibre are necessary to irritability. The reporters would define it "a movement in appearance greater than its cause." Vital force is used to express a power unknown.

The only thing peculiar which we have noticed in this very laboured memoir, is a distinction between cellular and vascular vegetables; the former belong to the cryptogamic class, and the latter are so called because their fluids have a marked direction in the interior disposition of the fibre. All that is said about the descending juice and true sap, is very vague and inconclusive, when compared with the researches of Knight into the same substances. Neither do we think that M. Candelolle has extended the boundaries of our previous knowledge, on this subject, in the smallest degree; and we fear that the questions stated by the reporters, although apparently very perspicuous, will not greatly facilitate the discovery of this important desideratum.

M. Lelievre describes a "*Ferruginous (ferrifere) carbonat of Manganese*, which contains oxyd of manganese, 53; oxyd of iron, 8; lime, 2. 4; insoluble residuum, consisting of silica and arsenical iron, 4; loss by fire, 35. 6. The specific gravity of this mineral is 3. 743.

The same mineralogist has discovered a new mineral, a black

silicious oxyd of iron, which, in a memoir, he calls *Yenite*, to commemorate the battle of Jena. We gave a description of this mineral in our account of Brogniart's Mineralogy, Appendix to vol. 29, p. 663, to which we refer the reader.

The "*Observations on the extravasation of blood into the cavity of the pericardium, and on a collection of pus in this cavity, which was discharged internally by an abscess above the clavicle, by M. Sabatier,*" convey no practical advantage. The cases were mortal; the former was a species of aneurism, and the latter an abscess in the neck, which discharged a serous fœtid matter, arising from that collected in the pericardium. M. Portal, in a "*Memoir on fungus excrescences in the intestinal canal, and other interior parts,*" has merely proved, although perhaps not incontrovertibly, that such fungus excrescences may exist, like those in the nose, vagina, &c. that they may or may not be hydatides, that they can be removed by escharotics, or mercurials, that they emit yellow or red viscous humour, like pus, but should not be treated as such, nor as cancerous matter. This and the preceding paper evince the great inferiority of the French medical writings, when compared with those of the English.

The most valuable article in this volume is the "*account of M. André's manuscript work, a theory of the actual surface of the earth,*" by MM. Haüy, Lelievre, and Cuvier. The authors have developed the true course of proceeding in the study of geology, and divested this sublime and interesting science of its visionary speculations, to establish it on the solid basis of accurate observation. We shall translate some of the leading directions. The authors divide the natural history of unorganized bodies into two classes; the one embracing descriptions, and chemical properties, and distinctive characters of each individual substance, and called *mineralogy*; the other unfolding the relative position of species, and component parts of masses, mountains, and divers strata, called *geology, geognosy, or physical geography*, according to the extent and profundity of the researches. The latter branch they consider capable of attaining as much accuracy as mineralogy, properly so called.

"To give it this quality," say they, "it is only necessary to treat it as all the natural sciences ought to be; that is, to collect with care the particular facts, and to deduce no general conclusions until these facts are collected in sufficient numbers, observing always the most rigid rules of logic. It is also evident that this science constitutes a part of natural history, not less indispensable to the knowledge of the globe than mineralogy itself. It is to the latter what the history of the climate, soil, and situation proper to each plant, is to botany.

Its utility to society, if once completed, would be no less evident. By it we direct our researches for divers minerals, and anticipate the expences and advantages of public works. Thus our engineers could not calculate the expence of a subterraneous conduit to substitute for the water-machine at Marly; geology taught them that at such a place they should expect to find nothing but chalk. By this science miners discover mines, and have determined the characters of mountains with metallic veins. It must, therefore, be evident that a science which furnishes the same data for discovering useful minerals, as it does to miners for discovering metallic veins, is of great importance to society."

The authors then proceed to notice the abuses of this science, which have hitherto obstructed its progress, and rendered it useless to society. The study of the fossils and petrifications was so fascinating, and so susceptible of visionary theories, that it soon changed geology "from a science of facts and observations, into a tissue of hypotheses and conjectures, so vain and so contradictory, that it is become almost impossible to pronounce its name without a smile." The tradition of the deluge gave birth to numerous theories of the origin of fossil beds; but their authors forgot that this catastrophe is stated as a miracle, or an immediate act of the Creator's will, and that consequently it is superfluous to look for any *secondary* causes.

"At first, fossils and petrifications were, inconsiderately, deemed *lucus nature*. But when more extensive study proved their general forms, texture, and, in many cases, their chemical composition, were the same as those of analogous parts in living bodies, it became necessary to admit that these objects had also possessed life, and that, consequently, they had existed at the surface of the earth, or in the waters of the sea. How did they become buried under immense masses of stones and earth? How were marine bodies transported to the summits of mountains? But above all, how was the order of the climates reversed, so that we find the productions of the torrid zone near the pole?"

"A deluge could not account for these changes, and at the beginning of the last century it was perceived that one inundation, however violent, could not produce such immense effects. It was necessary, then, to admit of a long series of operations, either slow or sudden. This step once taken, and hypotheses were no longer limited; the systematical method of Descartes was again revived, although Newton appeared to have banished it for ever from the physical sciences. Every one conceived a principle, *a priori*, and endeavoured to accommodate, well or ill, the facts within his knowledge to it. By a fatality hardly conceivable, it was almost entirely neglected to extend our knowledge of facts. In this manner, the number of systems of geology have exceeded eighty, which require



to be classed in a certain order, to aid the memory in recollecting them. Notwithstanding this long and useless list, we every day see some new systems advanced, and our journals filled with defences of their authors. How can men of talents be so discordant, and continue such controversies? The reason is, that if any one of them were right, neither he nor the others could ascertain it. To discover if a fact is owing to a certain cause, it is necessary to know the nature of the cause, and the circumstances of the fact. What, therefore, are the authors of geological systems, but persons who seek the causes of facts before the facts themselves are known? Can we conceive an end more chimerical? Yet we are ignorant, not merely of the interior of the globe, but even of its most exterior crust. Hence, some persons will have millions of years for the formation of secondary mountains, while others pretend that about 5000 years ago they were formed in one."

It appears that there are still above six hundred species of unknown shells in the basin of Paris, and the bones of twelve or fifteen unknown quadrupeds, notwithstanding the smallness of its extent, and its convenience for study. La Marck has been able to ascertain the species of forty or fifty of the shells, but even these have been the labour of many years. Yet ten or twelve theories of the formation of this basin have been published, not one of the authors of which knew its contents. The following positions are laid down by the authors, as the proper method of commencing and pursuing the study of geology, divested of visionary speculations, and founded on facts only. These points should be ascertained, and clearly established, before attempting to solve the grand question of "the causes which have reduced our globe to its actual state."

" 1st. To search if the division of great chains in one middle and two lateral banks or dikes, observed by Pallas, and developed by Deluc, is invariable, and examine, as Ramond has done on the Pyrenees, the causes which sometimes conceal them.

" 2d. To examine if there is also any thing certain or uniform in the succession of secondary strata, if such a kind of stone is always below such another, and *vice versa*.

" 3d. To proceed in a similar manner with the fossils, determine the species which appear first, and those which are only seen afterwards; discover if these two sorts never accompany each other, if there are any alterations in their appearance, that is, if the first found appear a second time, and if the second have then disappeared.

" 4th. To compare the fossil with the living species more minutely than has hitherto been done, and determine if there is any relation between the antiquity of the beds, and the similarity or dissimilarity of fossils with the living beings.

" 5th. To determine if there is any uniform relation or cor-

respondence of climate between fossils and those living beings, which most resemble them; as for example, if they have migrated from the north to the south, the east to the west, or if there have been mixtures and irradiations.

“ 6th. To determine what fossils have lived where they are now found, what others have been transported there, and if there are, in this respect, uniform rules with regard to the strata, species, or climate.

“ 7th. To follow, minutely, their different strata throughout their whole extent, whatever may be their doublings, inclinations, ruptures, and slopings; and, also, to determine what countries belong to one and the same formation, and what others have been formed separately.

“ 8th. To follow the horizontal beds, and those which are inclined in one or different ways, to determine if there is any relation between the greater or less constancy in their horizontal position, antiquity, or nature.

“ 9th. To determine the valleys in which the re-entering and saliant angles correspond, and those in which they do not; also those in which the strata are the same on both sides, and those in which they differ, in order to discover if there is any relation between these two circumstances, and if each of them taken apart has any analogy with the nature and antiquity of the strata composing the heights which limit the valleys.

“ All these points are necessary to its elucidation, if we wish to make geology a body of doctrine or a real science, independent of every desire which we may have to find an explanation of facts. We dare affirm, that there is not one of those points on which any thing, absolutely certain, is yet known, every thing which has hitherto been advanced, being more or less vague. The greatest part of those, who have treated of such subjects, have considered them rather as they answered their system, than according to impartial observations. The fossils alone, singly considered, would furnish matter for the study of 30 years to several industrious philosophers; and their connections with their strata will still require as many more years of travel, of boring and other arduous researches.

M. André, in imitation of Saussure, traversed the Alps, from St. Gothard to St. Bernard, passed the Jura, and examined the Vosges. He describes Mont Blanc, the Vallais, St. Gothard, Jura, and Vosges, with great precision and perspicuity. To his descriptions he has added several others from the best authorities, so that his work is very complete. The following is an abstract of his theory, which his reporters, M. Haüy, Lelievre, and Cuvier, have in part adopted as their own.

“ He thinks that the actual arrangement of the surface of the

earth has not existed from a very remote epoch, and he endeavours to prove it, like Deluc and Dolomieu, by the progress of despositions (*éboulemens*,) and by that of decomposition and formation of soil (*aterrissemens*.) He likewise thinks that this arrangement is totally owing to a cause unique, general, uniform, violent, and prompt; and appears to attribute to this cause even the transport of fossils. He attempts to prove that neither volcanoes, earthquakes, rivers, nor currents, could possibly arrange the surface of the earth, as it is in the present day. These ideas have also been entertained by several celebrated naturalists, especially when restricted to the last change experienced by the earth."

On the above opinion we shall only remark, that M. André's "unique, general, uniform, violent, and prompt cause," explains nothing, and is not a tittle more intelligible, than to say that the Deity made the world, as we now see it. Observing, too, that the whole globe is composed of strata, often broken and irregular indeed, but still perceptible, we do not see the necessity or propriety of imputing its present appearance to "an unique and prompt cause." The strata of fossils would indicate succession, while other appearances are in favour of a prompt, but perhaps not a general cause.

(To be continued.)

*Précis analytique des Travaux, &c.*

*An analytical Summary of the Transaction of the Society of Sciences, Literature, and Arts, of Nancy, during the year 1806, 12mo. Nancy.*

As we have given some extracts in the appendixes to vols. 30 and 31, from the transactions of the society of Nismes, we are happy in being able to contrast them with those of Nancy, where the genius of Germany has rather the ascendancy over that of France. This little volume, indeed, contains abstracts of several very ingenious papers, which are more directed to chemical researches, than those of the southern societies.

M. Gueneau d'Aumont applies the rule given by Laplace, to reduce a whole number into a fraction, or into any other denomination, whether fractional or decimal. He enters at length into the theory of fractions, shews that all scales of numeration present fractions analogous to decimal fractions, and proposes to call them natural fractions.

In a "Dissertation on the Law of Continuity erected into a principle by Leibnitz," M. Haldat expresses his doubts respecting its accuracy and conformity with the phenomena of nature. To the arguments drawn from the principle of sufficient reason, on which

Madame du Chatelet endeavoured to support this law, she opposes all the experimental proofs, founded on the opposition of the most active powers in nature. He relates a great variety of facts, where the repulsive powers evidently predominate; examines Bonnet's proofs in favour of the law of continuity; and, in referring to curious experiments, the results of which tended to shew the destruction of certain species, he endeavours to prove that the famous chain, with which Leibnitz wished to bind all beings, is purely imaginary; and that nature, in many cases, where the simplicity and fecundity of her means require a different mode, deviates from her progressive course, in order to obtain her end sooner, by making the most opposite means concur in maintaining her marvelous harmony. We do not, however, think that the author has either exhausted the subject, or established his point incontestably; but it is a subject so unproductive of any practical utility, and so little likely ever to be perfectly determined, that it may by some be considered a waste of time and ingenuity to enter into the enquiry.

The composition and use of *James's powder*, called by the French *English powder*, have exercised the Pharmacologists in France not less than those in England. Doctor Valentin, who highly recommends these powders, in a laboured dissertation, states them to be composed of 12 parts of tartrate of potash and antimony, and 120 of tartarized diaphoretic antimony, and ground and mixed together, which form a powder, of which from 2 to 14 grains are a dose, taken two or three times in the day. It was, however, ascertained by M. Mandel, that the antimony in a state of oxyd is the basis of this composition, which is yet unknown to all the foreign chemists. The following substitute is proposed for it; oxyd of antimony by nitre 24 grains, tartrate of potash and antimony 4 grains, powdered and divided into 6 doses. Doctor Valentin has also collected a number of instances, to prove that the yellow fever of America, is *not* contagious. It would, no doubt, be very useful, if people were convinced that this fever is not contagious, but at the same time, keep at an equal distance from it, as if it were. By acting in this manner, such numbers would not die of fever, as they now do; neither would others be deluded into a fatal security, by depending on the useless quack-remedies which are advertised for the *prevention* and *cure* of this destructive fever.

A curious "memoir on fossil bones of an extraordinary size, found in a hidden cave at St. Martins, near Commercy,"

was furnished to the society by M. Braconnot. These horns are supposed to have belonged to a large species of ox, common in the days of Cæsar, but very rare at present, and called by the German *Aurouchs*, the *bos urus* of modern naturalists. The chemical analysis of these horns afforded a considerable portion of gelatine and bituminous matter, not hitherto known in any ancient fossil bones. M. Braconnot succeeded in disengaging the gelatine from the phosphat of lime by nitric acid. In 100 parts of the fossil horns, found at St. Martins, there are 4.0 ferruginous quartzose sand; 4.6 solid gelatine; 4.4 bituminous matter: 0.5 oxyd of iron; 0.7 alumine: 1.0 phosphat of magnesia; 11.0 water; 4.5 carbonat of lime, and 69.3 phosphat of lime: the two latter were composed of phosphoric acid 2.83, and lime 41.0.

Could we give implicit faith to M. Mandel's comparative analysis of soda, from Alicante, and that from Dieuze, we should conclude that the latter is doubly stronger than the former, and that the proportion is as 5 to 12. Had this proportion been given as 5 to 7, we might have believed the author's experiments to be accurate, but knowing the strength of Alicante soda, we must hesitate to adopt such a disparity. We suspect that the relative strength of the alkalis, will never be correctly ascertained, till Mr. Davy's discoveries are applied to this purpose. The same author has discovered a spurious kind of pepper in France, called by merchants smallpepper (*petit poivre*.) The means which he adopts for discovering and separating this spurious species from the genuine kind, are making them into a paste and macerating them, when the real pepper resists the action of the water.

The scarcity of fuel in various parts of France, has occasioned considerable alarm, and various projects for increasing it have been proposed. M. Plonguer recommends the reduction of a tract of land, in the department of Meurthe, into a peat-moss, from which all the inhabitants of the department might be supplied with fuel. The prejudices of the people in favour of wood-fuel, would not be easily reconciled with that of peat; but dire necessity, the consequence of revolutionary frenzy, would enforce its use.

M. Haldat has made some very ingenious "Researches on double vision," the results of which he has laid before the Society of Nancy. He inquired if this combination of sensations takes place in all cases where the perception of objects is effected by means of instruments; if it existed where the sensations were homogenous or heterogeneous, produced by similar or dissimilar impressions. His experiments were

directed to ascertain the association of heterogeneous sensations, and their transformation into a complete perception. He observes, with not much novelty, that in virtue of an apparent affinity, certain colours combine together preferably to others. Thus, small slips of pasteboard, red, blue, green, and yellow, placed two by two parallel to the side of the vertical plain which separates the eyes, give an orange colour, (the product of yellow and red) emerald colour, (the product of green and light blue,) although these coloured slips were placed in such a position that they are obliged to mount one over another, in order to combine these impressions. These combinations are strictly in the order of the natural affinities of colours, and do not establish any new fact relative to double vision.

M. Coster has laid before this society an analysis of the *Nanceide*, a poem relating the defeat and death of Charles, Duke of Burgundy, before Nancy, written by Peter de Blaru, canon of St. Die, who composed his work so early as the reign of Charles, *le temeraire*. A well meant "essay on the utility and advantages of the ancient languages," was likewise read, at a public meeting of the society, by M. Belin.

This abstract of the transactions of the learned society of Nancy, is highly creditable to the talents and industry of its members. One cause, however, for the superior merit of these and other similar publications at present in France, is the circumstance that authors, being no longer able to publish their works in distinct volumes, in consequence of the adverse times, and the forced seclusion of French books from this country, have now no other means of laying them before the public, than in brief epitomes of the transactions of organized societies. Can there be any stronger proof of the sufferings and decay of learning and science in France, under Napoleon?

## MISCELLANEOUS CRITICISM.

*Apologie des Femmes, poeme.*

*An apology for Woman ; a Poem. pp. 24. 8vo. Delaunay, Paris.*

There is some humour and much just satire in this pretended apology for women. The author commences with praise, and ends, we do not say, like Lavater, with falsehood but with poignant satire.

“ Trop des savans, de poetes, de sages,  
Gais dans leur haine, et cruels dans leurs jeux,  
Ont accablé des plus malins outrages  
Un sexe amiable et digne de nos vœux.  
Du vieil Homère au chantre de Joconde,  
De Théophraste aux Lacos, aux Meillans,  
Tout bel esprit s'armant de traits brillans,  
Contre ce sexe en mensonges abonde :  
Et si léger, si pervers est le monde,  
Qu'il applaudit sans cesse aux malveillans.”

Here the author forgets what Dubellay long ago observed :

Mais quoi ! nature ne fait  
En ec monde rien parfait ;  
Et n'y a chose si belle  
Qui n'ait quelque vice en elle.

We would not insinuate that the following portrait of *Phedrian*, has any original in this country, at least in the West of England.

“ Mais depuis peu le clergé l'a soumise ;  
Tout théologue a des droits sur son cœur.  
Dans s'en boudoir elle le catéchise ;  
En public meme elle s'en fait honneur.  
Si quequefois son zele scandalise,  
Elle s'en moque ; et par son entremise  
Trois beaux abbés, jeunes, pleins de ferveur,  
Vont devenir des Peres de l'église.”

The character of the fantastic and capricious *Amelia* is that of a genus, of which the majority of Frenchwomen are species.

“ Chez les quarante avec crainte on la nomme ;  
Des ses arrêts les salons sont frappés :  
Ce qu'ont de grand Londres, Berlin, et Rome  
Brigue l'honneur de ses petits soupés :  
Mais quelquefois un vapeur funèbre  
Vient de ses nerfs deranger le ressort.  
Sans de bons nerfs qu'importe un nom célèbre ?  
En sent-on moins les jeux cruels du sort ?  
Flétrie alors comme la foible rose,  
Ques les autans disputent aux zéphirs,  
Pres de la joie *Amélie* est morose,  
Et malheureuse à coté des plaisirs.  
Sans nul objet, vivement empressée,

*Cherchant le calme au milieu du fracas,  
D'un mot, d'un rien elle paroit blessée,  
Creuse sa tête et n'a point de pensée,  
Veut un avis et ne l'écoute pas."*

Those who know the manners and language of France will recognize in these lines, printed in italics, a portrait of Frenchwomen, sketched with great fidelity and effect, *d'après nature*. We fear the following will suit some of our own novel readers of the present day.

"Fausse avec art, la romanière Altin,  
L'œil en extase et la voix langoureuse,  
Feint de nourir un aimable chagrin:  
Son cœur est froid, sa tête vaporeuse."

Notwithstanding the numerous volumes of French poetry which are still published, it is very rarely we find so many lines worth transcribing as we have done in this little poem, which is distinguished for graceful verse and delicate satire.

*Elémens de Morale, &c.*

*Elements of Morality, for the Use of Boarding-schools, by Abbé Cassegrain. Second edition, augmented by several chapters and sentences, extracted from the best French poets, placed at the end of each lesson. 18mo.*

THERE is nothing either offensive or original in this work deserving of particular attention. The selection is judicious, and proper for youth.

*Reflexions analytiques sur la Declinabilité de Participes, &c.*

*Analytical Reflections on the Declinability and Indeclinability of Participles; to which is added, a Solution of a grammatical Question, never before discussed. By J. F. Tissot, jun. pp. 28, 8vo. Avignon.*

WE were grievously disappointed in this tract, as we expected to find some easy and universal rule for the declension of French participles; but M. Tissot, if he has made any progress in this grammatical question, has forgotten to communicate it to his readers; neither has he collected all the exceptions to the already known rules, which certainly exist, and which must occur to every person reading French works.

*Gonzalo de Cordoba; ó la Conquesta de Granada, escrita por el Caballero Florian.*

*Gonzalo of Cordoba; or the Conquest of Granada. Written by the Chevalier Florian, and published in Spanish by Don John Lopez de Penalver. 2 vols. 18mo. pp. 333 each, 8s. Dulau & Co. London. 1808.*

TRANSLATIONS, no doubt, are very useful in learning languages, and those of Florian into Spanish will assist the French reader



to acquire a knowledge of the Castilian tongue somewhat sooner. We admit, therefore, that the publishers of this work have judged rightly in laying it before the public in a cheap and convenient form. In doing this, however, it was indispensable that it should be correctly printed. The reverse of this is the case; there is scarcely a page in these two volumes, in which we do not see words with one or more wrong letters, turned letters, and even one word divided into two, and in some cases three distinct marks!

*Novelas Nuevas, escritas en Frances, par M. de Florian, traducidas libremente, é ilustradas con algunas Notas curiosas é instructivas.*

*New Novels*, written in French by M. de Florian, and freely translated [into Spanish] and illustrated with some curious and instructive Notes, by Don Gaspar Zavala and Zamora. pp. 183, 18mo. 3s. Dulau and Co. 1808. London.

This and the preceding volumes are printed by a R. Juigné, in London, and are a disgrace to the English press. We presume the printer is a Frenchman, who is equally ignorant both of printing and of the Spanish language. It is lamentable that Booksellers will not take care to have foreign books *correctly* printed, or at least put them into the hands of respectable Printers, who would not commit such shameful errors as disgrace every page of these little volumes. No person learning Spanish can read them; for it requires a perfect knowledge of any language to comprehend ill-spelt words, and in many cases to guess at the meaning of unconnected letters by the context. This is a public grievance; for no other Bookseller will venture to publish more correct editions of such works, while the present dirty paper is on sale. We do therefore advise Messrs. Dulau, Wingrave, &c. as an act of justice to the public, to return the paper to R. Juigné, make him pay for it, and cause a more correct edition to be printed immediately.

*Lilienthalische Beobachtungen der neu entdeckten Planeten, &c.*

*Observations on the newly-discovered Planets, Ceres, Pallas, and Juno, (Piazzi, Olber, and Harding) made at Lilienthal, to ascertain exactly their true magnitude, their atmosphere, and their relations in our solar system.* By Dr. John Jerome Schroeter, Consellor to his Britannic Majesty, &c. Gottingen.

DR. Schroeter, after comparing the atmosphere and the magnitude of these planets with the atmosphere and magnitude of the earth, moon, &c. adds some curious speculations on cosmogony, relative to the general subject of this tract. He also attributes Herschel's error, in observing these planets, to the instrument which he employed, and the manner in which he used it. M. Harding, and the author of this tract, also noticed a grey shade on the side of Venus, the same as the moon exhibits shortly after the change. Dr. S. observed this appearance very distinctly with a 15-foot reflector.

*Petri Hoffmanni Peerlkamp, Gymn. Doccum. Rect. Dissertatio de Surdorum Mutorumque Institutione.* Svo. pp. 66. Kamerling, Groningen.

MUCH spurious philanthropy has been displayed about educating the deaf and dumb; and the French, as usual, have dramatised it; but we believe the most sanguine advocates for this species of education are now perfectly convinced of their folly. A moment's reflection, indeed, must have satisfied any observer of human nature, that persons having such a defective organization, could not possess great mental faculties, nor much sensibility. The labours of the Abbés l'Épée and Sicard have fully demonstrated what might have been known *à priori*, as none of their scholars have ever evinced any talents, or displayed any capacity worthy of the pains and care bestowed on their education. The boys in the School for the indigent Blind, in St. George's Fields, display as much sagacity and skill as those in the school of Abbé Sicard in Paris. M. Peerlkamp, however, as rector of the Gymnasium of Dockum, in Friesland, no doubt with the best intentions, has celebrated those schools in Latin verse and prose, in a Discourse *de laudandâ surdos mutosque instituendi ratione*. The dissertation before us is dedicated to M. Henry Daniel Guyot, minister of the French Protestant church in Groningen. The dedication is in verse; and although the author is an old man, it proves that

“Aux âmes bien nées

La vertu n'attend pas le nombre des années.”

The following are the author's prognostics on deafness:

“Possumus et certis illud prædiscere signis:  
Si placidus semper se et pene immobilis infans  
In gremio matris teneat, neque, forte coorto  
Clamore aut strepitu, huc vultum convertat, eâdem  
Fronte oculisque manens, Dis non peperisse secundis  
Talem infelices nimium miserisque parentes.”

The notes to this dissertation discover considerable reading and respectable learning.

*Vitæ aliquot excellentium Batavorum, in usum Scholarum.* Pp. 41.  
12mo. Loosjes, Harlem.

THESE biographical sketches are attributed to the author of the preceding dissertation on the deaf and dumb. But, although M. Peerlkamp writes Latin with great ease, and has imitated the style of Cornelius Nepos tolerably, yet we apprehend that his work is not likely to be preferred, even in Dutch schools, to that of the Roman. There is nothing of the spirit or feelings of a Roman mind now existing in any country in Europe; and, consequently, there is no man living, however well versed in Latin prosody and syntax, capable of writing the language of ancient Rome with sufficient elegance, energy, and propriety. The celebrated men of Holland, whose lives have been

composed, for the use of grammar schools, are William I. Viglius Zuichernus ab Ayta, John Van der Does, or Dousa, John the son of Simon de Ryk, D. Erasmus, Michael de Ruyter, John de Witt, and Hugh de Groot, or Grotius. There is much propriety in offering memoirs of distinguished compatriots to the attention of youth, as affording them more practical lessons of virtue and public spirit, than the splendid memoirs of Greeks or Romans. But such lessons should always be conveyed in the vernacular dialect, the only one which produces in general an effect on the mind and character. There is, indeed, something ludicrously absurd in making a Dutchman assume the air and sentiments of a Roman, which the author appears not to have perceived.

## MISCELLANIES.

*Roman Catholic Question, and Dr. Milner.*

*Letter from Bishop Milner to an Irish Parish Priest.*

“REVEREND SIR,—How strange does it appear to me that I, who, but the other day, was *overwhelmed* with the thanks and praises of my brethren, and particularly of my clerical brethren in Ireland, should now have become the subject of their obloquy and odium! How still more strange does it seem that this change should have taken place on the supposition of my betraying the cause of the Catholic Church and its prelacy; that cause which I have been labouring with all my might to support during these twenty years, and never more zealously or more vigorously than within the last three months! But, sir, it is hardly less strange that all this should have happened on the mere credit of newspapers, and that none of my former friends should have expressed a wish, so much as to receive accurate information from me, on the subject of these accusations; nay, that some of them should have forbidden me to furnish them with any! Such are the effects, upon ‘common candour and common sense,’ among Catholics, no less than among Protestants, of that maddening cry, ‘the Church is in danger.’ My only comfort under this extraordinary persecution is, that it proceeds from a principle of orthodoxy, which I cannot but approve of and love. The *hearts* of my former friends are quite *right*, though their *heads* are not a little *wrong*.

“In the first place, sir, it is notorious that, ever since the year 1789, I have been in a state of hostility, by the pen and by ever other means in my power, with the spiritual supremacy of the crown, and the prevailing encroachments of the civil upon the ecclesiastical power; look in particular at the Preface to the Meditations of St. Teresa; the Letters upon the Appointments of Bishops; the Divine Right of the Episcopacy; Ecclesiastical Democracy Detected: the Appendix No. 5, to Sir John C. Hipplesly’s Substance of Additional Observations, and the Supplement to ditto, in Four Letters lately printed; look also at various passages in the Antiquities of Winchester; the Letters to a Prebendary, and the Letters

from Ireland; and then say, however weak an advocate I have been for the Church, liberty, and independence, whether I have not been at least, a zealous and indefatigable one. In the course of this long continued controversy, there have not been wanting, as it is natural to suppose, and as I can prove to have been the case, both *promises* to allure me, and *menaces* to frighten me from the straight line of my duty to the Catholic Church. I have, nevertheless, during all that period, preserved my reputation untainted. How unlikely, then, is it that I should at the present moment yield to be "tampered with," as the newspapers assert, by persons *who have nothing to give me!* and that I should aim a mortal blow at that mystical spouse of Christ, (as I have been accused in private letters,) to whose preservation and service I have devoted the whole of my life; and for the least of whose rights I am always ready, with God's grace, to shed the last drop of my blood.

In the next place, sir, you will observe that it is not I who have wantonly or imprudently brought forward this delicate question, concerning the interference of the crown, in the appointment of Catholic bishops; it has been for some years past before the public; and many writers, as well *Catholics* as *Protestants*, have, to my grief and astonishment, declared themselves for it in its most objectionable form, and without any qualification whatsoever. See in particular Sir John Throckmorton's *Considerations arising out of the Debates, &c. on the Catholic Petition, in 1805*; *Thoughts on the Civil Condition of the Catholic Clergy, by T. McKenna, Esq.*; as also the celebrated *Letters of Peter Plymley*, so called, in which the writer asserts, that he is "authorised" to assert that the Catholics have no objection whatever to the measure. You will recollect that something to the same effect is contained in the late Petition to Parliament of the *inhabitants of Newry*, and it is notorious that a great number of the most respectable Catholics, as well as the generality of our Protestant friends, ceased not to proclaim that "the present mode of appointing our prelates, was the chief, and almost only obstacle to the so much wished for emancipation, and that the situation of public affairs, and the safety of the common empire, absolutely require that this power should be lodged in the crown." "The population of Ireland, they ceased not to exclaim, "is at the beck of the Catholic bishops; these bishops are chosen by others, who are the creatures of the Pope, and are instituted by the Pope, who himself is the *slave and tool* of the public enemy." I mention these circumstances, not by way of intimating any acquiescence in a measure, which, taken as it was proposed, I know to be unlawful and schismatical. So far, indeed, from acquiescing in it, I wrote most pressingly during the last spring to two of your venerable metropolitans, in order to consult with them on the best mode of defeating it; and it is a fact which I declare upon my conscience, that my chief motive for going up to London about ten weeks ago, was to oppose the measure, had it been brought forward in parliament, as I feared would be the case; being deeply conscious that it was my duty to do so, even at the

expende of my life. Amongst other arguments with which I had provided myself for this purpose, was the well-known declaration of Mr. Burke, signifying that "the members of one Church are never fit persons to appoint the ministers of another." This declaration I carried about with me for a long time in my pocket-book.—But to return from this digression: my motive for stating the above-mentioned circumstances is to shew that it was not I who created the present embarrassment, but that it existed long ago; and to convince you that it is *likely* to continue from the *joint* attack upon you on both *Catholics* and Protestants, should your prelates at the present critical juncture recede from their solemn resolution of 1799!—which resolution declares: "That in the appointment of prelates of the Roman Catholic religion to vacant sees within the kingdom, such interference of government, as may enable it to be *satisfied of the loyalty* of the person to be appointed, is *just*, and ought to be agreed to."

"It was from a recollection of the tenor of these resolutions, and of the conversations which I had held last summer with different prelates, that I gave the answers that I did give to several of our illustrious and generous parliamentary advocates, when they demanded of me, in London, a very few days before the first debate took place, how far the *Catholic prelates* were disposed to give *satisfaction* to the legislature and the nation in the important article of nomination to their vacant prelacies? My answer, on the different occasions alluded to, was uniformly to the following effect:—That I had no instruction from the Irish prelates on the subject proposed, and that the shortness of the time, previous to the day appointed for the debate, did not permit me to receive any instruction; and that therefore I could give no absolute pledge on their behalf: I said, however, that I had good reason to believe that they never would consent to attribute any *positive* power to the crown, not even so far as to its *selecting* one candidate out of three of the prelates *own* proposing: nevertheless, that in case there were to be a *friendly Ministry*, and that the emancipation were to take place, I thought they would not be averse to consult his Majesty's Ministers, after they themselves had chosen, in the usual way, the person fittest to be presented to the Pontiff, in order to ascertain whether these Ministers entertained any *suspicion* of the purity of this person's civil and *political* conduct and principles; which in fact is to ascribe to the crown a negative power and interference in this transaction. I added, however, that they would not, according to my notions, allow the crown an unrestrained negative power, as this might be made to operate like a positive power, and open a door to *intrigue* and *ambition*; but that they would wish to restrain the negative power, or veto, to a *reasonable* number of times. I must observe, that by the term a reasonable number of times, I did not understand, as it has been objected to me, an indefinite number of times, to be left open for contention between Ministry and the prelates, as the case should occur, but a *definite* number, whether twice, thrice, or four times, to be settled by the latter whenever the proposed *treaty* should be actually concluded.

Such, sir, were the *guarded* terms in which I proposed to our legislators my opinion of what the Irish prelates would agree to; for I always professed to have no authority or instructions from them on the subject. If, then, in the warmth of debate, any of the illustrious persons who advocated our cause, should have forgotten my statement, or should have *indulged their imagination* in the flowery fields of rhetoric, I hope I am not more accountable for this than I am for the stupid, blundering report of many other parts of the debates which have appeared in the newspapers. It would be *indelicate* and ungenerous to enter into certain particulars which I have alluded to on the present occasion; but thus much I may be allowed to state, that one Right Honourable Gentleman, who is represented in the newspapers as professing to make a certain proposal from authority, basely said, that he made it almost from authority; and that another Right Hon. Gent. the *bold* flights of whose eloquence, with the help of newspaper *fabrication*, have chiefly contributed to raise the present outcry in Ireland, did, in his explanation, confine himself *pretty nearly* to the account which I have given above of my conversation to him.

“ I now proceed to shew upon what grounds I rested my opinion that the Irish prelates, in the event of a friendly Ministry succeeding to power, and of the emancipation being granted, would not hesitate (under the *presumed* sanction of his Holiness) to admit of a limited power of exclusions in the executive government. The first of these grounds is the actual consent which they (that is to say, the four metropolitans, and six of the most *ancient* bishops, speaking in the name of the *whole* episcopal body!) have actually given to the proposed measure, in their solemn deliberations held at Dublin on the 17th, 18th, and 19th of January, 1799. In these deliberations, having premised “ the *justice and propriety* of the interference of government in the appointment of Catholic bishops, as far as is necessary to ascertain their loyalty,” they resolve as follows:

“ Art. 4. ‘ The candidate so elected (that is, according to the usual forms) to be presented by the President of the election to government, which, within one month after such presentation, will transmit the name of said candidate (if no objection be against him) for appointment to the holy see: or return said name to the President of the election, for such transmission as shall be agreed upon.

“ Art. 5. ‘ If government have any *proper* objection against such candidate, the President of the election will be informed thereof within one month after presentation, who in that case will convene the electors, and proceed to the election of another candidate.’ Signed, ‘ R. O’Reilly, I. T. Troy, Edward Dillon, Thomas Bray, P. J. Plunkett, F. Moylan, Dan. Delany, Edm. French, James Caulfield, John Cruise.’ With respect to these resolutions, I have to observe, First, that they are in the hands, as I have reason to believe, of both the *Ministry* and of the *Opposition*, and are considered by both as *binding* upon the *episcopal* body. Secondly, that the exclusive power itself, or the right of the *veto*, is not less explicitly offered in them than it is mentioned in my negotiations. Thirdly, that the necessary checks upon

this *veto* are not so *distinctly* expressed in the former, as they are in the latter. This I think I can shew in several instances.

“ My second ground for the opinion which I have stated, is the *implied* consent of the “ sacred congregation of the propaganda” to the proposed *veto*, with respect to the Catholic prelates of England, on the supposition of this measure appearing requisite, and in case *proper* restrictions should be devised for preventing the *exclusive* power of the crown from becoming an *absolute* power; which restrictions, I think, are provided in the above-stated proposals. I shall take care that the *original* note of the “ sacred congregation” here alluded to, and which was addressed to me, in answer to my *enquiries*, be laid before your assembled prelates.

“ In the third place I have to observe, that the exercise of ecclesiastical power being of *so much consequence* to the welfare of the state, there is, perhaps, no *civilized christian country* in which the government does not interfere in the appointment of the prelates, who are to exercise this power; and it is *judged* that there is *no country in which this interference is so necessary as in Ireland!!!* In Catholic countries, the prince nominates without any controul, and the Pope gives jurisdiction as a matter of course. In almost every *uncatholic* country means are provided, and care is taken, both by those who have a right to present, and by the Holy See herself, that no person obnoxious to the sovereign, shall be raised to the prelacy within her dominions. The sovereigns of *Russia* and of *Prussia* will be found to have exercised a power in this respect, which *far exceeds* that which the Irish prelates have offered to his Majesty, and accordingly these sovereigns had each of them an *accredited agent* at Rome, chiefly for the exercise of this power. The King himself enjoys it, with the consent of Rome, in the province of Canada: the Bishop of Quebec not being allowed so much as to choose his coadjutor, until the latter has been approved by the civil Governor.

“ Fourthly, whatever outcries of the “ Church in danger” may have been raised by *ignorant, or violent Catholics in Ireland*, I challenge any *learned* divine, or other writer to shew, that the allowance to government of an *exclusive* power, in presenting to Catholic prelacies, if confined to three times, and accompanied, each time, with the avowal of a well-grounded *suspicion* of the candidate’s loyalty, contains any thing either *unlawful* in itself, or *dangerous* to the church. For it is to be observed, that it is the Pope, (whose rights are not touched in the present proposal, and who can refuse jurisdiction, and the permission for consecration, when every other party is agreed,) it is the Pope, I say, who *makes* the Catholic bishop. The other prelates do no more than *present* a fit subject to his holiness; and what they are supposed to agree to, or rather what they have agreed to in their resolutions, may be explained by them in the following terms: “ It is an invariable rule with us, never to present any priest for episcopal jurisdiction, whose *civil* or *political* principles we *judge* to be *suspected* by government. For it is of so much consequence, that the bishop of a district should stand well with the civil

power, that we would, on every occasion, set aside *any three of the most deserving priests*, candidates for the episcopacy, who laboured under that *disadvantage*, and we would choose some other good and learned man, but of *inferior* qualifications, if we could only, *by this means*, preserve a good understanding with government. Instead, however, of *guessing* (as we have hitherto done) at this circumstance, *namely*, whether his Majesty's Ministers have *heard* any thing disadvantageous of the *political* character of the priest we approve of, we will, henceforward, *since we are permitted and desired to do so!* immediately ask them the question. If they answer in the affirmative, it is a *hundred to one* that we shall be able to vindicate *the priest's character*; and thus, instead of being *more* shackled, we shall be *less* shackled than we have heretofore been in the choice of candidates; and instead of that *real, and extensive, though silent power* which government has hitherto exercised over us in the choice of our prelates, *this power will in future be confined within very narrow, because avowed, just, and rational bounds!*!"

"Fifthly, the great and signal *advantages* which the Catholic religion, and *its prelates in particular*, would derive from the realizing the proposal which they made in 1799, are so obvious, that *they hardly stand in need of being pointed out!* In the first place, *one* of the chief obstacles to the emancipation would be removed, and thereby the affection of the *Catholic laity* for the bishops and clergy would be *increased*.—Next, the *character* of a Catholic bishop, which, we are assured is not *now* recognized by the law, would be incontrovertibly established.—The bishop elect, *having gone through his political purgation!* would be far less exposed to *suspicion and obloquy* than is the case with *Catholic prelates* at present.—Finally, a thorough good understanding and mutual confidence would be established between the *civil and ecclesiastical* power; in consequence of which the *Irish Catholic prelate* would acquire his *proper* weight and influence in the scale of the empire. This weight and influence he would not fail to employ a thousand ways for the benefit of the Catholic religion, and particularly of his poor people, in protecting them from the oppression of their most powerful enemies.

"I have heard but of two objections to the proposals in question: the first of which is the outcry of the *lower order* of the Catholics; and I am sorry to say (*for I had formed a higher idea of their abilities and learning*) of *some* of the clergy, as if the *rights* of their Church were about to be *surrendered*, and as if the *King's ecclesiastical supremacy* over it were about to be *acknowledged*. But since this opinion is founded on the *grossest error*, as I have demonstrated, nothing is so easy as to dissipate it, by exposing the true state of facts, in opposition to newspaper falsehoods, and by explaining, in its several parts, the *true* system of canonical elections. The other objection has appeared in point, and stands thus: "It is a great detriment that a priest of eminent merit, an O'Leary, for example, should be liable to be excluded from the prelacy, in consequence of government's *unfounded* prejudices against him."—



I grant that this is a great *detriment to the Church* as well as an *injury to the individual*. But then I have shewn that this inconveniency exists already, in as much as the *prelates will not recommend even an O'Leary*, whilst any *violent* prejudice of government exists against him, whether well or *ill* founded; and I have also shewn, that there is a much better chance of *such prejudice* being done away, by means of a free communication between the electors and government, than if no such communication were to take place. I must add that the Holy See, *during the existence of such prejudice*, would refuse spiritual powers to the candidate, as she professes in the above-mentioned paper, not only to reject candidates who are *disagreeable* to government, but also to promote those *exclusively* who are *agreeable* to it.

“ But you propose, it seems, to *satisfy* the legislature and the nation (that the *public enemy* shall not be able to *influence* the election of your prelates in favour of *disaffected* subjects,) by means of an oath of allegiance to be taken by the electors and the person elected. —I wish, sir, you may succeed; but I am not aware that you or any other person can devise a form of oath more *solemn, express, or comprehensive, as to the duty of allegiance*, than that which we have already taken. Should any new oath be required of us, I greatly fear it shall go to that mischief with which we have already been *threatened by Catholics* no less than Protestants, (see *Considerations, &c.* by Sir J. Throckmorton, &c.) and which otherwise, I apprehend, it will require great efforts to *ward off*—I mean an *obligation* on the part of the prelates, *never* to correspond with the Holy See, *but through the Secretary of State's office!!!*

“ Your zealous and enlightened prelates (*one half of whom I have the honour of knowing personally, and the other half by character*) will, at the ensuing assembly, weigh and decide upon the whole of this important matter. It has been said that I *deprecate* that assembly: I can prove directly the contrary; and I am, on all occasions, the decided and warm advocate for canonical councils and synods of every kind, as the grand specific against all spiritual and ecclesiastical disorders. There are only *three* things which I deprecate; first, the *degradation*, in the eyes of the public, of that *episcopal* order to which I myself have the honour of belonging, and particularly of the illustrious prelacy which I have so highly extolled. Secondly, an *opposition* of the *leading Catholic laity* against their *prelates*, under an idea that the latter refused to *adopt* such means as are in their *power* for promoting *their* emancipation. Thirdly, a disunion of heart and co-operation among the prelates themselves.—I would suffer every calamity myself, rather than *any one* of these three mischiefs were to ensue.

“ Should the prelates recede from the resolutions they entered into at Dublin in 1799, (which resolutions, observe, are before the public, as well as the leading men of the legislature, having been mentioned in the *newspapers*.) I *hope* they will be able to *vindicate* their proceedings and *character*, against the numerous and *able* opponents of

each communion, who will not fail to attack them on the subject, and harass them for many years to come.—I hope they will provide answers, and such answers as may be defended against men of talents to the following questions, which will incessantly be put to them, as they have in part been already frequently put to me. “The head of the Church is allowed a direct interference and power in the appointment of bishops throughout the greater part of the Christian Continent, to a man who has apostatised to Mahometanism, and shall it be deemed unlawful for our Monarch to interfere in this business just so far as it is necessary to ascertain the loyalty of men, who are to possess such great influence over his subjects?” “The schismatical Sovereign of Russia, and the heretical King of Prussia, have always been consulted in the choice of Catholic prelates for the vacancies within their respective dominions; what then hinders the Sovereign of the United Kingdom from enjoying the same privilege?—He actually possesses it now in his American dominions; is that unlawful in Ireland which is lawful in Canada? But you have already declared, after three days solemn deliberation on the subject, that such interference of government in the appointment of prelates as may enable it to be satisfied of the loyalty of the person to be appointed is just, and ought to be agreed to; and that, therefore, the candidate elected is to be presented to government: “and that if government has any proper objection against him, the president will convene the electors, and proceed to the election of another candidate.” “Such were your decisions delivered to government nine years ago, and which have remained with it ever since, to be acted upon whenever circumstances should permit!!! Do you break faith with it? Or is that become false and unlawful now, which was true and baneful then? In a word, will you reject these resolutions (for the purpose of quieting the alarms of the nation, and promoting the emancipation) which you heretofore voluntarily made in order to obtain a provision for yourselves?!!!”

“Such are the objections in part, which, I am confident, will be thus held out against the prelates on every side, should they retract their decisions. It is wise, Sir, to anticipate mischief of every kind, in order to guard against it. If, on the other hand, the prelates should abide by what they have solemnly resolved upon, they will have nothing more to do than what is perfectly within their sphere, and what is comparatively easy to be done; namely, to enlighten their people, and shew them how grossly they have been imposed upon, both as to facts and reasoning.

“I answer, 1st, as far as our English Catholic prelaties are concerned, (and that these are, or will be, concerned, whenever this business is to be concluded, I have very good reason to believe,) I acted as the Vicar Apostolic of fifteen counties in the centre of England, and as Deputy for the Western Prelacies: I acted as the ‘Agent of the Catholic prelates and clergy of Ireland, at the seat of government, in such concerns as I had been, or might be, instructed by them to transact on this account; having been authorised to this effect at

Maynooth, July 1st, 1807, under the hands, and seals of the four metropolitans, in the presence, and with the approbation, as it appeared to me, of other prelates. *But it has been said*, if I am not misinformed, that there is *no ecclesiastical canon* which constitutes the *metropolitans themselves representatives of the other prelates*, in the transacting business of this nature with the Imperial Parliament.—2d. *Grant* there is no such canon; neither is there *any* which appoints *bishops to represent* the officiating clergy, nor the *officiating clergy to represent the inferior*, and the *regular* clergy. Must it be an *unpracticable* thing to communicate with the prelates and clergy of Ireland, for the *benefit of religion and themselves*? In fact, the metropolitans, from their *dignity*, their *authority*, their *local situation* in the four provinces of Ireland; and, I will add, from their *merits and qualifications*, are, *morally speaking*, the *proper representatives of their brethren, and the other clergy*, and as such have been allowed by the legislature and the public to represent them, in signing the petition of 1805, and on several other occasions: however, to remove all jealousies that you may entertain *on my account*, I assure you, Sir, that I have *ceased* to describe and consider myself as *Agent* of the Irish prelates and clergy, from the moment that I understood there was the slightest question on this subject with *any individual*. My anxiety, however, for the welfare of our common religion, on various recurring occasions, for the defence of the Irish prelates, individually, no less than generally, as I have often experienced, and for the particular support of that spiritual jurisdiction, and those rights of the Church, which are the subject of the *present misunderstanding* between so many *zealous*, but *misinformed* Catholics, and *myself*; make me anxious that some other person or persons of the *prelatic*, or at least of the *sacerdotal* character, should be duly and unanimously appointed to *transact* the particular concerns of religion, and of its ministers at the *seat of government*. Without such an agency, you leave every thing that is most dear to you in the hands of lay people, who neither *understand* nor *care*, for *more ecclesiastical matters*. You will easily find *agents* of greater talents, experience, and suppleness, than myself; but you will not find one more rigidly, otherwise, more jealous of the rights of the Church and the prelate, more disinterested, more docile to the instructions of his constituents, or more zealously devoted to the welfare of the Irish Catholics, than is,

“ Sir, your humble servant,

“ *Wolverhampton, Aug. 1, 1808.*

“ J. MILNER.

“ P. S. I must add here, that in my communication with certain members of the legislature, *equally powerful and friendly*, I contend *so strongly and so repeatedly* for the necessity of even the *negative power* being restricted to a *certain number of times*, to be afterwards determined upon by the prelates themselves, (for on this delicate point I could not so much as hazard an opinion,) that I conceived myself to run the greatest risk of *losing their friendship*!!”

AS it is our wish to do justice to the impetuous Bishop Milner; however he may continue to misrepresent our sentiments, and to furnish our readers with data for a history of the Popish machinations of the present day, we insert the following exculpatory letter, addressed by him to the Editor of the Dublin Herald, and alluded to in p. 505 of the letters of A. B. published in our last Appendix.

“ SIR,—I hope it will not be understood that I acquiesce in the imputation of a *crime too bad to be named*: of sacrificing the principles, tenets, and rights, of the Episcopacy; if I still decline answering the queries put to me by your correspondents, Sarsfield and Laicus, concerning my late communications with our advocates in parliament, and concerning the conduct of Dr. Troy, Dr. O’Reilly, and other Catholic prelates, in 1799. (See the Herald for August 31, and September 2.)

“ I have always understood, Sir, that it is highly indecorous to commit to the press any account of a conversation held with another gentleman concerning business of importance, without the revision or consent of that gentleman. Certain it is that I have lately experienced such to be the sense of the higher ranks of society in an instance relative to the matter in question. Now, it is not in my power to communicate at all with the illustrious personages alluded to at the present time, and I have great doubt whether at any future time I could obtain their consent to the desired publication. It would evidently be still more indecorous, it would even be a *crime too bad to be named*, were I to betray the confidence of the venerable prelates whose business I so lately transacted. Laicus complains that they themselves have thought proper to keep him in the dark with respect to it, and he applies to me, their confidential agent, to inform him of it!

“ Independently of this, how can it be expected of me, who write, as I always have written, for the public *under my own name*, to answer the interrogatories put to me in the newspapers by writers who think proper to *observe the strictest incognito* themselves, and who question me upon points of the utmost delicacy and importance. They may be Catholics of the most exemplary piety who are actuated by the purest zeal for their religion, or they may be mere nominal Catholics, a disgrace by their principles and conduct to the religion they profess; they may even be *wolves in sheeps’ clothing*, who *come only to kill and destroy*, for any thing I can know of them. The disclosure of their real names would probably settle my opinions upon these points, and enable me to decide how far they are deserving of my respect and regard. It is true they profess to interrogate me in the name of the Catholic body: but where are their credentials for the high character they assume?—Indeed the very idea of an anonymous representative or agent, is perfectly ridiculous.

“ Another reason for my refusing to answer them is, that this would evidently lead to an exceedingly long and unprofitable controversy. For I find, Sir, that they and I do not agree in first principles, concerning the constitution and government of the Catholic Church.

One of them, in the avowed character of a *layman*, talks of his *rights* in the appointment of bishops—the other denies the *possibility* of my receiving any authority relative to this matter from the prelates, (notwithstanding its being wholly and exclusively in their hands) because I did not receive it *also from laymen and inferior priests*.—Now, Sir, these are not the lessons which I have learned from the canons and the fathers, from Bellarmine, Thomassenus, Van Espen, De Marca, Cabassutius, and other modern doctors: nor are they the lessons which I have taught in those works which these very gentleman are pleased to commend as containing the ‘principles and tenets of the Roman Catholic Church, the purity of its discipline, and the divine right of its episcopacy,’ namely, *the Letter on the appointment of Bishops, the divine Right of Episcopacy, and Ecclesiastical Democracy detected*. Nor are your correspondents, Sir, better informed concerning modern matters of fact, relative to the present business, than they are concerning the theory and the ancient and present practice of the Church in recruiting the episcopacy. One of them, Sarfield, addressing Dr. O Reilly in your *Herald* some weeks ago, with equal gravity on his part, and contumely to me, thanks the prelate in the name of the Catholic body for the pretended seasonable reproof which he had addressed to me on the subject of the debates in parliament. Now it is a fact that there is not one word of reproof, or even of complaint against me in the letter in question, which is still in my possession; but, on the contrary, every expression of regard and esteem which friendship would dictate. Again, it is evident that the writers give implicit faith to the accounts of the negligent, drowsy, tippling, and ignorant reporters, concerning the late debates which they have seen in the newspapers. It is likewise plain that they make no allowance whatever for the unguarded and unwarranted expressions and arguments of the orators themselves. Now it is a fact which I can aver, as having attended the whole of the debates in both houses, that the speeches themselves are most incorrectly and unfaithfully published in most of the newspapers; that the orators themselves did not by any means proceed so far in their unwarranted concessions as they are reported to have gone, and that they made subsequent explanations of what they had actually said, of great importance, which are not at all noticed in the newspapers. I may add, in justice to them as well as to myself, that, after the debate was over, they acknowledged themselves to have advanced certain positions, the most alarming of all that were made, for which they had no warrant but their own way of viewing the subject. It is probable that your correspondents will again tell me, that my account of this matter is evasive and unsatisfactory; but it is all that I can give, in the existing circumstances, consistently with honour and duty. If, in consequence of this omission, I must forfeit popularity, as these writers threaten me, my determined answer to the threat is, *Let me perform my duties still—and then let popularity follow if she will*. Such has been my way of thinking and acting throughout life in England, which is the cause of whatever little popularity I have met with in Ireland.

“ But though I am resolved not to betray the confidence of others, I have no objection to declare my own sentiments on the grand subject of debate, because I am not declaring any thing which I actually agreed upon on the part of the prelates, not having in fact authority so to do, and because having no claim to take part in their deliberations, I am not anticipating them. My object is barely to dissipate that mist of error and calumny, and that consequent scandal which has been industriously collected around it, to my great injury.

“ I wish then most earnestly for the Emancipation of the Catholics of Ireland, and this not so much to please a few nobleman and gentlemen in parliament, as to make the poor peasant's cabin his castle, so that he may no longer be liable to have it burnt down in his midnight slumbers, or be otherwise exposed to illegal violence, or cruel oppression. When this is effected, I shall confidently expect to see the Irish cabin smile with all the comforts of the English cottage; but to effect it, the wall of legal separation between the different religions must be destroyed to its foundations, and all must enjoy the benefits of the constitution upon equal terms. To obtain this, I would not indeed sacrifice one atom of the tenets or essential discipline of the Catholic Church. I would not even expose these to the remotest danger, or do any thing which should not obtain the entire approbation of the Apostolic See; but I would do that which is perfectly lawful, perfectly safe, that which the Apostolic See has agreed to in other countries of a different communion, and what I have reason to believe she would agree to in our own. To be brief, I should have no objection, if I were a prelate of the Catholic Church of Ireland, after I had, in conjunction with my brethren, agreed who were the three clergymen most proper to be recommended to the Pope for episcopal powers in the usual way, to ask government, whether they knew any thing against the loyalty of the first person upon the list. For I never would allow it the *Positive Right* of choosing even one among the three, who had been previously approved of by myself and my brethren. If government answered in the affirmative, it would be incumbent upon them to substantiate their charge; the consequence of which would be, I may safely say, in every case, that the candidate's character would be cleared of the unjust imputation, or rather that no objection would be made against him at all. If any one, however, is willing to suppose that government would be so unjust to itself, as well as to the Catholics, as to object, in succession, to all the three candidates, here, I conceive, its negative power must necessarily end: for, I repeat it, I would rather lose my life than consent to an uncatholic government's obtaining any actual power, or such a negative power as might grow into actual power, in any portion of the Catholic Church, however desirous I am that the loyalty and civism of our prelates with respect to their king and country should be ascertained and publicly recognised, for the greater good of their flocks. On the other hand, I trust in God, that there always will be as many as four parish priests, or other inferior clergymen, in Ireland, worthy and qualified in every respect to wield the crosier. ‘ But,’ says Sarsfield, in a former letter, ‘ would it not be an injustice

to exclude a single individual—an O'Leary for example, from the highest dignity to his profession, in consequence of the unjust prejudices of government.' I answer, that the benefit of the pastor must be subservient to that of his flock; and that the inconveniency in question exists in every Christian country, and that an O'Leary himself would not be recommended to the Apostolical See for episcopal powers, nor, if he were recommended, would he obtain them at the present moment, were it clearly understood that he was a man obnoxious to government. Of so great consequence is it for the benefit of the faithful, that their pastor should be duly protected and respected by the civil power. This, Sir, is not lightly said, and I have the most convincing document now before me, asserting it.

"To conclude, as disunion and dissensions have been the chief causes of the suffering of Irish Catholics, so it is evident their common concern can never prosper until they are, at least to a certain degree, united. I have the best grounds for believing that the Catholic prelates are and will continue to be perfectly united in sentiment and co-operation, notwithstanding the pains which have been taken to sow dissensions among them. This affords the pleasing confidence that unity will at least be preserved where it is most of all necessary. But why these unnatural animosities; why these bitter reproaches; why these violent threats, among the lay Catholics of different classes, and of different parts of Ireland, to the exultation of the new privy counsellor " and the laugh of hell?" For what can the Catholic religion itself avail us, if it be not to save our souls?

"Cork, Sept. 8, 1808."

"J. MILNER."

With respect to the Royal *Veto*, we shall subjoin the act of 16th Richard II. 1392, which is referred to and confirmed by 5th Elizabeth. It fully proves the supremacy of the Crown of England over the clergy for time immemorial, and also at that time, (both in England and Ireland) and prohibits the introduction of the Pope's bulls, as defeating and making void the statutes of the realm, disinheriting the King, and destroying his law, and violating the interests of his kingdom. On this curious act we shall here only observe, that if the arguments on which it is founded were valid before the reformation, and if the Kings of England, like those of France, felt it necessary, for the security and independence of their kingdoms, to exercise the authority of nominating bishops, how much more necessary must such authority be at the present crisis. If the Roman Catholics, indeed, were sincere in their respect to the British throne, they could not object to receive from it, as well as from the *see* of Rome, a *congé d'elire*, which is permissive, but not *mandatory*.

"*Præmunire for purchasing of Bulls from Rome. The Crown of England subject to none.*

"ITEM, Whereas the Commons of the Realm in this present Parliament have shewed to our redoubted Lord the King, grievously complaining, that whereas the said our Lord the King and all his liege

people out of right, and of old time were wont to sue in the King's Court, to recover their presentments to Churches, Prebends, and other benefices of holy Church, to the which they had right to present, the conisance of plea of which presentment belongeth only to the King's Court of the old right of his Crown used and approved in the time of all his progenitors, Kings of *England*; and when judgment shall be given in the same Court upon such a plea and presentment, the Archbishops, Bishops, and other spiritual persons which have institution of such benefices within their jurisdiction, be bound, and have made execution of such judgments by the King's commandments of all the time aforesaid, without interruption, (for another Lay person cannot make such execution,) and also be bound of right to make execution of many other of the King's commandments, of which right the Crown of *England* hath been peaceably seized, as well in the time of our said Lord the King that now is, as in the time of all his progenitors till this day. But now of late divers processes be made by the Bishop of *Rome*, and censures of excommunication upon certain Bishops of *England*, because they have made execution of such commandments, to the open disherison of the said Crown, and destruction of our said Lord the King, his Law, and all his Realm, if remedy be not provided. And also it is said, and a common clamour is made, that the said Bishop of *Rome* hath ordained and purposed to translate some Prelates of the same Realm, some out of the Realm, and some from one Bishoprick into another within the same Realm, without the King's assent and knowledge, and without the assent of the Prelates, which so shall be translated, which Prelates be much profitable and necessary to our said Lord the King, and to all his Realm: by which translations (if they should be suffered) the Statutes of the Realm should be defeated and made void; and his said liege sages of his Counsel, without his assent, and against his will, carried away, and gotten out of his Realm, and the substance and treasure of the Realm shall be carried away, and so the Realm destitute as well of Counsel as of substance, to the final destruction of the same Realm. And so the Crown of *England*, which hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things touching the Regality of the same Crown, and to none other, should be submitted to the Pope, and the Laws and Statutes of the Realm by him defeated and avoided at his will, in perpetual destruction of the Sovereignty of the King our Lord, his Crown, his Regality, and of all his Realm, which God defend.

“ II. And moreover the Commons aforesaid say, that the said things so attempted be clearly against the King's Crown and his Regality, used and approved of the time of all his Progenitors: Wherefore they and all the liege Commons of the same Realm will stand with our said Lord the King, and his said Crown, and his Regality in the cases aforesaid, and in all other cases attempted against him, his Crown, and his Regality in all points, to live and to die. And moreover they pray the King, and him require by way of justice, that he would examine all the Lords in the Parliament, as well spiritual as temporal,



severally, and all the States of the Parliament, how they think of the cases aforesaid which be so openly against the King's Crown, and in derogation of his Regality, and how they will stand in the same cases with our Lord the King, in upholding the rights of the said Crown and Regality. Whereupon the Lords temporal so demanded, have answered every one by himself, that the cases aforesaid be clearly in derogation of the King's Crown, and of his Regality, as it is well known, and hath been of a long time known, and that they will be with the same Crown and Regality in these cases specially, and in all other cases which shall be attempted against the same Crown and Regality in all points with all their power. And moreover it was demanded of the Lords spiritual there being, and the procurators of others being absent, their advice and will in all these cases: (which Lords, that is to say, the Archbishops, Bishops, and other Prelates being in the said Parliament severally examined, making protestations, that it is not their mind to deny nor affirm that the Bishop of *Rome* may not excommunicate Bishops, nor that he may make translations of Prelates after the Law of holy Church, answered and said, That if any executions of processes made in the King's Court (as before) be made by any, and censures of excommunication to be made against any Bishops of *England*, or any other of the King's liege people, for that they have made execution of such commandments; And that if any executions of such translations be made of any Prelates of the same Realm, which Prelates be very profitable and necessary to our said Lord the King, and to his said Realm, or that the sage people of his Counsel, without his assent and against his will, be removed and carried out of the Realm, so that the substance and treasure of the Realm may be consumed, that the same is against the King and his Crown, as it is contained in the petition before-named. And likewise the same Procurators every one by himself examined upon the said matters, have answered and said in the name, and for their Lords, as the said Bishops have said and answered, and that the said Lords spiritual will and ought to be with the King in these cases in lawfully maintaining of his Crown, and in all other causes touching his Crown and his Regality, as they be bound by their liegeance. Whereupon our said Lord the King, by the assent aforesaid, and at the request of his said Commons, hath ordained and established, that if any purchase or pursue, or cause to be purchased or pursued in the Court of *Rome*, or elsewhere, by any such Translations, Processes, and sentences of Excommunications, Bulls, Instruments, or any other things whatsoever which touch the King, against him, his Crown, and his Regality, or his Realm, as is aforesaid, and they which bring within the Realm, or them receive, or make thereof notification, or any other execution whatsoever within the same Realm or without, that they, their notaries, procurators, maintainers, abettors, factors, and Counsellors, shall be put out of the King's protection, and their lands and tenements, goods and chattels, forfeit to our Lord the King: and that they be attached by their bodies, if they may be found, and brought before the King and his Council, there to answer to the cases aforesaid, or that process be made against them by

*Præmunire facias*, in manner as it is ordained in other Statutes of provisors : and other which do sue in any other Court in derogation of the Regality of our Lord the King."

## PUBLIC EDUCATION.

*Accipe quid contra Juvenis responderit.*—HORACE.

SIR,—I could not peruse the Antijacobin of January last, without feeling some indignation at the manner in which public schools are there spoken of. I could have wished the matter to have been taken up by some one more capable of doing it justice than I am ; but, rather than such an attack should go unanswered, I have, perhaps rather too rashly, presumed to offer to you a few observations ; in which (as you have declared your coincidence with the author) you will find yourself treated as a partner in the abuse, which he has so liberally bestowed on that system of education. The poem, which you so strenuously recommend, I have not perused, but from the extracts which you have laid before the public, I cannot say that I am as ready, by any means, to adopt the principles of the author, as you seem to be. To reply to you in your own words, " Puritanism, either in politics or religion, cannot be too strongly censured." The latter alone is applicable to the present case ; and in that opinion I perfectly agree with you ; although, as well as yourself, I am far from being an advocate for *ir*-religion ; and I trust I shall not appear as such, if, as far as lies in my feeble power, I endeavour to defend the cause of public schools, from the illiberal and unjust attack which has appeared against them. But, sir, how will you defend yourself from the charge of Puritanism, when you bring forward such absurd and frivolous objections to public schools, as some that you have named ? Among the most *serious* of which is the use of the Pagan classics, and the singing of that *highly indecorous* song, " Miss Bailey." " Unfortunate Miss Bailey !" what has she done to offend you ? If such, sir, are the chief accusations, that you are able to bring against public schools, believe me, you will find few who will participate with you in the abuse of them. That there are evils arising from a public mode of education, I am willing to allow ; but that the evils are greater than the benefits arising from it, I deny. Nor do I think, with you and the author, that the cultivation of the Pagan classics is totally incompatible with the principles of morality. Will the author deny that there are many incitements held out to youth, in the classics of ancient Greece and Rome, to follow the path of virtue, in preference to that of vice ? Has Xenophon—has Cicero given us any lessons of immorality ?

*Virtus, virtus, inquam, C. Fanni, & tu Q. Muci, at conciliat amicitias, & conservat ; in eâ est enim convenientia rerum, in eâ stabilitas, in eâ Constantia.*—CICERO.

Does this look like vice ? Or, if still unconvinced, let him peruse

the works of Isocrates or Plato. How numerous, how admirable are the precepts there contained! Will he object to the cultivation of *these* in public schools? He may perhaps reply:---This is not a case in point: these do not contain the immoralities to which I allude. But why, then, blame all the Pagan classics, for the partial faults of a few? Though an enemy to them, the author still seems to follow the classical idea of "pars pro toto." But, says he, I do not mean to insinuate, that the classics ought to be banished from our schools; (for even he has owned that "a boy cannot acquire taste from writings, which possess not classic beauty;") but "I would erase from them all corrupting ideas." Bravo! most sapient author! you have given most excellent advice! But are you sure that this is not already the case? Will you assert that every satire of Horace is read in public schools? Will you assert that the objectionable passages, not only in that, but in all other books, are not omitted, or the immorality of them censured? When you can assert this, when you can prove it to be the case, (which I most strenuously deny) you may accuse, unanswered, the carelessness, or rather the total negligence, with regard to morality and decency, in public schools. Since, then, you blame the attention paid to the classics, what would you recommend? Would you confine the youthful studies entirely to the perusal of English authors? In the best of *these* you will find objectionable passages; among the multitude of whom, even our immortal Pope has, now and then, suffered himself to run into a strain approaching to indecency. If every thing which bears an immodest aspect, must be omitted, shall we blot out from the Holy Scriptures (the most pure of all writings) those passages which the modest ear cannot listen to with satisfaction? These are introduced to deter us from following the vices which are there depicted. May not, in the like manner, the loose writings of the classics, instead of taking any serious hold of the mind, rather exhibit the licentiousness of their day, and, by holding forth so disgusting an example, excite our aversion rather than admiration? But, sir, I would not have you suppose, that the Pagan writers monopolize the sole attention of a public school. Reflect but for a moment;---Are not the works of Grotius and Burnet as capable of inculcating religious principles, as any you can recommend? And, sir, when you consider that these are not the only religious writings, which are attended to at a public school, you will hardly persevere in your opinion, that "no pains are there taken to teach the rudiments of christian knowledge." I am far from asserting, that the morals of a public school are *perfectly* free from objection, but

Distat, sumat ne pudenter,  
An rapias.-----HORACE.

Nor do I pretend that a boy's *religious* principles can be there so well attended to as when tied to his mamma's apron-string. I say *religious principles alone*; for as to the principles of honour, and the conduct of a gentleman, *they* are no where so strongly impressed

upon his mind. I do not mean *modern honour*, but what you yourself admire ;

“ The service of the heart sincere ;  
 “ The gen'rous wish to warm affection dear ;  
 “ And, never doom'd from distance to decay,  
 “ Friendships, the growth of many a youthful day.”

For selecting which, where will you find a more ample field ? where will the real disposition be more readily discovered ?

The next thing which you have animadverted upon, is, the manner in which the play hours are wasted. *This* accusation, indeed, you have confined chiefly to the schools of the metropolis. But, nevertheless, here, as throughout, I must disagree with you : not contented with painting the Devil black, you have painted him blacker than he really is. You have witnessed a few, who have followed this vicious course, and immediately prejudged the whole. You have extracted dross from the metal, and thence depreciated its real worth.

The assertion, likewise, which you have made, of “ the total want of all diffidence in boys,” thus brought up, I conceive to be as erroneous as the rest of your attack. I do not mean to insinuate, that they possess that awkward, ridiculous, timidity, which characterizes the lout, who, never having mixed “ *intu æqualis*,” or with those who have had a less confined education than himself, sits at table, like an automaton, and the limit of whose conversation seems to be the negative and affirmative. But, that they are always ready to push themselves forward on all occasions, I receive as another of those many assertions, which you have advanced, without one convincing argument of their validity ; nay, that very mingled society, which you seem to despise so much, is the most efficacious method, by placing every one on a par, of preventing that self-sufficiency, which you so unjustly attribute to those who have had a public education. In short, sir, you and the author seem to have gone on in the old system of extolling the old times, at the expence of the new ones, to do which with the greater facility, you have considered public schools as evils peculiar to the *present* day, which have sprung up in a moment, like mushrooms, not as having flourished for centuries, the nurses of genius and literature, where

“ Sons reap classic lore,  
 “ Where erst their *honest sires* have reap'd before.”

I would ask, whether it is from these public schools, under the direction of the most eminent scholars, and most estimable men, that we are to look for the brightest ornaments of this nation, or from

“ The parent smile, the petrifying frown,  
 “ The port majestic, the gold-headed cane,  
 “ E'en the *snuff coat*,”

Of some village pedagogue ; who, to quote the words of a late dramatist, “ Swells, like a shirt in a high wind,” with the idea of his own

consequence, " while he enters the school with a hem! and frightens the apple-munching urchins with the creaking of his shoes?" His, sir, I fear, you will not find the seat of literature, but rather, what you attribute to us, (for I do not blush to own myself to have been thus educated) the habitation of assuming ignorance. Look around you! although you have declared a public education unfit for every station of life which you have pointed out, still you will find that the highest offices of church and state are ably filled by those who have been thus brought up. We cannot accuse the legislative powers of inability, or the episcopal of immorality. " Turning to the military man:" this is not the sort of education *he* requires, or in general receives; but, nevertheless, even in that profession, I could point out many, who have eminently distinguished themselves in the last campaign, *vitiating* as they have been by this *destructive* system. I shall now take leave of the subject; and if I have too presumptuously offered my opinion, and if I have weakly defended that which I have endeavoured to protect, I have only to beg that you will not attribute it to any want of strength in the cause, but to the inability of the writer.

C. T.

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A regard to that principle of justice which has ever influenced our conduct, induces us to submit the preceding remarks to our readers, unaccompanied by any other observation of our own, than, that our sentiments, on this subject, as explained in our comments on the Bishop of Meath's Sermon, and Dr. Vincent's animadversions upon it, remain unaltered.

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*Observations on the REV. DOCTOR MILNER'S Strictures, on the Charter Schools of Ireland, contained in his Tour through that country; entitled, " An Inquiry into certain Vulgar Opinions concerning the Catholic Inhabitants and Antiquities of Ireland," in a letter from a Member of the Incorporated Society, to R. H. Esq.*

DEAR SIR,

YOUR friend in the Imperial Parliament seems anxious to know what degree of credit he should attach to the statements of Dr. Milner, in the account which he has published of his late tour in this kingdom; this anxiety is natural to every man who feels an interest in the prosperity of the Empire, and I have long hoped to see a full and satisfactory answer to a work obviously calculated to excite and nourish a spirit of discontent and disloyalty in the great mass of the people of Ireland. For such an Answer I have neither time, nor probably ability: but as he particularly misrepresents the Charter-Schools, I think it my duty, being intimately connected with that Institution, to point out to your friend, and through him to the public, some of Doctor Milner's most palpable mis-statements, which, from the general temper of his work, I fear are intentional.

Page 23, Dr. Milner states "the sum annually granted by Parliament to the Charter-Schools at 25,000*l.* independent of the rents of immense landed estates, for the purpose of purchasing the Children of indigent Catholics, inasmuch as no Protestant Child can be admitted into a Charter-School." At page 228, this sum is exaggerated to 30,000*l.* and the landed property is asserted to be 30,000*l.* per annum, or probably a great deal more, with an assertion that it is the property of the Public; and in pages 228 and 232, the State is represented as contributing 60,000*l.* per ann. for the purpose of purchasing Roman Catholic Children, and educating them to hate and persecute their fathers, mothers, and brothers. In page 23 he says, "that these purchased victims, in violation of the laws of nature, are *uniformly* transported, in covered waggons, to the greatest distance possible from the residence of their parents, in order that the parent may never have the consolation of embracing the child, lest he, or she, should again make a Papist of it." In page 228 he states, the Incorporated Society to be a continuation of one of the most odious and fatal kinds of persecution, devised by the religious politicians of the last century;" and affirms, (page 22) "that the government of this country has professedly acted upon this-system, ever since it gave up that of putting its subjects to death, for adhering to their religion." To these extraordinary assertions, I shall add another, that breathes the same spirit, and attributed, in the public papers, to an Irish Member in the Imperial Parliament, viz. that "to elude the parent's search, the names of the children are frequently changed."

A simple statement of facts, on the truth of which your Friend may rely with implicit confidence, will be the best answer to Doctor Milner.

A public Parliamentary Grant is annually made, and its precise amount is so easily ascertained, being always stated in the public Papers, as well as in the Votes and Journals, that no person who can read English can offer any sufficient plea for a mis-statement so wide of the truth as the above. The first Parliamentary Grant to the Incorporated Society was in 1752, amounting to 5000*l.* since which period the annual grants have gradually increased to 23,000*l.* which sum they have never exceeded, though stated by Dr. Milner at 25,000*l.* 30,000*l.* and 60,000*l.* As to the immense landed estates belonging to the Public, and estimated by the Doctor to exceed considerably 30,000*l.* per annum, they are to be sought for *in nubibus*, the Society not being possessed of a single acre of this description. Several pious persons have, indeed, at various periods, devised to the Society both lands and considerable sums of money, which have been managed with œconomy, producing at present an annual income of about 9700*l.* but these are vested in the society exclusively, in trust, for promoting the humane intentions of the donors. On what authorities, or with what views Dr. Milner ventured to give the public such palpable and inconsistent mis-statements, I will not presume to determine.

The Doctor affirms that no Protestant Child is admissible into a

Charter School ; where did he learn this ? Not from the Charter, for that, in specifying the objects of the Charity, says explicitly, " that they must be the Children of Papists, and other *poor natives of Ireland*," clearly including the Children of poor Protestants ; nor could he draw this conclusion from the conduct of the Committee of Fifteen, who alone can grant admission. They have uniformly acted according to their Charter, and regularly admit the Children of such indigent Protestants as appear to them qualified, and in numbers much greater than the proportion of Protestants to Roman Catholics in the districts from whence the Schools are supplied. According to our Register, which is kept with the strictest regard to truth, the number of the Children of Roman Catholics in the Schools on the 5th of January, 1807, was 1465, that of Protestants at the same period, was 379, which numbers are nearly in proportion of 39 to 10 ; now, I doubt much that there are in the very poor and wild districts from whence the Schools are supplied, 10 Protestants to 39 Roman Catholics. I am certain that Dr. Milner and his friends will not admit it. There were at the same period 228 children, one of whose parents was a Protestant, the other a Roman Catholic.

The Doctor says that the Parliamentary Grant, levied in a great measure on Catholics themselves, is for the *purpose of purchasing their Children*. How far that august Body, the Imperial Parliament, may think themselves obliged by Dr. Milner, for his charitable developement of their motives and purposes in this assertion, is their business, not mine ; but as far as the Incorporated Society is concerned in it, I will affirm that it is a charge most certainly false.

Many of the children educated in the charter schools, are either orphans, or children deserted by their unnatural parents, who, falling into the hands of persons of humanity, are by them presented to the board for admission ; but one purchased child has never yet, I can with confidence affirm, entered a chartered school. In truth, such a proceeding is totally unnecessary, it would be a crime without temptation, as of the numbers of Roman Catholic children *voluntarily* offered, nay *pressed* upon the society, many, very many are annually rejected for want of room.

In fact, the committee of fifteen, so charitably represented by Dr. Milner as *KIDNAPPERS*, are, in the admission of the children of Roman Catholics, cautious to a degree of scrupulosity, and, it is morally impossible for men to be more anxious in avoiding any thing like an inducement to a parent to give up his child ; on the contrary, great pains are taken to explain and make him comprehend the consequence of his resigning it. He is informed that our schools are scattered over the kingdom, and that his child must, after a short residence in Dublin, be removed to some one of them ; and that it will certainly be educated in the Protestant Religion. He is asked has he consulted his relatives and friends on the expediency and propriety of his intentions ? If he appears able to support his child, he is advised to take it back ; if he presents several for admission, more than he appears able to provide for, one or more of the younger and more

helpless are admitted, and the elder, whose assistance may be more useful to him, are returned. He *voluntarily*, and in the presence of one or more witnesses, signs a Petition which is first carefully explained to him, in which he *entreats* the Committee of fifteen to receive his Child into one of their Schools or Nurseries, and gives his *free consent* that it should be educated in the Doctrines and Principles of the Protestant Religion. If in any moderate time afterwards, his friends come forward and pledge themselves to support the Child, or if any change in his own circumstances enables him to do so, the Child is restored to him, on his paying the expence the Society were at in maintaining it; and if he appears unequal to this expence, it is generally remitted. The nearest living relative must always present the Child for admission. If the Mother presents a Child whose Father is living, it is uniformly rejected, unless he signs the Petition for admission; and should it be admitted in consequence of a false statement of his death, it is always restored to him on his demanding it. Now, Sir, I leave you to judge if these poor Children are *purchased victims*.

The Child, when admitted, is received, according to its age, into a School or Nursery; if into the latter, it is treated with a tenderness suited to its years, and permitted to remain there until it attains a proper age to be drafted to a School, which is always performed in the warm summer months, in open day, and on appropriate Cars, covered with an awning open on one side, and not in *covered waggons* with an intent of concealment, as stated by Dr. Milner with his usual correctness. While the Child continues in the nursery, the parent or nearest relative is permitted to have free intercourse with it, on every Thursday from eleven until two o'clock, where he enjoys, not only the *paternal embrace*, but frequently experiences the heart-felt pleasure of beholding his once-squalid and half-fami-hed infant, renovated by comfortable clothing and wholesome food. This interview, according to the printed orders of the Society, ought to take place in the presence of the Master or Mistress; but the observance of this restriction is almost universally dispensed with, and the communication between Parent and Child is never interrupted by the interference of the Master or Mi-tress, except in cases where they have reason to suspect that the Parent visits his Child with dishonest views. The day or hour of removal is indeed not communicated to him, in order to avoid the intolerable inconvenience and embarrassment which must necessarily arise from the interference and interruption of the relatives of perhaps twenty Children: the School, however, to which the Child is drafted, is never made a secret; here, on any day of the week, and on stated hours, the Parent or nearest Relative has the same free intercourse with it; but as a journey to any considerable distance may, from his poverty, be seldom in his power, he may, by applying to the Society's Secretary, at his office, learn four times in each year, his Child's state of health, with a particular account of its progress in learning. As to the assertion, that the Child's name is changed, in order to elude the Parent's search, it



is a groundless assertion, and consequently unworthy of the Irish Member in the Imperial Parliament to whom it has been ascribed in the public papers.

Doctor Milner says, that the Society, in violation of the law of Nature, “*uniformly* transports these *purchased victims* to the greatest possible distance from the Parent’s residence, in order that the Parent may never have the consolation of embracing his Child. The fact as stated is certainly untrue: this removal takes place *seldom* not *uniformly*, and never from the diabolical motives he assigns, it is always the result of necessity on the part of the Society, and its sole and invariable cause is the frequently insolent, disingenuous, and dishonest conduct of the profligate Parents themselves, who often in violation of the indulgence of the Society, not only offer the most gross and unprovoked abuse to the Master and Mistresses, but employ the hours of free intercourse which they are permitted to enjoy with their Children in endeavours to infuse a deadly hatred of the Institution into the minds of those very persons whom they, but a few years before, entreated the Society to take under their care, and educate as Protestants. To prevent the interruption of business by preserving peace and harmony in their Schools, to disconcert the plans of seduction thus repeatedly formed, and to prevent the numerous elopements which from experience they know would otherwise most assuredly follow, the Society are absolutely forced to adopt the measure so distressing to the feelings of Doctor Milner. The Children admitted in Dublin are necessarily sent to Country Schools, which, with this exception, are almost uniformly filled from the immediate vicinity, or from the Counties contiguous to each; but as to transportations to distant Schools, they can occur rarely, and only in cases, as above stated, of unavoidable necessity, a necessity originating with the Parents themselves.

The Doctor has insinuated that religious impressions are wrought on these *purchased victims* at a *great expence*; and from his exaggerated statement it would appear, that the Incorporated Society has been shamefully lavish of the public money. To this insinuation I shall oppose a simple statement of facts: never did there exist any Corporate Body from which any thing like *jokling* is more completely excluded: in consequence of the indefatigable and unremitting exertions of the Committee of fifteen, the very complicated business of the thirty-four Schools, and four Nurseries, under its direction, is managed by a Secretary and two assistant Clerks, the entire of whose salaries amount only to 413*l.* 15*s.* per annum. These Schools have not been at any period of their existence in so flourishing a state as at present; the Commissioners appointed by the Board of Education to take an actual survey of them have returned, having executed the trust committed to them with great ability and fidelity, and from their report it appears that the greater number of them are in an excellent state of discipline, and under the immediate direction of Masters or Mistresses who, both from purity of morals, and extent of information, are competent to the trust reposed in them; the

remainder appear to be in a progressive state of improvement, and such is the œconomy that pervades every part of the system, that including rents, salaries, buildings, repairs, apprentice fees, bounties, with every other *item* of expenditure, the average annual expence of clothing, maintaining, educating, and apprenticing a Child is nearly 14*l.* sterling, a sum that must appear very moderate when we consider that the expence of a similar education at the best regulated and most œconomic of our Dublin Charity Schools is seldom under 15*l.* and in some instances exceeds 20*l.* per annum. Lest Dr. Milner, however, should doubt the truth of a statement in direct opposition to his assertion, I will supply him with *data* to enable him to draw the conclusion himself. The Children in the Schools and Nurseries in the year ending 5th January, 1808, were 2251, the expenditure for that year 31,722*l.* 17*s.* 8*d.*; and of course the average for one Child is 14*l.* 1*s.* 10½*d.*

As to the Protestant Catechism, I can only say that it was written at a period when religious differences dictated a language perhaps less conciliating than could be wished by sincere Christians; it is however a blunt assertion of truths which, with possibly one or two exceptions, every Protestant must avow; in consequence of these objections (which, perhaps, are not sufficient to justify the out-cry raised against it in the Imperial Parliament) this Catechism was long since referred to a Committee, who unanimously recommended a substitute in its place, which, while it answered the original intention more fully, should be as free as the nature of the subject can admit, from every objection which reasonable and religious men could raise against it, as being deficient in liberality and christian charity: I say reasonable and religious men, because there are gentlemen, who though nominal Protestants, have really no religion, and who are ever ready to raise unfounded objections, and to be immensely liberal, even at the expence of truth and religion. The substitute recommended is "the six sermons of Archbishop Secker on the errors of Popery," abridged and reduced into the form of a Catechism, and the Sermons of this excellent Prelate were selected, not only from the established orthodoxy of his doctrines, but from his conciliating language with regard to the members of the Church of Rome.

Dr. Milner asserts, that in the Charter Schools the Children are taught to hate and persecute their Fathers, Mothers, and Brothers; this is most certainly a falsehood; the Sacred Scriptures, and particularly the New Testament, the vital principle of which is mutual love and forbearance, are continually in their hands; they form the ground work of their Instruction, all their Catechisms uniformly speak the same language, enforcing with energy filial duty and affection.—Even in the Protestant Catechism, Dr. Milner may find these words, viz. "Have Christians a right to persecute and destroy any person on account of religion? Answer, "No; the religion of Christ is a religion of peace and charity. Christ says, by this shall all men know that ye are my disciples, if ye love one another; and Saint Peter says, love one another with a pure heart fervently." The

assertion therefore is an unchristian calumny, though I scarcely hope Dr. Milner will have the candour to retract it.

The books put into the hands of the Charter School Children are Sellon's Abridgement of the Holy Scriptures; Explanations of the Catechism, by Doctors Mann, Stopford, and Crossman; Hannah More's Moral Tracts; Selections from the Old Testament, by Mrs. Trimmer, with the New Testament; from these are the moral and religious principles of our Children derived, and with these Dr. Milner may compare Dr. Butler's Catechism. The triumphant parallel which he draws between the latter and the Protestant Catechism, is manifestly absurd, these Works being perfectly dissimilar in their subject matter and end. I shall, however, present to the Reader that passage from each which I think most reprehensible, that he may be able to decide what is the amount of that superior liberality and Christian Charity in Dr. Butler's Catechism, so boasted of by Dr. Milner.

In page 8 of the Protestant Catechism, we read thus:—*Q. May salvation be had in the Church of Rome?* Answer, *They who live in that communion and cannot get better information, we doubt not will be accepted by our all-gracious God, but they who can, and yet will not use it, are most assuredly in great hazard of their souls.\** The latter part of this answer is neither Christian nor Protestant, and the Catechism that adopts such a doctrine, has been judiciously suppressed. In Dr. Butler's Catechism p. 16, we read:—“*Q. Are all obliged to be of the true Church?* (meaning the Church of Rome.) Answer, *Yes, no one can be saved out of it.*” This Catechism is put into the hands of the Children of all Roman Catholics, who are thus taught to believe that all Protestants, however otherwise amiable and excellent, are, without exception, in a state of reprobation, at enmity with God, and condemned by him to the torments of hell, and the society of devils to all eternity. This is not an old exploded doctrine, it stands in a book printed in 1807, and sanctioned by the four Roman Catholic Archbishops of Ireland; and if Dr. Milner adopts it, as no doubt he does, I cannot conceive how he can come forward to question the liberality or charity of even the Protestant Catechism.

Two of the Schools under the care of the Incorporated Society, it should be observed, were endowed by the last Earl of Ranelagh, and by his will have been appropriated to the Children of poor Protestants exclusively; to which I shall add, that Lady Louisa Conolly, endowed with a mind superior to the impressions of prejudice or bigotry, reflecting that she was the last surviving trustee of the Charitable Foundation at Celbridge, and anxious to secure permanent prosperity to an institution, to the interests of which she has so long attended with a solicitude truly maternal, has, after mature deliberation, transferred to the Incorporated Society that fine school, capable of accom-

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\* To render the latter part of this Answer unobjectionable, it might be altered thus: “*but they who can have information which they are conscious is better, and yet will perversely reject it when offered, are most assuredly in great hazard of their souls.*”

modating 150 female children, together with an endowment of 50*g*l. per annum ; thus evincing to the world the implicit confidence she reposes in the enlightened zeal, humanity, and integrity of a body of men, represented by Doctor Milner as *odious persecutors and kidnappers*.

Were Doctor Milner to be present when the objects of this charity are admitted, the scene would, perhaps, soften his heart ; he would behold the perishing children of the honest, but infirm or unemployed poor ; he would behold orphans who know not a parent's care ; with the far more numerous, and still more wretched offspring of the profligate and profane, to whom the existence of a parent is but an additional source of misery : he would behold all these clothed in filthy rags, with emaciated bodies, and famine in their pallid countenances, brought forward by their supplicating parents, or nearest relatives, as objects of commiseration and mercy, to the Committee of Fifteen ; and he would behold, at the same time, a Society of Christians ready to adopt these outcasts of creation. Now let me seriously ask the humane Doctor Milner, will he allow the Committee to impart to these forlorn beings the comforts of wholesome food and warm raiment, such instruction as may render them hereafter useful members of society, with habits of industry, protection from a vicious world, and the word of God to teach them how to live for time and eternity ? or will he dismiss them to encounter want, and neglect, and disease, and vice, and infamy ; to become pilferers, and liars, and Sabbath-breakers, and drunkards, and robbers, and murderers ; in short, to live and die the pests and disgrace of society ; and all this to avoid the greater horror of being educated *d Protestant* ? Such precisely is the description of Children presented to us for admission ; such, generally, the portion allotted to these poor Children by our determination ; and can any man, whose heart has been warmed by a single ray of the gospel of Christ, balance for a moment how, under such circumstances, he ought to act ?

As I have been astonished at the ignorance and unfounded assertions of those gentlemen who, in the Imperial Parliament attacked the system of the Charter Schools, so have I been equally mortified at the want of good information in those who attempted to defend it. I am happy, of course, to find that there are members of that House who wish to suspend their opinions until better informed by the exertions of the Board of Education, which will shortly, I hope, supply authentic information sufficient to remove every prejudice, and silence every clamour on a subject in which every friend to his country must feel an interest.

I shall now close this long letter with an observation, severe indeed, but not more severe than just : Is it not very singular that Doctor Milner through the whole of his *Strictures on the Charter-Schools of Ireland*, should have kept at such an awful distance from *truth*, as not to have, in any one instance, even accidentally stumbled on it.

I have the honour to be,

Dear Sir, &c. &c.

W. L.

P. S. It is universally allowed, that no work ever appeared, which, for its magnitude, contains so many gross falsehoods, as Dr. Milner's Tour in Ireland, entitled, "An Inquiry into certain vulgar opinions concerning the Catholics of Ireland;" and all those falsehoods seem to be peculiarly calculated to inflame the Irish Papists against the government. In page 26, he untruly asserts, that Popish students in the university of Dublin, are required to attend the established service. Now it is universally well known, that the provost and fellows of that seminary never interfere with the religious principles of the Roman Catholic students; for the truth of which we appeal to them; and we defy Doctor Milner to adduce an instance to the contrary.

We would recommend to the perusal of the public, an excellent pamphlet written by the Rev. Doctor Elrington, late fellow of Trinity College, Dublin, on Doctor Milner's tour; in which its numerous falsehoods and calumnies are refuted, and the spirit of disaffection which it breathes, is exposed. It is sold by Messrs. Rivingtons, St. Paul's church-yard, and by Hatchard, Piccadilly.

#### DIETETIC MEDICAL DISPENSARY.

Convinced that much more good may be done to the Poor by furnishing them with nutriment than powerful drugs, we are happy at finding such a plan proposed as deserves the approbation of every liberal mind, and we avail ourselves of this opportunity to lay before our readers the following,

"Proposal and Abstract from a Report of Dr. M. Garthshore and Patrick Colquhoun, Esq. to the Society for bettering the condition of the Poor, on the Expediency and Practicability of establishing a Dispensary in the Metropolis, comprising in its Economy, medicated food, raiment, and physic, for the diseased Poor.

"The Reporters having stated the number of poor persons relieved in the Metropolis, according to the Parliamentary Returns to be about 86,000, proceed to observe, that it will be seen, from the above abstracts, that the permanent out-door relief seldom averages above 2s. to 2s. 6d. per week, while the occasional relief is infinitely less—barely sufficient to pay the weekly rent of a miserable half-furnished lodging.

"Many thousand cases occur where half-famished families cannot obtain an asylum in their parish-workhouse for want of room,—And the proportion of those who are relieved at their own dwellings is nearly *four to one*; the 60 workhouses in London, being able to contain only 17,000 persons.

"It follows, that there always must be a very large proportion of the poor of the metropolis who can derive no benefit from the maintenance afforded in the parish workhouse—and that the pittance allowed in money can afford little for food, where a family is borne down by sickness, and their only property (the labour of their hands) no longer effectual or productive.—Hence, in such cases, the pawnbroker assists in filling up the chasm, until their little all is exhausted, and

they are not only without food, but also deprived of their apparel and bed clothes.

“ To relieve this numerous class, who are subject to so many casualties reducing them to a state of extreme indigence, benevolent individuals have founded Hospitals and Dispensaries in different parts of the Metropolis—but many of the Hospitals are ill endowed, and not adequate to the relief of one-tenth part of the patients who might become inmates under the pressure of poverty and disease.

“ It will require little investigation to convince the mind that *Drugs alone* will not restore an impoverished and enfeebled body to health.—On the contrary, they must be often pernicious, unless accompanied by a proper regimen, but which is beyond the reach of a considerable proportion of those distressed objects who become patients at Dispensaries.—There every medicine is to be found, *but that alone* which in most cases can only effect the cure—A NUTRITIOUS AND INVIGORATING REGIMEN. The recovery of thousands depends upon this—but unfortunately it is not attainable—it is not to be found in the miserable abodes of the indigent—and the workhouse is shut against them—it is already full—and the Hospitals are also inaccessible.

“ That such is the state of many patients who apply at Dispensaries, every candid medical practitioner who attends these Institutions will admit. If the evil therefore exists, and if its magnitude is as great as the facts stated afford the strongest grounds to conclude, a question will arise among those who are benevolently employed in laudable endeavours to better the condition of the poor in the metropolis—*In what way a remedy may be applied?*—A remedy which shall restore parents to their families, and children to their parents, who must otherwise drop into the grave.

“ The Dispensaries at present administer those medicines which are most generally applicable to that part of the community who are in easy circumstances—who can procure all the necessaries and comforts that the sick-bed may require. To adapt these Institutions to the condition of the poor, *there ought to be superadded to the common drugs, soups, malt liquor,* and a certain proportion of cordials, and *flannel* for shirts and shifts. These will avail more in the treatment of many disorders than all the other articles of the *materia medica* put together. Nor will the difficulty of preparing and dispensing these auxiliaries be so great, or the expense so formidable, as may appear to those who have not minutely investigated the subject in detail. It is proposed that the *Dietetic Regimen* shall be dispensed as medicine—not as food. It will make a part of the Physician's and Surgeon's prescription, where, upon due inquiry, and according to the nature of the case, such auxiliary aid, together with the flannels, are found to be necessary to give effect to the drugs. Both will be dispensed in properly-regulated portions, and only to those who actually require such aid, *and cannot otherwise obtain it.* And the *Dietetic Regimen* is capable of being so systematized as to prevent all abuse.

“ Under a self-evident presumption that this *Dietetic Regimen* is to save the lives of many individuals, who would otherwise sink under their complaints, not only by its own efficacy simply, but also by

giving effect to the power of the medicines, it is scarcely possible for the human mind to devise any scheme where so much good is likely to be done at so small an expence. Nor is there any way in which the condition of the sick poor in the metropolis can be so much bettered, since the success of a Dispensary, upon the plan now proposed, would doubtless be the means of extending the same system to the other Dispensaries, and thereby contribute to the recovery of many hundreds of the poor in the course of a year; to whom, for want of a proper application of *Dietetic Regimen* at a critical moment, medicines can be of little use in effecting a cure.

“For these and other reasons which could be adduced, the Reporters are decidedly of opinion, that a Dispensary upon the plan now proposed, which could be supported for 480l. a year, including the expences of soups, and flannels, would prove an incalculable benefit to the poor, and that it highly merits the patronage and countenance not only of this Society, but of the public at large.

“M. GARTHSHORE.

“London, February 3, 1809.”

“P. COLQUHOUN.

Farther information, relative to the necessity and advantages of such a Dietetic Medical Dispensary, which we deem self-evident, may be obtained from Dr. Herdman's Letter, the Lord Bishop of Durham, which we noticed in the *Antijacobin* for April.

“At a Meeting of the Committee of the Society for bettering the Condition of the Poor. The Lord Bishop of Durham, in the Chair.

It was Resolved,—That the Meeting do unanimously approve of the suggestions offered in this Report, and will afford every countenance and assistance, in promoting the Experimental Dispensary with an Auxiliary Dietetic, upon the plan which has been proposed.”

On the establishment of this Charity, a code of laws will be drawn up for its regulation; but, in the mean time, it is stated, that the yearly subscription of One Guinea or upwards will constitute an annual Governor,—and a benefaction of ten Guineas or more, a Governor for life, with the additional privilege of being a Member of all Committees. All Subscribers will have the same right of recommending patients as in other Dispensaries.

## ODE,

*On the celebration of the Birth-Day of the late Right Hon. William  
Pitt, May 27, 1809, written by Mr. Taylor.*

Again the zealous friends of Patriot worth  
Convene to celebrate that Statesman's birth ;  
Who for his country liv'd and dy'd ;  
Again, observant of the natal rite,  
To serve no partial ends they here unite,  
But to proclaim their grateful pride.

For search historic rolls, no age, no clime,  
Can match his eloquence, profound, sublime,  
Increasing Britain's mental fame :  
In moral lustre too he far exceeds  
The lofty Grecian's, polish'd Roman's, deeds,  
Disdaining ev'ry selfish aim.

When hideous anarchy, o'erwhelming Gaul,  
Decreed in blood her righteous Monarch's fall,  
And menac'd each surrounding State ;  
Though many a realm became an easy prey,  
PITT, with firm wisdom, bade the tempest stay,  
And sav'd us from impending fate.

But though untimely of his pow'rs bereft,  
His bright example is to Britain left,  
And while we trace his radiant course,  
To crush her let confed'rate nations try,  
In peace at home their rage she may defy,  
Secure in her own native force.



# INDEX

## TO THE REMARKABLE PASSAGES IN VOL. XXXII.

To find any particular Book or Pamphlet, see the TABLE of CONTENTS annexed to this Volume.

- AMERICA, observations on the existence of a French faction there, 97—remark on the conduct of, and on that which Great Britain ought to adopt respecting, 98.
- American Cranberries—facility with which they may be cultivated in this country demonstrated, 358.
- Antiquarian and Topographical Cabinet—remark on the merits of, 404—interesting extract from, *ibid*—another, descriptive of the style of the reign of Henry VIII. 406.
- Appointments, observations on the sale of, in the East India Company's service, 436.
- Army Board, remarks as to the necessity of the establishment of one instead of a Commander in Chief, 322.
- Austria, facts stated in support of the existence of a secret treaty between her and Spain, in 1725, 179—imminent danger of her present situation, 427—exhortation to ministers on behalf of, 429.
- BAKEWELL, Mr. observations on his Treatise on Wool, 156—division of his work, 157—extracts from it, 158, 159, 160, 161,—recommendatory remarks, 162.
- Barbados*, see *Poyer*.
- Barrow*, Mr. continuation of his account of the public life of Lord Macartney, 24—conclusion thereof, 138—favourable remarks thereon, 156.
- Buzque Roads*, observations on the late victory at, 438.
- Barbadoes*, the name of, reckoned honorable in former days, 10—singular ingenuity of the Bishops respecting, *ibid*.
- Bayonet, remark on the vast superiority of our troops over the French with the, 282.
- Bengel*, instance of the moral honesty which prevailed there some years ago, 24.
- Bethgeleit, North Wales, described, 167—Etymology of the name according to tradition, *ibid*.
- Bidcombe hill, a Poem, remarks on, and on the merits of its Author, 55—extract from, descriptive of Glastonberg Abbey, 56.
- Blacket Joseph, favourable remarks on his Ode at the commencement of the year 1809, 79—extract of an interesting stanza from it, *ibid*.
- Blank Verse, truth of Dr. Johnson's opinion respecting, asserted, 55.
- Boarding School, singular card issued from one a few miles from the metropolis, 72.
- Bolingbroke, Lord, remarks on the infamous character of, 178—observations on his intrigues in France, *ibid*.
- Botany, remark on the favourable moral effects resulting from the study of, 294.
- Brethneckshire*, Etymology of, 226—chronological and biographical history of, 227—miraculous exploit performed by a lady there, 230—some account of its reignion from the earliest period of its history, 237.
- Brecon Gaol, description of, 390—keeper of, vindicated from an imputation of cruelty to his prisoners, *ibid*.
- Brides*, singular term by which they are designated in India, 26.
- Britain, beautiful apostrophe to, 272.
- Buonaparte, admirable description of his character, 272—grand motive by which he is stimulated, 427.
- Burniad, remark on a Poem so called, 407.
- Canada*, and the other British American provinces—their extensive resource considered, 98—duty of ministers towards them pointed out, *ibid*.

- Carter, Samuel, remark on the insult offered to the army by the appointment of, [326](#).
- Cenau, Saint, description of her well in Brecknockshire, and of the singular property attributed to its waters, [388](#).
- Chambers, Mr favourable observations on his introduction to arithmetic, [81](#).
- Chatfield, Mr remarks on his Historical Review of India, [337](#)—his introduction considered [339](#)—his opinion of the practicability of the project of an invasion of India by Buonaparte, [340](#)—routes of such an expedition traced, [341](#) excellent reflections of, recommending to the attention of the East India Directors, and all those interested in the prosperity of our Indian possessions, [346](#)—his patriotic motives highly applauded, [351](#).
- Charter-Schools, Irish, defence of, [505](#).
- Chinese, interesting description of their character, by Lord Macartney, [150](#)—Remark on their extravagant attachment to gaming, [151](#)—singular warmth of affection among the members of a family among them, [152](#)—remark on their houses, *ibid.*—their habits described, [153](#)—their women and their dress describe [154](#)—estimate of their population and military force, [155](#)—singular anecdote of one of their merchants, *ibid.*
- Cintra, remarks on the absurdity of the Court of Inquiry on the convention of, [101](#)—necessity for further proceedings respecting, [102](#)—probable decision of parliament upon, [106](#).
- Citizens, serious revolution on the manners of, considered, [67](#).
- Clarke, Mrs. remarks on the degree of credit to which her evidence is intitled, [214](#)—on the refusal of the Duke of York to pay her annuity, and the natural inference therefrom, [322](#).
- Classics, regulations proper to be observed in teaching them to boys at schools, [64](#).
- Close-Fighting, observations on the efficacy of, in opposing the regular armies of France, [275](#).
- Clutterbuck, Dr observations on his Inquiry into the Seat and Nature of Fever, [49](#)—object and division of the work, *ibid.*—his opinion as to the existence of universal diseases, [50](#)—as to the primary seat, nature, and occasional causes of fever, *ibid.* [51](#)—instances adduced by him, [52](#)—his conclusion as to the real cause of fever considered, [54](#)—further consideration of his inquiry, [130](#)—his remarks on the propriety of blood-letting in cases of fever, [131](#)—theory of the Editor's with regard to the disease, in answer to his, [134](#)—remarks on his recommendation of emetics in the cure of fever, [135](#)—his observations on the efficacy of purging in that complaint, [137](#)—on the effects of astringents, [283](#)—the effects of epispastics considered by him, [285](#)—remarks on the utility of the warm bath, [286](#)—the use of the peruvian bark considered, [287](#)—on the effects of opium in certain stages of fever, [288](#)—cold considered with respect to its influence on that disease, [291](#)—mercury strongly recommended by the Doctor in cases of fever, [291](#)—the object of his inquiry demonstrated, [293](#)—favourable observations on the merits of the work, [294](#).
- Cock-Lane Ghost, interesting particulars of, [13](#)—termination of that mysterious affair, [15](#)—satisfaction obtained by the person injured by the imposition, [16](#).
- COCKLE, Mrs. Remarks on her Elegiac Tribute to the memory of Sir John Moore, [181](#)—interesting extracts from the poem, [183](#), [184](#), [185](#), [186](#).
- Corbet, Bishop of Oxford, remark on his poetry, [190](#)—extracts from, [191](#).
- Correspondence between the British and French, and Russian ministers considered, [109](#).
- Coxe, Mr. observations on his Memoirs of Lord Walpole, [171](#)—extracts from [172](#), [173](#), [174](#), [179](#)—materials from which the work is composed, [173](#)—observations on its merits, [177](#)—remarks on its contrasted characters of the first Lord Chatham and Lord Holland, [253](#)—observations on his description of the character of Lord Walpole, [261](#)—remarks on the portraits in the work, and on its general merits, *ibid.*

- Critical Reviewers*, remarks on the inconsistency and impudence of, 84—instances of the mischievous tendency of the prevailing language of, on subjects relating to government, 85—their abuse of the present ministry, 87—of Mr Pitt and the administration which succeeded him, 88—of Mr. Fox and Mr. Windham, 90—serious consequence to be apprehended from their conduct, 92—their rooted enmity to the church and state, 193—opinion entertained by them of the character of Mr. Evanson, 193—on the test laws, 200—their abuse of the clergy considered, 309—stratagem by which their wicked purposes are answered, 311—their opinion on the holy scriptures, 314.
- Critical situation of the country at present considered, 97.
- Crosses*, interesting description of those which were successively erected in Cheapside, 266.
- Gunningham*, Governor, instance of his rapacity in the West Indies, 129.
- DAHLIA*, new species of flower so called, described, 260.
- Dancing, the supposed importance of, in female education considered, 70.
- Deacon, observations on his remarks on conical and cylindrical wheels, &c. 419.
- Dede, Mr. observations on his work, called, 'the English Botanists' Pocket companion,' 188.
- Dietetic Dispensary, 511.
- Dissenters*, enquiry into their claims to divine favour, comparatively with those of the church, 216.
- Dover-Castle, interesting description of, 165.
- Drama, thoughts on the expediency of making the various incidents of a late important parliamentary inquiry the subject of one, 333—humorous observations on the different characters concerned in the transaction, 333, 334, 335, 336.
- Druids, remarks on their opinions, with respect to the divinity, and on their religion, 238.
- Durham-House, some account of, and of its possessors, 263.
- EDINBURGH Reviewers, observations on their partiality and merciless severity, 414—remark on their partiality to Miss Edgeworth, 416—
- to Mrs. Opie, 420—on Mr. Lancaster's Creed, 424.
- Education, present system of, proved to be radically vicious and defective in every department, 66—general observations on its pernicious effects, 75—defended, 510.
- Eggleson Abbey, Yorkshire, described, 164.
- Elizabeth*, Empress of Russia, Description of her character, 147.
- English Eards and Scotch Reviewers, observations on the author of the satire so called, 301—extracts from, 302, 303, 304, 305—monitory hint offered by him to Lord Strangford, 302—lines on the champion of the Edinburgh Review, *ibid.*—on Lord Holland, 303—satire on the depraved dramatic taste of the present day, 304—on the newspaper scribblers, *ibid.*—appeal to Mr. Gifford, 305—remark on the merits of the performance, 306.
- Enthusiasm*, able definition of, 7.
- Epsom*, interesting account of a surprising female—bone setter there, 16—description of some of the cures performed by her, 17.
- Europe*, general observations on the political state of, 330.
- FASHIONS*, remark on the great variety of, 21—observations on the superior elegance of the present female ones, *ibid.*
- Female education, principal objections to the present mode of, 69.
- Fever, first stage of, described, according to Dr. Fordyce, 289.
- Fine Arts, observations on the importance of the cultivation of, in a political view, 162—remark on their infancy and progress in this country, 163.
- Flax*, thoughts on the great importance of a greater attention to the cultivation of, in this country, with the proper mode thereof, 357.
- Fleury, Cardinal; remark on the close friendship subsisting between him and Mr. Walpole, 179.
- Fortification, remarks on the subject of 94.
- Fortune-telling, observations on, 221.
- Fruit Trees*, new method of training them, 359.
- GAM*, description of the family of, 383.
- Gam, Sir David, treachery of, de-

- scribed, 385—subsequent good conduct of, at the battle of Agincourt, [387](#).
- Gavel-kind, the universal tenure in Wales, in ancient times, 241—thoughts on the derivation of the term. *ibid*.
- Gilechrist, Dr. remark on his 'Strangers' East-India Guide to the Hindoostanee,' 189—general observations on his talents, *ibid*.
- Geology, study of, [450](#).
- Gordon remark on the alleged consistency of his evidence before the House of Commons, [327](#).
- Grant, Mr. observations on the utility of his institutes of Latin Grammar, [189](#).
- Grapes, method of hastening the ripening of, [363](#).
- Grenville, Lord, remark on his opinion on the policy of sending troops to Spain, [107](#).
- HAMOND, Mr. remark on the excellence of some divine and moral precepts by, [411](#)—interesting extract from, [412](#).
- Handel, sketch of his life, 18—singular occasion on which he regained the favour of King George the First, whom he had offended, 19—period described, which excited his transcendent power, *ibid*—began to compose his oratorios, [20](#).
- Hastatus, remarks on his arcanum of national defence, [268](#).
- Herbert, Mr. observations on his *Londinia depicta*, 362—extracts from the work, [263](#), remarks on its merits, [268](#).
- Herdman, Dr. remarks on his Letter to the president, &c. of the society for bettering the condition of the Poor, 399—excellence of the plan of improvement proposed by him, *ibid*.
- Hill Wheat of India, curious fact respecting, [298](#).
- Hindoostan, remark on the extent and importance of, 337—reasons for, respecting their religious prejudices of the natives of, [388](#).
- Hindoostanee, remark on the great utility of, in various parts of the East, 140.
- Historic Gallery of Portraits and Paintings, observations on the merits of the book so called, 402—extract from, descriptive of the character of John, Duke of Braganza, [403](#).
- History, observations on the vast importance of a general knowledge of, [113](#).
- Hodgkin, Mr. remark on his Treatise on the Formation of the Greek Characters, [413](#).
- Hope, Mr. remarks on his Essay on the Causes, Prevention, and Cure of Consumption, 401—quotation of his prefatory Observations on Vaccination, [402](#).
- Horley, Rev. H. remarks on a sermon preached by him at Aberdeen, on the constitution of a Bishop there, 89—able description by him of the wickedness and infidelity of the present age, *ibid*.
- Horticultural Society of London, review of the Transactions of, [294](#)—remarks as to its object, 295—contents of described, 279—review of the second part of the work, [357](#)—its contents divided into papers, *ibid*—favourable remarks on the merits of the work, [364](#).
- Hume, motives which induced him to publish his Essays, 4—believed to have been a christian at heart, [5](#).
- Hunter, Dr. remarks on his "Men and Manners; or, concentrated Wisdom," 83—classification of the maxims contained therein, with observations on their respective merits and tendency, *ibid*.
- Hurd, *vide Warburton*.
- ICELAND, remarks on an English Translation, from the Danish of some voyages and travels in Iceland, [192](#).
- India, principal temptation to illicit practices there, 24—origin of the English possessions there 359—observations on the practicability of a Gallic-Russian Invasion of, [340](#), [341](#), [342](#).
- Infidelity in Wedded Life, interesting observations on, [373](#).
- Inflammation, remarks on the cure of, [132](#).
- Jones, Mr. observation: on his History of Brecknockshire, 225—remark on his style and manner, 226—division of the work, [228](#), 229—moral position advanced by him and refuted, 237—interesting account of the superstitions and customs of the Welsh people, [244](#) of their funeral and wedding ceremonies, 246—second volume considered, 383—remarkable instance of superstition related by him, [389](#).

- Zaley* Church and village, Oxon, described, [404](#).
- KENNETT**, Mr. his case with relation to the Duke of York considered, [328](#).
- LAHORE**, city of, described, [340](#).
- Latin**, great obstacle to the rapid acquisition of, pointed out. [189](#).
- Legislature**, necessity for the prevention of men of dubious integrity, from becoming members of, [25](#).
- Letter** to the Editor, [84](#).
- to do. [94](#),
- to do. [110](#),
- to do. [193](#),
- to do. [221](#),
- to do. [309](#),
- to do. [331](#),
- to do. [441](#).
- to the Critical Reviewers, *ibid.*
- [443](#),
- to the Editor, [445](#).
- Lever Darcy**, remark on the merits of his work, called, "the Young Sea Officer's Sheet Anchor," [192](#).
- Livery** of London, observations on the conduct of, on a certain recent occasion, [433](#).
- Llewelyn ap Griffith**, the last of the Welsh Princes, interesting account of his death, [234](#)—brutal insult to which his body was afterwards exposed, [236](#).
- London**, remark on the defective system of Police in the city of, [431](#).
- MILNER**, Dr. remarks on the conduct of, [439](#)—On the probable object of his late visit to Billingsgate, [445](#)—remarks on his tour to Ireland, [446](#).
- Ministers**, observations on the important duties of, in the present critical situation of the Country, [99](#)—on their conduct respecting the overtures of a public character from America, [100](#).
- Monks**, conduct of, in Spain towards the British troops applauded, [398](#).
- Macartney**, Lord, remark on the disinterested and honorable conduct of, during his government in India, [26](#)—important benefit derived by the state therefrom, [27](#)—remarkable saying of, [28](#)—further observations on his inflexible integrity, [29](#)—on his political conduct, [31](#)—on his literary acquirements, [33](#)—on his history of Russia in 1767, [138](#)—his opinion of Peter the Great, [147](#)—remark on his, "short sketch of the Political History of Ireland," [150](#)—on his private Journal of his Embassy to China, with his able description of the Chinese character, *ibid.*
- Macdonald**, Colonel, his reply to the Critical Reviewers, on his "Treatise on Telegraphic Communication," [441](#).
- Malcolm**, Mr. conclusion of his account of London, during the 18th century, [13](#)—truth of his assertions respecting Saxon architecture questioned, [21](#)—the present state of society vindicated from his degrading imputations, [22](#)—general observations on the merits of the work, *ibid.*
- Marriages**, singular advertisement respecting, [16](#).
- McGregor**, Dr. remarks on the merits of his letter to the Commissioners of Military Inquiry, &c. [78](#).
- Middiman**, remarks on his picturesque views and antiquities of Great Britain, [162](#)—description of the work, [163](#)—contents of the different numbers, [164](#)—remarks on the merits of the work, [171](#).
- Milburne**, Mr. remarks on his narrative of Sir John Moore's retreat, [392](#)—instance of humanity in a Spanish officer related by him, [393](#)—facts, stated by him, illustrative of the retreat of our troops, [394](#)—Spanish character described by him, [396](#)—remarks on the work, [399](#).
- Military** system, remarks on the defective state of, [106](#), [268](#).
- force, observation on the necessity for increasing the, [107](#).
- Moore**, Sir John, remark on his hasty retreat in Spain, [108](#)—on his conduct and death before Corunna, [109](#)—further observations on his conduct in Spain, [181](#)—further remarks thereon, [392](#)—observation on the conduct of his friends in the publication of a letter from him, [428](#).
- Moseley**, Dr. remarks on an expostulatory letter to him, on his review of the report of the London College of Physicians on Vaccination, [77](#).
- NATIONAL DEFENCE**, excellent directions for the preparation and employment of the people for, [278](#).
- Nectaries**, curious instances of their being produced naturally, on the same branch with peaches, [363](#).

- Non resistance, doctrine of, remark on the various purposes for which it has been preached and defended, [11](#).
- Norfolk, remarks on the superiority of the system of husbandry observed in, [187](#)—interesting account of the different courses of farming in, *ibid*.
- O'MARA, Dr. case of considered, [329](#).
- Oratorios, originally intended to be acted as well as sung. [20](#).
- Orleans, Duke of, statement of the origin and progress of the alliance between him and George the 1st of England, [174](#).
- Owenson, Miss, observations on the dangerous tendency of the sentiments contained in her work, called woman, or Ida of Athens, [364](#)—extravagant sum said to have been received by her for the work, [366](#)—instances of affected and ungrammatical phrases in her style, *ibid*—description of the piece. [367](#)—heroine of the story described, *ibid*—other interesting extracts from the work, [368](#) [371](#) [374](#).
- PANTOLOGIA, observations on a new work so called, [377](#)—object of the first number of the work, *ibid*—defects of the work pointed out, [378](#)—its merits pointed out, [379](#)—second part considered, [380](#)—extract from, describing the life of D'Alembert, [381](#)—singular instance of puffing in, [381](#)—general remarks on its merits, [382](#).
- Parkes, Mr. remarks on his chemical catechism, [76](#)—extract of the last [8](#) articles of the work on the subject of the phenomena exhibited by Potassium and Sodium, *ibid*—hints suggested for the improvement of his vocabulary, [77](#).
- Parliament, remarks on the judicial powers of the Lower House of, [204](#)—on its inquisitorial faculty, *ibid*—on the great defect of its want of authority to administer an oath, [205](#)—serious objections urged against the exercise of its judicial powers, [205](#), [206](#).—singular mode of administering justice adopted by its members. [207](#).
- Paul's Cross, some account of, [267](#).
- Peak Cavern, Derbyshire, interesting description of, [169](#).
- Peter the Great, remarks on his character, [147](#).
- Pike, observations on the efficacy of, in War, [276](#)—great expedition with which a vast army, furnished with them, may be formed, *ibid*—mode of exercise with, illustrated by a diagram, [279](#)—order of attack, to be observed by men so armed, [280](#)—general observations on the vast utility of this weapon. [281](#).
- Pinkerton, Mr. his scurrilous abuse of the Celtic people justly reprobated, [243](#).
- Plants, remark on their ability to adopt their habits to a variety of climates, [296](#).
- Poet Laureat, humorous comparison of his new year's Ode with that of the newsman, [110](#)—continued [223](#).
- Polyanthestuberosa, curious description of, [300](#).
- Ponsonby, Mr. remark on his qualifications for a leader of the Opposition. [107](#).
- Pont-y-pair, North Wales described, [168](#).
- Population, what portion of a, may be sustained as an army, [273](#).
- Position, incontrovertible one, which all the lawyers in the kingdom are challenged to overturn, [319](#).
- Potatoe, observation on the introduction of, into this country and the continent of Europe, [297](#).
- Poyer, Mr. Remarks on his history of Barbadoes, [113](#)—specimen recorded by him of the spirit by which the natives are actuated, [115](#)—etymology of its name, [116](#)—the author's observations on the blind policy of the Landholders there, and on the emigration of the lower order, [117](#)—policy recommended by him as proper to be adopted in the Island, [118](#)—remarks on that policy, [119](#)—incapacity of the different legal officers there considered, *ibid*—instance of gross application of the public money by the assembly of the Island, [120](#)—author's remarks on the criminal laws there, [121](#)—on the character of the West India negroes, *ibid*—on the debased state of their minds, [122](#)—interesting passage on the present state of the Clergy in the Island, [123](#)—the author's remarks on the present state

- of the fortifications, and on the military force, 124—on the state of the Legislation, 125—on the barbarous and ruinous policy of selling slaves by auction, *ibid.*—just animadversions on the factious parsimony of the Legislative Assembly, 127—interesting anecdotes relating to the dreadful hurricane, in 1780. 128—general remarks on the merits of the work, 130.
- Present Age, singular and ridiculous fashion of, 61.
- Professional characteristics, description of, 82—extract of a humorous passage from, *ibid.*
- Public Tea Gardens, s-c Marriages.*
- REEVE, Mrs. remark on the excellence of her Poem, called, "The Flowers at Court," 191.
- Revolution.* remark on its effects in producing a martial people, 270.
- Royal Veto for Popish Bishops, 5.
- Roscoe, Mr. observations on the great merits of a Letter to him on the subject of his late publication, entitled, "Considerations on the Causes, Objects, and Consequences of the present War," 81.
- Russia, remark on her absolute subjection to the will of France, 109—on the great population of, during the Embassy of Lord Macartney, at the Court of St. Petersburg, 138—remark on the backward state of, in Learning, Arts, and Sciences, *ibid.*—circumstance to which she owes her greatness and dominion, 145—numbers of Bishops, Monks, and other Divines described, 150.
- Russians, excellent description of their character, by Lord Macartney, 139—of the common people, *ibid.*—remarks on their passive valour, and patience under suffering, 140—of the burghers and traders, *ibid.*—singularity in their character described, 141—degraded state of their Clergy considered, *ibid.*—remarks on the ignorance of their nobility and gentry, 142—on their ridiculous partiality to French manners, and its pernicious effects, 143—observations on their military character, and on the estimation in which it is held by foreigners, 144—on their remarkable filial piety, *ibid.*—character of their women described, 145—anecdote high descriptive of their character, 147—their religious tenets and doctrines described, 148—curious description of the ceremony of baptism among them, *ibid.*—observation on their extreme superstition and bigotry, 149.
- SALISBURY HOUSE, history of, 264.
- Saxon Edifice, enumeration of the supposed ones in this country, 22.
- Sciences, proper criterion by which they were to be estimated, 113.
- Sea Kale, remark on the culture of, 299.
- Sellon, Rev. Mr. remarks on his excellent abridgement of the scriptures, 307.
- Skurray, Rev. F. remarks on his Poem of Bidcombe Hill, 55—on his Ode to the River Isis, 58—interesting Verses of, called the Criminal, 59—remark on the dedication of those Poems, 61.
- Snow-storm, interesting description of one, and of its effects on the flocks in the Northern countries, 161.
- Somerville, Mrs. strong recommendation of her moral Tale, called Aurora and Maria, to parents and others, 309.
- South Sea Seal, remark on the fine quality of the wool produced by, 161.
- Spanish America,* remark on the present situation of, 100—conduct which ought to have been adopted by this country towards, *ibid.*
- Character, interesting observations on the, 182.
- Stewart, Mr. remark on the merits of a Poem, called *the Resurrection*, 306.
- Stone, Rev. Francis, impudent attack made by him on the fundamental doctrines of the Church of England, 199—high opinion of him entertained by the Critical Reviewers, *ibid.*
- St. Vincent, Earl of, remark on his late Speech in the House of Lords, 107.
- Sullivan, Mr. description of the intrigue which led to the appointment of him to be minister at the Court of the Nabob of Arcot, 36—pointed and just condemnation of Lord Macartney excited by it, 37.

- Sweden, remark on the deposition of the King of, [430](#).
- TAYLOR, Miss, remark on the unnecessary severity of her cross examination at the Bar of the House of Commons, [313](#)—her evidence, and that of Dowler, proved to be admissible, [323](#).
- The Council of Hops; a descriptive poem, remark on the merit of, [191](#).
- The Family Picture; or, Domestic Education, a poetical Epistle, remarks on, [61](#)—The Author's object considered, [62](#)—quotation from the Poem, [63](#)—the Author's refutation of the opinion of Dr. Beattie, on education, [68](#)—his description of a female boarding-school, [69](#)—just observations of the Author on the pernicious effects of novel reading, among girls, and on the licentiousness of female authors, [72](#)—on the indecency of the modern female *dresses*, [73](#)—on the propriety of ladies becoming managers of Sunday schools, [75](#).
- The Spanish Post Guide as translated for Mr. Semples Journey in Spain, [83](#)—errors therein pointed out, *ibid*.
- The Lady's Toilette, remarks on the immorality of a publication so called, [303](#).
- Thicknesse, Mrs. quotation from her school for Fashion, [74](#).
- Tybe, Mr. observations on his poem called the plants, [40](#)—design and division of the work, *ibid*.—fine apostrophe of, [42](#)—stanzas highly creditable to the Author's mind, [43](#)—poetical delineation of the progress of British Navigation, [44](#)—other interesting extracts, [46](#), [47](#)—concluding observations on the poem, [49](#).
- Tory, Marquis de, some account of the life of, [175](#)—important declaration of, [177](#).
- VACCINATION. wretched character of the enemies of, described, [78](#).
- Vaunale, Baron de, letter of, in answer to the critical observations in the Monthly Review, on his work on Fortification, [94](#).
- Veneral Infection, observations on the existence, nature, and communication of, in pregnant women, &c. [400](#).
- WAPOLE, Lord, memoirs of, [171](#)—history of his political life, [172](#), [248](#)—interesting anecdote related by him, [250](#)—able description of his character, [257](#).
- Warburton, Bishop, observations on his correspondence with Bishop Hurd, [1](#)—respective characters of those prelates described, [2](#)—quotation of a passage on Pope's imitations of Horace, [3](#)—observation of Warburton, on the character of Hume, [4](#)—singular anecdote related by him, [5](#)—excellent reflections of, on the subject of religion, [6](#)—just remarks of, on tragedy and comedy, [7](#)—remarks on different characters described by him, *ibid*.—letter quoted containing a fine trait of filial piety, [9](#)—dangerous instance of error in an opinion of Warburton, *ibid*.—interesting remarks of, on ecclesiastical law, [10](#)—his enumeration of the various writers on the civil wars, with remarks on their respective merits, [11](#)—his description of the character of Dr. Stukeley, and Antiquarian Literature, [12](#)—favourable remarks on the merits of this correspondence, [13](#).
- Welsh, humorous and interesting detail of their laws, [240](#)—custom of deriving certain family names from bodily deformities amongst, considered, [384](#).
- Whigs, singular trait in their character, [256](#).
- White, H. R. observations on the remains of, and an account of his life, by Mr. Southey, [352](#)—remark on the great interest which the work possesses, [353](#)—description of his character, *ibid*.—observations on his letters, with extracts from some of them, [354](#)—his poetry considered, [355](#)—lines peculiarly awful and interesting, *ibid*.—further extracts, [356](#)—warm recommendation of the work to the perusal of young students, *ibid*.
- Worcester-House, described, [263](#).
- Wooden-Houses, probable cause of their being preferred to those of stone or brick, [32](#).
- Wool, observations on the influence of soil and climate on, [156](#)—on the great utility of greasing and cotting it, [158](#)—directions for the applica-



tion of the ointment, 159—cause which contributes greatly towards the fineness of, 161.

**YARICO**, interesting account of, with remarks on the story respecting, 116.

**York, Duke**, remarks on the late Enquiry into the conduct of, in the House of Commons, 203—glaring inconsistency in the prosecution of that enquiry considered, 208—his correction of abuses, and introduction of many good regulations in the army admitted, 213—gross and puerile attempt of a morning paper to vindicate his conduct, 214—remarks on the decision of the House of Commons, on his

case, 317—motive by which ministers seem to have been actuated in their opinions respecting, 320—propriety of his resignation considered, 322—extravagant assertion of a certain lawyer, respecting, 323—others equally extravagant, *ibid*, 325—preposterous and dangerous notion entertained by some of a supposed serious necessity, which must have resulted if the House of Commons had found him guilty of corrupt practices, 329—further remarks on the enquiry respecting, 431—remarks on the conduct of some of the public meetings with relation to, *ibid*.

TABLE OF THE TITLES, AUTHORS' NAMES, &c. OF THE PUBLICATIONS REVIEWED, AND OF THE ESSAYS, LETTERS, POETRY, &c. IN THE MISCELLANEOUS PART OF THIS VOLUME.

For remarkable Passages, see the General Index.

- ANDRE on Geology, 454.  
 An expostulatory Letter to Dr. Mosely, 77.  
 Antiquarian Cabinet, Vol. IV. 404.  
 Arcanum of National Defence, 268.  
 Aurora and Maria, 309.  
 BAKEWELL, on Wool, 156.  
 Barrow's Life of Lord Macartney, (continued) 24. 138.  
 Bishop Warburton's Letters to Bishop Hurd, 1.  
 Blacket's Times, an Ode. 79  
 CANCELLIERI, on Bells, 463.  
 Candolle's Memoirs of the National Institute, 469.  
 Chambers's Introduction to Arithmetic, 81.  
 Charge against the Duke of York, 317.  
 Chatfield's Historical Review of Hindoostan, 337.  
 Charter-Schools, Irish, 502.  
 Classical Selections in Verse, 307.  
 Clutterbuck's Inquiry into the Nature of Fever, 49. 130. 283.  
 Cockle's Elegiac Tribute to General Moore, 181.  
 Colonel Macdonald's Reply to the Critical Reviewers, 441.  
 Copy of the Evidence taken before the House of Commons, on the Conduct of the Commander in Chief, 309.  
 Correspondence, &c. 112. 224. 336. 448.  
 Council of Hogs, 191.  
 Cox's Memoirs of Lord Walpole, 171. 248.  
 DEACON, on Carriage Wheels and Roads, 413  
 Dede's English Botanists' Companion, 188.  
 Defence of Outposts, 412.  
 De Stael Holstein's Corinna, or Italy, 454.  
 Detector's Third Letter on the Ter-giversations of the Critical Review, 198.  
 Dietic Medical Dispensary, 511.  
 Dr. McGregor's Letter to the Commissioners of Military Inquiry, 78.  
 Dr. Milner's Tour in Ireland, and the Irish Saints, 445.  
 ENGLISH Bards and Scotch Review-ers, 301.  
 FIGGROVE'S Midas, 411.  
 Foote, on the Venereal Infection of Children, 400.  
 GILCHRIST'S Grammar of Hindoo-stanee, 189.  
 Gilechrist's, Bishop Coſbet's Poems, 190.  
 Goodacre's Essay on Education, 411.  
 Good's Pantalogia, parts I and II. 377.  
 Grant's Institutes of Latin Grammar, 189.  
 HAMOND'S Divine and Moral Pre-cepts, 411.  
 Herbert's Londina Illustrata, 262.  
 Herdman's Letter on Public Dispensaries, 399.  
 Historic Gallery, Vol. III. 402.  
 Hodgkin's Calligraphia Græca, 413.  
 Hope, on Consumption, 401.  
 Horsley's Sermon on the Consecrating of the Right Rev. Dr. Gleig, 30.  
 Hunter's Men and Manners, 83.  
 JACKSONS'S Address to Time, 80.  
 Infidelity of the Critical Review, 309.  
 Jones's Brecknockshire, 225. 383.  
 Irish Papist's Reverence for an Oath, according to the holy Bishop, Milner, 439.  
 KENNEY'S Burniad, 407.  
 LAMB'S Adventures of Ulysses, 80.  
 Laureat's Ode, and Newman's Verses, 110. 223.  
 Letter to Mr. Roscoe, containing Strictures on his " Considerations, &c." 81.  
 Lever's Key to Rigging and Seaman-ship, 192.  
 Literary Intelligence, 224. 443.  
 MALCOLM'S Anecdote of London Fashions, during the 18th century, (concluded) 13.  
 Marshal de Tessis Memoirs, (conclu- ded) 459.  
 Middiman's Picturesque Views and Antiquities, 162  
 Milburne's Retreat of the English Army in Spain, 392.  
 Monthly Review, and Baron de Vau- male, on Fortification, 94.

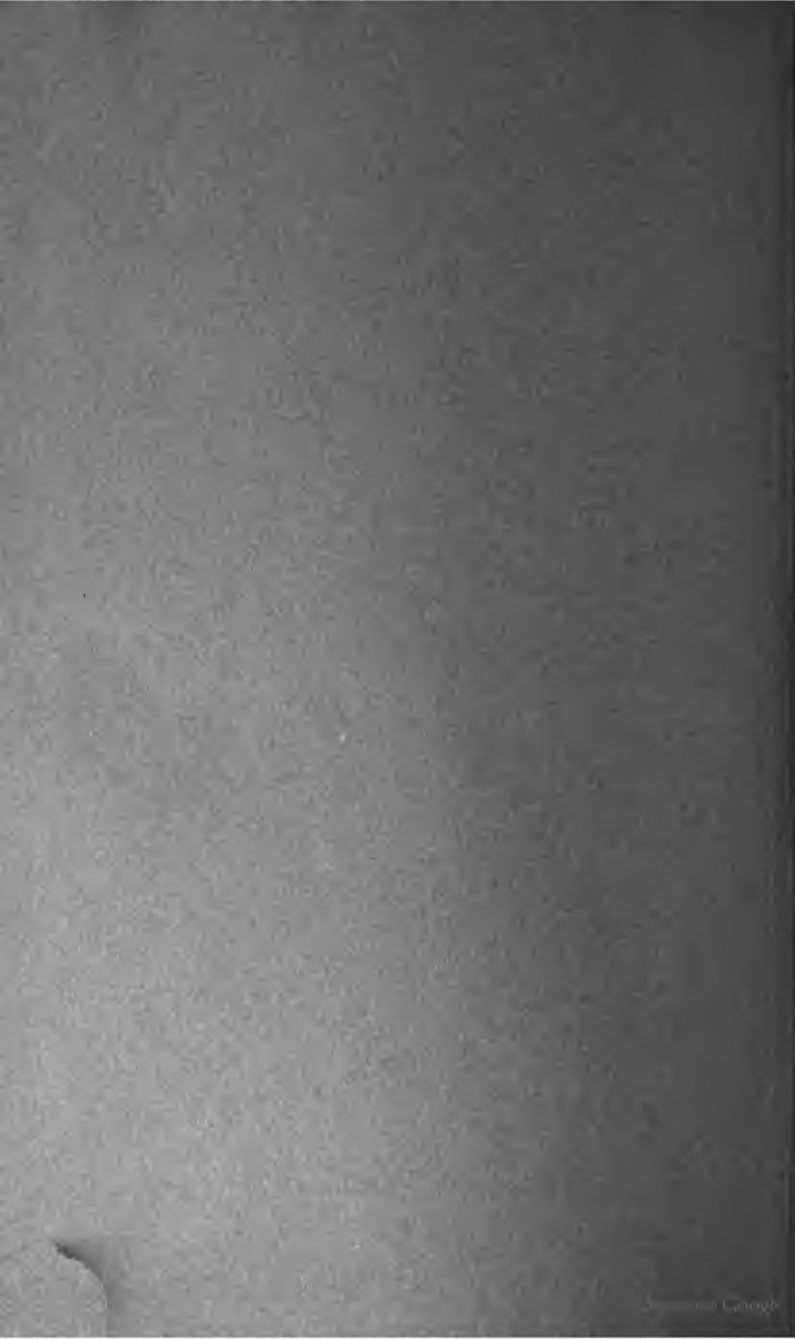
- ON the Charges and Investigation, relative to the conduct of the Commander in Chief, 203.
- Owenson's Woman; or, *Ida of Athens*, 364.
- PARKES'S *Chemical Catechism*, 76.
- Phillips' *Contemporary Voyages*, Vol. II. 192.
- Poyer's *History of Barbadoes*, 113.
- Practical Norfolk Farmer*, 187.
- Professional Characteristics, &c.* 83.
- Public Education*, 500.
- QUID Nunc? *Selections from Cowper*, 307.
- REEVE'S *Flowers at Court*, 191.
- Review of the Charges against the Duke of York*, 308.
- Roman Catholic Question*, 435.
- Royou's Roman History*, 449.
- SELLON'S *Abridgement of the Holy Scriptures*, 307.
- Semple's Spanish Post Guide*, 83.
- Skurray's Bidecombe Hill, and other Poems*, 55.
- Southey's Remains of H. Kirk White*, 352.
- State of North and South America; Court of Inquiry; Cintra Convention; Appointment of Officers and Sale of Commissions; on the Over-*
- tures from Erfurth; Irish Catholic Insurgents; Battle of Corunna*, 97. 110.
- Stewart's Resurrection*, 306.
- Superstition of Charms and Fortune-telling*, 221.
- TERGIVERSATIONS of the *Critical Review*, 84.
- Thanks of the Common Hall and the Middlesex Meeting, to Mr. Wardle—Traders in patriotism, &c.* 457.
- Theologus, on Methodists, and Unitarian, Deists*, 444.
- The Family Picture; or, Domestic Education*, 61.
- The Dissenter's True Friend, Letter IV.* 216.
- The Lady's Toilette.* 308.
- The Conspiracy; a Drama.* 331.
- The 8th and 9th Vols. of the Edinburgh Review on Edgeworth, Opie, Trimmer, Lancaster, &c.* 414.
- Tighe's Plants, a Poem.* 40.
- Transactions of the Horticultural Society*, 294, 357.
- Transactions of the Society of Nancy*, 479.
- VASSEUR'S *French Students' Vade Mecum*, 410.

THE END OF VOLUME XXXII.



4





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